MANAGER'S NOTICE.

It has been resolved to give up the number for October and run Vol. V. from November 1899 to November 1900. Subscribers are requested to remit the subscripitons for the New Volume to avoid putting us to the necessity of realising it by V. P. P. Subscribers' names will on no account be removed from our rolls unless they write to us to do so.

THE

BRAHMAVÂDIN.

" एकं सत् विप्राबहुधावदन्ति. "

"That which exists is one: sages call it variously."

—*Rigveda*, I. 164. 46.

Vol. V.] NOVEMBER, 1899. [No. 1.

SAYINGS OF ŚRĪ RĀMAKRISHṆA PARAMAHAMSA.

1. THE Bhagavan once said: "I do not want the flowers of a garland but the thread that runs through it. I do not want all the things of the universe but the *substratum* on which the universe is strung."

2. As the shell, the pith, the kernel and the seed of a fruit are all produced from one seed—one cause, so from one God is produced the whole creation of animate and inanimate, spiritual and material objects.

3. Common men talk bagfuls of religion but act not a grain of it. The wise one speaks little while his whole life is religion acted out.

4. In Bengali each sound is represented by a distinct letter except the sound *sh* which stands for three letters *ś*, *sh*, and *s*. This shows that man must always suffer, suffer and suffer.

5. The young wife in a family shows respect to her father-in-law, mother-in-law and other elder members of the family, ministers unto their wants and does not despise or disobey them; but at the same time she loves her husband more than any of these. Similarly, remain firm in thy devotion to thy own special Deity, and at the same time do not despise others, but honour them all.

6. The relation between the *māyā* and the *Brahman* is that between the snake in motion and the snake at rest. The force that is kinetic is the *māyā* and the force that is potential is the *Brahman.*

7. As the water of the ocean is at one time calm and at another time agitated into waves, so are the *Brahman* and *māyā.* The ocean in its tranquillity is the *Brahman* and in its waves is the *māyā.*

8. The relation of the *Brahman* to *Śakti* (force) is that of the fire to its quality of burning.

9. As the snake is separate from its cast off slough so is the spirit separate from the body.

10. On two occasions the Lord smiles. First, when brothers, chain in hand, try to partition off their family property, saying "this field is mine and that field is thine"; and secondly when a patient is on his death-bed the physician comes and says "I will cure him."

11. The snake when it bites its food does not get poisoned by the venom in its fangs, but when it bites another the poison killeth. So there is *māyā* in the Lord but it does not affect him, while the same *māyā* causes the delusion of the whole universe.

12. When a cat catches her kitten with her teeth it does not hurt; but when she catches a mouse the mouse dies. So the *māyā* never killeth a devotee though it destroys others.

ADWAITA VEDANTA.

A STATEMENT OF ADWAITA AS GIVEN BY RĀMĀNUJĀCHĀRYA IN HIS ŚRĪ-BHĀSHYA.

THE *Brahman* alone, who is pure intelligence and hostile to all characterising attributes, is real; all other things than Him, such as the varied distinctions of the knower and the known and the knowledge arising therefrom, &c., are merely assumed to exist in Him and are unreal: because, by means of the following and other *sāstraic* passages which are devoted to the teaching of the true nature of the principal subject (of the *Brahma-mīmāmsā*), it is declared that the *Brahman* alone who is pure intelligence and devoid of attributes is real, and that all else is unreal:—" Existence alone, my dear child, this was in the beginning, one only without a second." [*Chhānd. Up.* VI. 2. 1.]; " And that is the higher knowledge (*vidyā*) by which that Indestructible Being is known—that (Being) which is invisible, which connot be seized, which has no family (or which has no name), which has no colour, no eyes, no ears: That which has no hands and no feet, and That which the wise see as the source of all beings, is the eternal, the omnipresent, the all-prevading, the extremely subtle, and the imperishable One." [*Muṇḍ. Up.* I. 1. 6.]; " The *Brahman* is Existence, Knowledge, Infinity." [*Taitt. Up.* II. 1. 1.]; " He is without parts, without actions, tranquil, and without fault, without taint." [*Śvet Up.* VI. 19.]; " He who is of opinion (that that *Brahman*) is unknown to him (He) is known; he who is of opinion

(that that *Brahman*) is known to him—he does not know (Him): (because) to those who know well, (He) is unknown; to those who do not know well, (He) is known." [*Ken. Up.* II. 3.]; "Thou shalt not see the seer of the sight nor think the thinker of the thought." [*Bṛih. Up.* III. 4. 2.]; "The *Brahman* is bliss." [*Taitt. Up.* III. 6. 1.]; "That which is all this is this Self." [*Bṛih. Up.* IV. 5. 7.]; "There is nothing here that is many and varied. He who sees this world, as though it were varied, obtains death (*mṛityu*) from death." [*Bṛih Up.* IV. 4. 19. & *Kaṭh. Up.* IV. 10.]; "But where there is duality, as it were, there one sees another; but where to one all this becomes the Self, there who shall see whom by what, and who shall know which by what?" [*Bṛih. Up.* II. 4. 14. & IV. 5. 15.]; "Modification (*i. e. vikāra*) is (mere) name having its origin in speech; that it is all clay is alone the reality." [*Chhānd. Up.* VI. 1. 4.]; "For whenever he perceives in Him even the smallest distinction, then, indeed, there is fear for him." [*Taitt. Up.* II. 7. 1.]; "Not even on account of the peculiarity of situation can the twofold characteristics (*viz.* positive and negative) belong to the Highest, for everywhere (That is taught to be without distinctions)." [*Ved. Sūt.* III. 2. 11.]; "But it (*i. e.* the world of dreams) is altogether a mere illusion, on account of its being of an unmanifest nature." [*Ved. Sūt.* III. 2. 3.]; "That in which defferences have vanished, which is pure existence, which is beyond the sphere of speech, which is self-knowing—That is the Intelligence, called *Brahman* by name." [*V. P.* VI. 7. 53.]; "(I bow) to Him alone who in reality is of the nature of Intelligence and is absolutely pure (*i.e.* devoid of all attributes), and who, nevertheless, exists in consequence of (our) illusive vision, in the form of material objects." [*V. P.* I. 2. 6]; "O Lord of the universe! Thou alone art the only

reality, and there is none other." [*V. P.* I. 4. 38.]; "This which appears embodied belongs to Thee who art of the nature of Intelligence; and those who are not *Yogins* (*i. e.* those who are ignorant) look upon it, on account of (their), illusive perception, as though it formed the world. All this world is of the nature of Intelligence. Ignorant men look upon it as though it were made up of material things, and are tossed to and fro in a flood of illusions. Highest Lord! Those who know what is knowledge, and whose minds are pure, look upon the whole world as being made up of Intelligence and as consisting of Yourself." [*V. P.* I. 4. 39 to 41.]; "Although He is to be found in one's own body and in that of all others, Intelligence, which is one and simple, indeed, constitutes His reality. Dualists see things wrongly." [*V. P* II. 14. 31.]; "O, thou the best of kings, if there were any other like me or any other unlike me, then alone would it be proper to say that such an one is me and such an one is not me." [*V. P.* II. 13. 90.]; "It is, in consequence of the difference due to the holes in a flute, that the distinctions named *shadja*,* &c., (corresponding to the pitch of the sound) result to the air, which pervades all without distinction; just so is it the case with the Highest Self." [*V. P.* II. 14. 32.]; "He is myself, and he is yourself, and all this is the same as the Self. Give up the illusion of distinctions. Thus taught by him, that great king saw the High-

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* *Shadja* is the name of the first note of the gamut and corresponds to the symbol *do* in *do, re, mi, fa, sol, la, si,* which are given in Indian music thus: *sa, ri, ga, ma, pa, da, ni.* The seven notes of the scale have the following names in Sanskrit: *shadja, rishabha, gandhara, madhyama, panchma, daivata, nishadha.*

est Reality and gave up distinctions." [*V. P.* II. 16. 23 & 24.]; "When the knowledge, which gives rise to distinctions, has undergone complete destruction, (then) who will create the unreal difference between the self and the *Brahman*?" [*V. P.* VI. 7. 96.]; "O Gudākeśa,* in the form of the individual self, I exist within the heart of all beings." [*B. G.* X. 20.]; "O Bhārata, know Me also as the knower of the body (*i. e.* as the individual self) in all bodies." [*B. G.* XIII. 2.]; "There does not exist any being, moveable or immoveable, which is without Me." [*B. G.* X. 39.].

Unreality is that, which, being grounded upon what is perceived, is liable to be stultified by means of the knowledge of things as they actually are; as, for instance, it can be made out in the case of the (falsely perceived) serpent, &c., having for their foundation a (real) rope, &c. The assumption of the existence of that (serpent) there (*i. e.* in the rope) is due to something wrong that misguides us. Similarly, owing to a certain something that misguides us, all this world which is made up of the distinctions of gods, animals, men, immoveable things, &c; is assumed to exist in the Highest *Brahman* whose essence is pure Intelligence; and it (viz. the world) is liable to be injuriously affected by the knowledge of the true nature of the *Brahman* as He is, and has therefore the character of unreality. And that something which so misguides us is the beginningless ignorance (*avidyā*) which is the cause of the varied and wonderful superimpositions that veil the true nature (of the *Brahman*), and is (itself) unfit to be described either as

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* *Gudakesa* is one of the names of Arjuna. Vide also *B. G* I. 24. II. 9. & XI. 7. Literally it means one who has conquered sleep, or one who has a profusion of hair.

existence or as non-existence. From the following and other passages it is evident that the *Brahman* Himself, who is devoid of attributes and is pure Intelligence, has His true nature veiled by the beginningless ignorance which is unfit to be described either as existence or as non-existence, and He thereby perceives the manifoldness existing within Himself:—"For they (*i. e.* the creatures) are drawn away (from the *Brahman*) by means of ignorance (*anṛita=avidyā*)." [*Chhānd. Up.* VIII. 3. 1.]; "Those who are (dependent on themselves) have ignorance; their desires remain unfulfilled." [*Chhānd. Up.* VIII. 3. 1]; "Then there was neither existence nor non-existence, there was darkness (*tamas=avidyā*); at first, Intelligence was veiled by darkness." [*R. V.* X. 129. 1 & 3.];* "Know then that *Prakṛiti* (Nature) is *māyā* and the great Lord, the *Māyin* (*i. e.* the possessor of the *māyā*)." [*Śvet. Up.* IV. 10.]; "Indra (*i. e.* the Highest Lord) is known to assume many forms through the power of illusions (*māyā*)." [*Bṛih. Up.* II. 5. 19.]; "My *māyā* is difficult to transcend". [*B. G.* VII. 14.]; "When the individual soul, that has been asleep under the influence of the beginningless *māyā* wakes up, (then he knows the Unborn one)." [*Māṇḍ. Up.* II. 21.].

To the same effect are the following passages:—"Because the Lord is of the nature of intelligence, therefore He has the All for His form. But He is no material thing. Know then that the distinctions of mountain, ocean, land, &c., are indeed born out of Him and are the outcome of the display of illusion in Intelligence. But when, after all the effects of works are destroyed, there remains intelligence alone in Its own true form, pure and devoid of evil, then

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* Vide also *Taitt Br.* II. 8. 9.

indeed cease to exist those fruits of the tree of illusion (*sankalpa*=*avidyā*) which form the distinctions of things in things." [*V. P.* II. 12. 39 & 40.]; "Therefore, at no time and in no place, can there be any group of things other than Intelligence, O thou, twice-born one. The one Intelligence is apprehended in many ways, by those whose minds are variously constituted on account of the variety of their own actions. The Intelligence which is pure, devoid of evil, devoid of sorrow and is free from contact with all greed, &c., is one and always one, is the Highest and the Highest Lord; He is Vāsudeva, other than whom there is nothing. Thus have I told you of what is real existence, and how Intelligence is real and all else unreal; and I have told you also that this which is phenomenally realised well for practical purposes, is indeed that on which the world is dependent." [*V. P.* II. 12. 43 to 45.].

The following and other scriptural passages speak of the destruction of ignorance (*avidyā*), by means of the knowledge of the oneness of the self with the *Brahman*, who is devoid of characterising attributes and is pure intelligence :—" He comes not to Death (*mṛityu*) who sees that One ". [?]; " He who sees that One does not see Death". [*Chhānd. Up.* VII. 26. 2.]; "For, indeed, when he obtains fearless support in that which is invisible, incorporeal, undefinable,homeless, then he obtains fearlessness." [*Taitt. Up.* II. 7. 1.]; "When He who is the highest and lowest is beheld, then the knot of the heart is broken, doubts are all shattered, and his *karmas* perish." [*Muṇd. Up.* II. 2. 8.]; " He who knows the *Brahman* becomes the *Brahman* indeed." [*Muṇḍ. Up.* III. 2. 9.]; " He who thus knows Him transcends death (*mṛityu*= *avidyā*); there is no other path for the attainment of final release."—[*Śvet. Up.* III. 8.]; &c. Here *avidyā* (ignorance) is denoted, by the word *mṛityu*, as in this speech of

Sanatsujāta:—"I say that false perception is death (*mrityu*), and I also say that right perception is always immortality." [*M. Bh.* V. 41. 4.].

"The *Brahman* is Existence, Knowledge (or Intelligence), Infinity"—[*Taitt. Up.* II. 1. 1.], "The *Brahman* is Knowledge, Bliss"—[*Brih. Up.* III. 9. 28.], these and other such probative passages (in the *Vedānta*) conclusively establish the essential nature of the *Brahman* to be free from attributes; and the knowledge, that this (*Brahman*) is identical with the (individual) self, results logically from the following and other scriptural passages:—"And he who worships another deity, thinking that that (deity) is one, and he another, he does not know." [*Brih. Up.* I. 4. 10.]; "He (the self) is not all this.........Let him worship Him as the self itself." [*Brih. Up.* I. 4. 7.]; "That thou art." [*Chhānd. Up.* VI. 8. 7.]; "Reverend deity, I am you, reverend deity, thou art me." [?]; "Therefore whatever I am, that is that (deity), and whatever that (deity) is, that am I." [*Ait. Ār.* II. 2. 4. 6.]. (The *Sūtra-kāra*) also says the very same thing thus:—"But they (*viz.* the Jābālas) worship (the Lord) as the self, and they (*viz.* the scriptural texts) make us comprehend (it as such)." [*Ved. Sūt.* IV. 1. 3.]. Similarly, the *Vākyakāra* also says—"The Lord is to be comprehended as nothing other than the self, since everything is assumed to exist in Him." Thus by means of this knowledge of the oneness of the self and the *Brahman*, the destruction of the bondage of unreality and of its cause comes on quite appropriately.

However, it may be asked—how is that cessation of all distinctions, which is contrary to perception, accomplished by the knowledge that is derived out of the scripture?—or, how (for instance), by means of the knowledge 'This is a rope, not a serpent,' is the destruction of the

serpent-perception effected—(the destruction) that has to contradict what is actually perceived? Here (*i. e.,* in the instance of the serpent falsely perceived in the rope) there is contradiction between two perceptions; there, however, (the contradiction lies) between perception (on the one hand) and the scripture based upon perceptions (on the other). Under those circumstances, when there is contradiction between two equally strong things, how can there be between them the relation of the stultified and the stultifier? If it be said in reply that it (*viz.* the relation of the stultified and the stultifier) results from the fact of the former (*i. e.* the thing stultified) being produced by a misguiding cause and the latter (*i. e.* the stultifier) not being so (produced),—then, this same (contention) is equally applicable to the case of scripture and perception also. What is said is this:—The cause of the relation of the stultified and the stultifier is neither similarity, nor dependence, nor independence (in respect of any two things); because it is not possible to stultify (for instance) the direct perceptual knowledge (of the singleness of the flame in a lamp) by means of the inference * regarding the (constantly) changing character of flames. In this case, the oneness of the flame is undoubtedly made out

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* The body of the syllogism in regard to this inference is given as follows:—*Madayakshanaparamparavartini jwala pratikshanam utpattivinasabati, vartyavayavavinas, it, wayogat prathamacharamakshanajwalavat.* That is to say:—The flame burning during the successive moments intermediate (between the moment of its birth and the moment of its extinction) is born and extinguished from moment to moment, because it also shares the destructibility of the lit portion of the wick, in the same way in which the flame is seen to do so during the first moment of its birth and the last moment of its extinction.

by means of direct perception. Such being the case, when there is contradiction between two means of knowledge, then, that one happiness to be the stultified, the logical result of which it is possible to realise otherwise, while that other happens to be the stultifier, (the logical result of) which cannot be otherwise established, and is moreover, singular and undoubted. That this is the relation of the stultified and the stultifier is established in all cases. Therefore, it is but proper that the cessation of that bondage, which is of the form of varied superimpositions resulting from direct perception, &c., which allow room for possible errors, does take place by means of the knowledge of the oneness of the self with the *Brahman*, who is unmixed Intelligence, destitute of attributes, eternal, pure, free, intelligent, and self-luminous—(the knowledge) that results from the scripture which, being in accordance with the tradition that is beginningless, endless and unbroken, does not admit of the smallest error, and is (as a means of knowledge) singular and undoubted (in value). But in regard to direct perception, which apprehends the world of distinctions resulting from varied superimpositions, the defect (or misguiding cause) known as *avidyā* (or ignorance), which mainly consists of the beginningless innate impression of distinctions, is admissible and has its scope.

However, stultification may possibly result to those scriptures (or *śāstras)* also, which are free from all defects on account of their being in accord with the beginningless, endless, and unbroken tradition; because they deal with distinctions in such passages as—"Let him who is desirous of *Swarga* (or the celestial world of enjoyments) perform the *Jyotishṭoma* sacrifice."* Yes; and the *śāstra*

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* *Vide Taitt. Samh.* VII. 4. 1 to 12. and *Pur. Mim.* IV. 4. 39 to 41.

that deals with final release is of singular and undoubted authority; therefore, it (*viz.* the *śāstra* dealing with distinctions) is certainly stultified thereby, in the same way in which the *śāstraic* injunction* (imposing a penance) for an earlier disconnection (between the officiating priests connected together in a chain in the performance of the *Prātassavana* sacrifice) is stultified (by the injunction relating to the later disconnection), when an earlier and a later disconnection do take place. In *Vedāntic* passages also this same rule holds good in respect of those injunctions which relate to the worship of the qualified *Brahman*, because the Supreme *Brahman* is devoid of attributes (and has, therefore, to be realised after the qualified *Brahman* is known).

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* In the sacrifice known as the *Pratassavana*, five *Ritwiks* (or officiating priests) move one behind the other, taking hold of each other's girdle. The *Prastotri* takes hold of the *Adhvaryu* from behind, the *Pratihartri* takes hold of the *Prastotri* similarly, the *Udgàtri* takes hold of the *Pratihartri* similarly, the *Brahmà* priest takes hold of the *Udgàtri* in the same manner, and the *Yajamána* takes hold of the *Brahmà* priest. While so moving, if the *Udgàtri* disconnect himself from the *Prastotri*, then the expiation prescribed therefor is, that the sacrifice interrupted has to be completed, without, however, distributing the *dakshiná* (or the money intended for distribution among the priests), and then the whole thing is to be performed over again. If the *Pratihartri* disconnect himself from the *Prastotri* then the expiation prescribed therefor is, that all the property of the sacrifices should be distributed then and there. If both the *Udgátri* and the *Prastotri* disconnect themselves from the chain of priests, one after another, in the sacrificial act, then the expiation prescribed in the case of him who disconnects himself later on has alone to be gone through, but not the expiation prescribed in the case of the earlier disconnection. Vide *Pûr. Mím.* VI. 5. 49 to 54.

But it may be asked, how there can be the stultification of the following and other *śāstraic* statements which are intended to teach the essential nature of the *Brahman* :-"He who understands all and who knows all"--[*Muṇḍ. Up.* I. 1. 9. and II. 2. 7.]; "His supreme power is revealed, indeed, as varied, natural, and as consisting of knowledge, strength, and action."—[*Śvet. Up.* VI. 8.]; "He who desires the truth and He who wills the truth"—(*Chhānd. Up.* VIII. 1. 5.]; &c. If so asked, we answer that it (viz. such stultification) results from the power of the passages relating to the non-qualified (*Brahman*). What is said is this:--The following and other similar passages, viz. "That which is neither gross, nor atomic, nor short, nor long"--[*Bṛih. Up.* III. 8. 8.]; "The *Brahman* is Existence, Knowledge, Infinity."—[*Taitt. Up.* II. 1. 1.], "That which is without attributes, without taint"—[*A. M. Nār.* 7.], * declare that the *Brahman* is Intelligence, eternally unchangeable, and devoid of all attributes: while others (declare that He is) qualified. There being (thus) a conflict between (these) two kinds of passages, it is nothing wrong if, according to that very rule which is applicable to the disconnection (in the chain of priests), the passages relating to the non-qualified (*Brahman*) are found to be more powerful, for the reason that these (latter) desiderate the (predication of) qualities, and have, therefore, to come into operation after (the passages which relate to the qualified *Brahman*).

But if it be said that in the passage.—"The *Brahman* is Existence, Knowledge, Infinity"—knowledge, &c., are declared to be the attributes of the *Brahman*, it is replied

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* See also *Adh. Up.* 68.

that it is not so; because there has to be oneness in the meaning (of these words) due to the fact of their being grammatically equated. If it be (again) said that even in describing that which is characterised by many attributes, oneness in the meaning (of the words used to describe it) is not opposed to reason, then, (it has to be said that) whoever is (so) ignorant of the denotative power of words is foolish like sheep which, being fit for sacrifices, are) beloved of the gods. Oneness in meaning implies that all the words (in a grammatical equation) denote the same thing. Whenever a thing that is characterised by attributes is described (in words), then, the difference in meaning between those (various characterising) words, in accordance with the difference in the characterising attributes (they denote), is unavoidable; and therefore (such) oneness in meaning does not result (here). If, however, it does result even as against this, then all the words cannot but have a synonimity in meaning, in as much as they have (all) to denote one and the same characterless thing. But listen attentively how there can be no (such) synonimity even when they import one and the same thing. It is settled that (in a grammatical equation) there is oneness of import, and hence it is that the one particular thing (mentioned therein) has the power of being denoted by the opposite of what is contradictory to the meaning of the several words (used in that equation). It follows, therefore, that all the words (in a grammatical equation) have (their own) meanings, and have oneness of import, and are not synonymous. What is said is this:—The *Brahman*, who has to be understood as He really is, is of a nature which is the opposite of all things other (than Himself). All things, which are (thus) by nature opposed to Him, are, in the result, negatived by these three words (*viz. existence, knowledge* and *infinity*). Of

these, the word *existence* refers to the *Brahman* as being other than that thing, which, on account of its being subject to modifications, is unreal; the word *knowledge* refers (to the same *Brah*[illegible] as being other than that thing, which is, by natu[illegible]-intelligent, and the luminosity of which is dependent upon other things; and the word *infinity* refers (also to Him) as being other than that which is limited by time, by space, and by its own definite character as a thing. Moreover, this logical exclusion (of all that is not a thing from what *is* that thing) forms no positive or negative characterising attribute thereof, but means the *Brahman* Himself who is not any thing other (than Himself). Just as, in the case of whiteness or any other such thing, the logical exclusion of it, from blackness or any other such thing, gives the true nature of the particular thing itself (*viz.* whiteness or any other such thing), but forms no new characterising property (of that whiteness or any other such thing); so also, these three words, by indicating that the one particular thing (mentioned in the given grammatical equation) is opposed by nature to all things different from itself, are abundantly full of meaning, have one and the same import and (yet) are not synonymous. Therefore, it has been demonstrated that the *Brahman*, which is one only is self-luminous and is free from all characterising attributes.

It is only when the meaning of this sentence is thus propounded, that there will be agreement in sense between it and the following passage among others:—"Existence alone, my dear child, this was in the beginning, one only, without a second." [*Chhând. Up.* VI. 2. 1.]. The passages—"Whence indeed all these beings are born"—[*Taitt. Up.* III. 1. 1.]; "Existence alone, my dear child, this was in the beginning."—[*Chhând. Up.* VI. 2. 1.]; "Indeed the Self, this one only, was in the beginning."—[*Ait. Up.* I. 1.].

—these and other similar passages define the *Brahman* as the cause of the world; and His essential nature is here described to the effect that "The *Brahman* is Existence, Knowledge, In[illegible]." Under these circumstances, in accordance with the [illegible]* which enforces faith (in the truthfulness of all that is said about any one thing) in all the recensions of the *Vedas*, it is the *Braman* Himself, who is without a second and excludes (from Himself) (all) similars and dissimilars, that is to be made out in all the passages which characterise Him to be the cause (of the world). That essential nature, which is (here) intended to be propounded, and belongs to the *Brahman*, who is without a second and is pointed out to be the cause of the world, has (therefore) to be explained so as not to contradict this (aforesaid characterisation). The scriptural text relating to His being without a second does not admit the existence of any second thing even in the form of a quality. Other-

* This rule termed the *Sarvasâkhâpratyayanyâya* may be explained as follows:—The rituals known as the new-moon and full-moon sacrifices are mentioned in several recensions of the *Vedas* such as *Kâthaka*, *Kânva*, *Mâdhyandina*, *Taittirîya*, &c. Each of these recensions mentions only a few of the characteristics of those sacrifices and those that are mentioned in any one of them are not all mentioned in the others. Nevertheless, all the characteristics mentioned in all the recensions have to be put together in performing those sacrifices in accordance with any recension, because the essential nature of those sacrifices has to be the same throughout. Consequently, the new-moon and full-moon sacrifices are not different in the different recensions of the *Vedas*. Similarly, all the statements made about any one particular thing in all the recensions of the *Vedas* have to be taken together as really characterising that particular thing in each recension. Vide *Pûr. Mîm.* II. 4. 8 to 32.

wise, there will be a contradiction also of the statement which says--(He is) "untainted" and "devoid of attributes," &c. Therefore, this passage which defines (the *Brahman*) denotes only That which is indivisible and homogeneous.

(*To be Continued.*)

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PRAPANNAPĀRIJĀTA.

The Refugee's *Párijáta.**

" I salute the famous Varadârya who is the ornament of the family of the *Vatsas*, who by giving the nectar of the commentary on *Sri-Bháshya*, revives even me."

1. I offer innumerable salutations to the feet of teachers who are like so many suns and by contact with whose *páda* (feet or rays of light) the minds of men blossom like the lotus.

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* *Parijata*: One of the five divine trees. The author derives it at the end of the book thus:—" *Aseshá pekshitam yatra parito jáyate satám*." That is to say, the essential requisites of a virtuous character have been collected here from various sources.

2. Salutation to the equine-faced God (*Hayagriva*) who by gifts of imperishable arts has attained the quality of munificence and who is of lofty effulgence.

3. Salutations to that God who by constantly meditating on the eye of Lakshmi has (as it were) attained sameness of form with it and has thus become fish-bodied (*Minavapuh*) and who has freed the knower of the Vedas (*Brahma*) from danger.

4. Taking shelter under that dust (*rajas*) of the feet of saints which is potent to heal passions (*rajas*) we shall endeavour to compose the work known as *Prapanna-pārijāta*.

CHAPTER. I.

ON THE AUTHORITIES FOR PRAPATTI.

1-2. By epitomising the teaching of the *Vedanta**

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* *Vedanta*: Literally the end of the Veda, an *Upanishad* which comes at the end of the Veda. Hence it is applied to the *Darsana* of the *Upanishads*—one of the six principal systems of Hindu philosophy based on the *Upanishads* as teaching the ultimate aim and scope of the Veda. This system which is also called *Uttaramîmâmsâ* being regarded as a sequel to Jaimini's *Pûrvamîmâmsa*, though practically quite a distinct system. It represents the evolution of the philosophy of Hindu religious thought and as such it now actually covers the whole of orthodox India and forms the basis of its several religious sects. It regards the whole world as synthetically derived from one eternal Principle, the Brahman, or the Superme Being which is both the efficient and the material cause of the phenomenal universe, the all-prevading Soul and Spirit of the universe; and everything as ultimately being absorbed into *Brahman*, the one absolute *esse*.

and other works shall here be mentioned these ten topics: (1) the grandeur of the authorities for *Prapatti* (seeking refuge with God), (2) its nature, (3) the persons entitled to it, (4) the duties of a *Prapanna* towards the *guru* (spiritual preceptor), (5) towards God, (6) towards the eternals,* and (7) towards the godly, (8) the determination of duties from among those prescribed in the *sastrās* and (9) those practices that are to be avoided, (10) and the result thereof.

3. For to fix in the mind by constant meditation the teaching received—this is my endeavour and nothing else. Any faults herein found should be excused by good people in consideration of the gravity of the subject.

4. *Prapatti* (*i. e.* seeking refuge with God) is first prescribed in the Veda of the *Taittiriyas*† and there, in the hymn (*mantra*)‡ commencing with '*Vasuranya*' it is mentioned

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* According to the *Visistadvaita* theology the *Jiva* is of three kinds: *Nitya*, the eternal; *Baddha*, the bound; and *Mukta* the freed. Of these, the eternals always attend on God ministering unto His wishes and have no births except when they voluntarily incarnate with an *Avatar* for the purpose of doing His services.

† *Taittiriyas:* The followers of the *Taittiriya* branch of the *Yajurveda* known as the Black *Yajurveda* which takes its name after the sage Tittiri its first teacher, or after the bird, the francoline partridge, connected with its name in a popular *Puranic* story.

‡ *Mantra:* Originally the *Samhita* portion of the Veda as distinguished from the *Brahmana*; hence a Vedic hymn or sacred prayer addressed to any deity. It is of three kinds:—It is called a *Rik*, if metrical and intended to be loudly recited; and *Yajus*, if in prose and muttered in a low tone; and *Saman*, if being

under the name of *Nyâsa** (*i. e.* delivering one's self up to God) together with its *modus operandi.*

5.—6. There it is said that the Supreme *Brahman,* who is the fit object of meditation, who is the cause of all, who is all-pervading and is the Creator of all, is Himself worthy to be sought after—the *Brahman* whose glory is sung thus—"Thou art (now) the giver of light to the sun &c., as in the previous cycle; Thou art brilliant and beautiful like precious gems."

7. Making *jivatman* the oblation, one shall sacrifice him in the glorious fire of the *Brahman* whose body he is, repeating the (*mantra*) '*Om*' which is the essence of the Vedas.

8. Thus the application of *Prapatti* is declared in the sacred texts to assume the form of *Pranava* (the sacred syllable *Om*); where it is represented as a sacrifice in the body of those that know it accordingly.

9. Of the various penances therein mentioned *Prapatti* otherwise known as *Nyasa* is stated as the highest. *Dvaya* is considered in *Kathavalli* as the significant *mantra* of *Prapatti.*

10. The *Svetasvatara-Samhitâ Upanishad* is cited as a

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metrical it is intended for chanting. From this it came to be applied to any formula of prayer to a deity; and finally to an incantation or charm.

* *Nyasa.* Literally 'pledge.' Here it is synonymous with *Prapatti* meaning 'pledging one's self to God.' It is recognised by the Upanishads as one of the thirty two *Brahma-vidyâs.* (sciences teaching the knowledge of *Brahman*).

highly favourable authority. This *Upanishad* in speaking about the course of practice also says as follows :--

11. In order to obtain the knowledge of the self, one who is desirous of salvation should take refuge with Him who at the beginning created *Brahma* and taught him the *Srutis.*

12.—13. "A refugee is not forsaken even though he deserves to be killed." Many scriptural passages like this are also authorities on the subject. And in the *Śri-śāstra** (or the *Pancharātra Āgama*), the *Bhagavan* (*Vishṇu*) has taught *Brahma* the *Mantra* called *Dvaya*,† beginning with the words '*Srimonnārāyaṇa.*' In that same way it has been explained by Lakshmi to Indra in the *Lakshmi-Tantra.*

14. So also the *Sanatkumāra-Samhitā* mentions with respect that *Prapatti* yields the fruits of all desires and is independent of all other means.

15. "Thus in no case does *Prapatti* stand in need of other means. It yields (of itself) the fruits of all desires to all persons, in all places, and at all times."

16.—17. It severs one's bondage of *Samsāra* when it is uttered even once by that one. As the tie of the missile

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* *Sri-Sastra* : The body of *Tantric* teaching known as *Pancharatra-Agama* sacred to the Vaishṇavas. The main portion of Sri Ramanuja's philosophy is based on this. In this work the word *Sastra* alone is used to indicate it : *Bhagavat-Sastra* is another name.

† *Dvaya :* The sacred *mantra* of *Prapatti.* The word signifies 'two-fold,' being a combination of two *mantras*, the *mula-mantra* and another.

of *Brahma*, even though it be unfailing, was snapped at once owing to the distrust of the *Rākshasas* (in its power) to bind Hanuman, so *Prapatti* becomes ineffectual from the faithlessness of men.

18. Therefore it will give freedom (*mukti*) to those that repose trust in it. Either in association with other means or by itself *Prapatti* accomplishes the freedom of those that are desirous of salvation in the same way as *Praṇava*.

19—20. The *Bhagavan* (Vishṇu) has clearly said to the attentive Vishvaksena as follows :—

It is difficult to practise other means; there is in consequence the danger of losing the qualifications, &c, required to practise (those means): consequently I shall now mention in this connection that means which is common to all people.

21.—22. On account of the evil influence of time, on account of the unsteady nature of the human mind, on account of the attachment of the senses to their objects, on account of indulgence in forbidden acts, and on account of not doing what is ordained to be done, and on account of the (adverse) nature of the time during which men live,—(on account of all these causes),—it is not possible to conquer, O leader of hosts! the senses and the sensual objects.

23. Therefore, O great sage! All persons are not qualified for *Karmayoga*;* because such (a qualification) is

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* *Karmayoga*: The performance of actions, worldly and religious rites so as to attain non-attachment and freedom. Some sects like the *Vaikhanasas* adopt it as the sole means, and consider it to be perfect in itself.

found to be non-existent in the case of all the prescribed duties.

24. There is no interest for any body even in *Jñāna-yoga.** In the absence of such (an interest) neither affection (*prīti*)† nor higher love (*bhakti*)‡ for Me arises in men.

25. Therefore, as there is no qualification to practise *Karmayoga* or any other *yoga* and as there is no other course to follow, let a man take refuge in the pair of My feet as the sole end.

26. Considering well the bad lot that has befallen him and (considering also) My (attractive) qualities, he who resorts to Me with the full consciousness of My being the only means is freed for ever.

27—28. Resolution to observe conformity (to His will), absence of opposition (to it), faith that He will protect, and solicitation for His protection, resignation of one's self (to Him) (*atmanikshepa*) and the feeling of helplessness—these are the six kinds of *Śaraṇāgati* (*i. e.* refuge seeking).

29. By means of this Prapatti let a man, led by the feeling that he has no other course, seek refuge with Me, knowing Me to be *Mādhava* (the Lord of Lakshmi). Thus

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* *Jnàna-yoga*: Contemplation as the means of acquiring spiritual knowledge which releases one from the trammels of *samsára* by giving a knowledge of the true nature of one's own *átman*.

† & ‡ Love towards equals is *príti*; and love towards superiors is *bhakti*. *Bhakti* when felt for God is love transcendental, just as reason transcendental becomes faith.

resting in Me he gains the fulfilment of the object of his pursuit.

30. The *Bhagavan* (*Vishṇu*) has thus declared in the Ramayaṇa and in the Mahabharata:

"To one who has sought protection with Me only once and has implored Me saying 'I am Thine,' I offer protection from the fear of all beings. This is my vow."

31. "Forsaking all rites (*dharmas*) come to Me alone for shelter; I shall liberate thee from all sins. Do not grieve."

32. Parasara, who came to know of the truth regarding the Deity through the boon of Vasishtha, has also said in the *Vishṇu.purāna* thus.

33. "So long as a man does not take refuge with Thee, the Destroyer of all sins, so long does he find affliction and desire, delusion and misery."

34. Lo, mirmidon! (*bhata*) keep further away from those sinless beings who say "O Lotus-eyed Vasudeva, Vishnu (the Pervader of the universe), the supporter of the earth, the unchangeable One, the bearer of the conch and the disc, Do Thou be our refuge!"

35. While stating the duties of caste and of the orders of life the sage Manu has also referred to the glory of *Sannyāsa* (self-surrender) under the heading "The worship of *Nārāyaṇa*."

36. "If thou hast no dispute with that Being who lives in thine own heart, who is the *Yama*, the controller of

the senses from within, who dwells in the *Vivasvān*, the sun, who is the *Rāja*, the Ruler, go not to the Ganges; go not to Kurukshetra."

37—38. 'Dwelling in the heart' does not prominently pertain to *Yama*, the lord of the Southern quarter, but to Him, the Ruler of all beings Who having entered inside, controlls them all, who is hidden even in the soul *(ātman)*, and is death even unto the God of death; Hence "he abides in the heart"; and to have "no dispute with Him" who is the Supreme Ruler of all and lives in the disc of the Sun, is to offer one's self to His feet.

39. "Whoever apprehends the soul differently from what it really is, what sin is not committed by that thief who has robbed the soul *(ātman)*"

40 "Therefore, even the *tīrthas* (holy objects) &c., are made pure by those who have taken refuge with the Lord who is the Ruler of all and abides in the heart of all.

41. This idea has been expressed in diverse ways by Saunaka* and other great sages:—

"So long as thy mind, O King! does not become devoted to the love of Vishnu (*Vishṇu-bhakti*) so long go thou to the *tīrthas* (holy places), tanks and rivers."

42. "O mighty ruler! devotees like thee, who have

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* The author of this work quotes chiefly from the following authorities: The *Vedas*; *Smritis* especially *Manu*; *Mahabharata* of Vyasa; *Vishnupurana* of Parasara and *Vishnudharma* of Saunaka; *Sri-Bhagavata* and occasionally *Varahapurana* and largely the *Sastra*, that is, the *Pancharatra-Agama*.

themselves become sacred, sanctify the *tīrthas* through the Mace-bearer (God) residing within them."

43. This much of authority for *Prapatti* is enough. Saunaka and Vyása have (respectively) declared thus in the Vishnudharma and theBhárata :—

44. "Thou hast uselessly passed through a succession of many births. Considering well any one of them, resort to refuge-seeking."

45. "O Bharata! thou who art afraid of sins, resigning every other undertaking, become, with all thy heart, devoted to Narayana."

(To be Continued.)

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III.

ARCHITECTONIC OF PURE REASON.

(Continued from Vol. IV. page 714.)

Now that we have succeeded in discovering the bond which unites all our conceptions it is possible to think of referring them to a single science of which each science would be but a branch. It is this mutual subordination of the sciences that Kant endea-

vours to sketch in the architectonic of pure Reason.

The common source of all our conceptions is reason. The common goal of all things is in the supreme end of reason. The primitive fundamental science is then the science of reason or philosophy. This primitive science gives unity to all our knowledge in considering it from the point of view of ends and as diverse parts of the plan conceived in the divine intelligence.

To consider things from the point of view of ends is to assign them laws. We only know two objects, nature and liberty; science will embrace then the study of physical laws and the study of moral laws. The first are the order which is; the second are the order which ought to be. The study of physics, from the point of view of laws, of their unity, of their end, is a philosophical science; it should be called metaphysic of nature. The study of moral laws is the metaphysic of morals, of manners. Such is the most general division of science.

The metaphysic of nature is subdivided in its turn into transcendental philosophy and into rational physiology (physics). The first studies the laws of the thinking subject; the second reasons on objects. But since certain objects belong to the domain of experience and others are only thought by reason, rational physiology is again divided into immanent physiology and transcendental physiology. Immanent physiology considers objects of experience (the sensible world, soul) and comprehends rational physics, rational psychology, only. These sciences however treat only of what we know a priori only these sensible objects (Kant has frequently designated them in the course of his work by the names of pure physics and pure pschology). Transcendental physiology is divided in its turn into cosmology and theology; the first treats nature considered as a real being, as transcendental substratum of phenomena, the second seeks the first cause of the world.

Thus grouped all these sciences are as branches of the tree of human reason; but with the exception of the metaphysic of morals, they are reduced to the knowledge of the simple concepts of objects and not of real objects. However, this science of

reason, or metaphysic, if it contains no real knowledge, is the rule of the human mind which aids and directs it in all the other sciences which it reduces to unity. "It serves as the foundation of the possibility of certain sciences and of the employment of all."

VI.

HISTORY OF PURE REASON.

It is from not understanding this role of metrphysic that in all times philosophers have been divided into two schools; the one set, into Epicureans, have denied this science, and have not admitted any other ideas than those which come from the senses; these are the sensualists; the others, with Plato, have believed that the ideas conceived by reason have a real object, and have taken metaphysic for the science of being, whilst in truth, it is only the science of the forms of reason; these are the intellectualists. Among the intellectualists we may distinguish the noologists, who have referred supra sensible notions to the reason (to an a priori faculty) and the empiricists (Aristotle, Lock) who, by a strange inconsequence derive them from the senses whilst recognising that they transcend the senses. Epicurus was more logical. What more contradictory than the claim to prove the existence of God and immortality of the soul if all our ideas come from experience.

In the same way as there have been in all times two schools, one which does not know how to employ, the other which employs and abuses metaphysic, there have been also two methods, the naturalistic method and the scientific method. The first relies essentially on vulgar common sense; it is a true misology. Its device is Quad sapio, sates est mihi; non ego cens.

Esse quod arcesilas aerumensigue Selones. The scientific method (the one which does not design to reflect and probe) is sometimes dogmatic (Wolf), sometimes sceptic (Hume). Between these two extremes there is an open way, this is the critical method. This is a path newly discovered which should now be

converted into a royal highway. Perhaps in this way we shall bring to a successful conclusion the enterprise vainly attempted for over twenty centuries to completely satisfy human reason in a matter with which it has constantly occupied itself hitherto with ardour, but also always without result."

RESUME OF THE CRITIQUE OF PURE REASON.

Let us now endeavour to resume the conclusions of this vast system, which claims relationality both with spiritualism and scepticism, and which in spite of the contradictions which such an enterprise must entail remains the most original effort which has been ever attempted to conciliate and bring all doctrines to a focus and to produce a perpetual state of peace between philosophers. In order better to determine the part which Kant has in each system of philosophy we will enunciate separately, although he has continually mixed them in the course of the discussion, first the dogmatic conclusions, touching the existence of a faculty of supersensible thought; second, the sceptical conclusions touching the impossibility of knowing by speculative reason if these supersensible ideas have an object; 3rd. the moral conclusions touching the possibility of arriving at a knowledge of this supersensible object by practical reason.

1. Dogmatic Conclusions.

From the first lines of the introduction Kant undermines the foundations of sensualism. Our knowledge commences no doubt with experience, but it does not all proceed from experience. Even the knowledge which comes to us from experience is a composition of impressions which we receive in perception and of ideas which our faculty of knowing produces of itself. These ideas which come from our faculty of knowing and not from experience are those which have an absolute and universal character; for experience never furnishes us with judgment strictly universal. How is it possible that we can derive from experience mathe-

matical truths or the principle of causality? These principles being of a universal and absolute necessity, it is vain as Hume did to attempt to explain them by a customary association of perceptions; in fact, such an association of ideas, in order to be customary. would not be less contingent. There is more—far from our being able to attribute necessary judgements to experience, experience itself is not possible except by the knowledge that we have a priori of the necessary truths (for example the principle of causality, the idea of space).

The a priori notions are reduced by Kant to three classes: 1st. pure intuitions; 2nd. pure concepts or categories; 3rd. absolute ideas.

Pure intuitions are the representations that the mind makes of space and of time; without these representations no experience is possible. They are the forms of sensibility. They are irremoveable whilst the matter which is subject to them may vary to infinity.

Besides the pure intuitions which render perceptions possible the mind conceives of relations between these perceptions. These relations are the concepts or categories; their function is to ordinate many representations and to make a common representation from them. We cannot refer the origin of these concepts to experience; for experience is only applicable to particular objects; on the contrary the concepts are applicable to all objects indiscriminately: Thus, whatever may be the objects which we perceive, we can affirm nothing of them save from one of the following points of view; quantity, quality, relation, modality. This form of thought remains immoveable, however varied may be the objects given by sensation.

This is not yet all. Besides the intuitions and the concepts a priori man has certain absolute ideas; such are the ideas of an immaterial soul, of a perfect Being. If the concepts are as we have seen, the condition of all thought, these ideas are in their turn the condition of the concepts. In fact every concept expresses a relation; and every relation, because it expresses that which is relative, supposes the absolute. Without the idea

of absolute unity, such as the unity of the ego, the concept of quantity is impossible; without the idea of perfection what sense can be attached to the concept of quality? Every judgment under *relation* (causality, reciprocity) is inseparably united with the idea of a first cause, of a free cause. Finally, the concepts of modality (that is to say of possibility, existence and necessity) imply, as the origin of the series of possible beings, the reality of a necessary Being. Such are *the transcendental ideas;* and as every act of thought implies them it is rigorously true to say that every proposition, every judgment, even every perception supposes the idea of the infinite, the idea of God. A judgment which should not suppose God would not be made after the laws of reason.

2. Sceptical Conclusions.

But is this faculty which I call my reason trustworthy? What proves to me that its judgments conform to the truth, to the reality of things? I have the right to doubt it, says Kant, and he gives the reasons which permit him to doubt it (as if he had forgotten that these reasons for doubting are furnished to him by the same faculty of thought on the truth of which he casts doubt, and that all reasoning against reason is without value, if the reason which manufactures is a mere faculty of error).

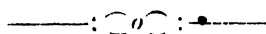
The capital argument of scepticism of Kant is that all principles of reason, at least all those which serve to extend our knowledge, are synthetic a priori. He sees in these a motive to throw doubt on their value. Analytic judgments are legitimate because they cannot be derived without contradiction; synthetic judgments, where they are a posteriori, have their proof in experience. But how are we to accept judgments which are at the same time synthetic and a priori? Kant tries to shew that they are not possible save by an intuition of time and of space. This statement is at least very arbitrary. To sustain it Kant will be reduced to reduce our judgments on causality to expressions

of a relation of time, to identify the notion of cause with that of succession; this is to return to the doctrine of Hume, the adversary whom he so often successively combats. Besides it results form this theory that all synthetic judgment formed by reason on objects which are beyond time and space, for example judgment formed on the existence of the soul and on the infinite are illegitimate affirmations. The intuitions and concepts of understanding such as the concepts of substance, of cause are not legitimate except in their application to objects of experience and only serve to render experience possible. Here we have all our positive knowledge reduced to experience; there is no doubt a great difference between this doctrine and that of the sensualists; it is that if we cannot after Kant, *know*, we can at least *think* immaterial objects, whilst waiting for the moral reason to prove their reality; but so long as it cannot be proved that practical reason is independent of speculative reason, this open door to permit of a return to dogmatism can hold out to us but a slight hope. With the speculative reason alone, following the critique, we cannot rise above sensible knowledge. But what becomes, in its turn, of this sensible knowledge in a system which reduces all objects of thought to the subjective ideas of the thinking subject? We do not perceive objects as they are, but only as they appear to us; we are ignorant of what noumena, that is, things in themselves are; the phenomenon alone is the object of our knowledge. We perceive material beings in space and in time; but they cannot be found there, because space and time are not. These objects are then nothing which comes within our knowledge, and their nature is inaccessible to our thought obliged to judge everything through relations of time and space. This is a veritable nihilism, the formula of which may be reduced to this double definition. What do we know? That which is not. What is it that is? That which we do not know.

3. Moral Conclusions.

But, if all our ideas are without object, if I cannot know,

with regard to the world which I perceive, that which is; nor with regard to the Infinite which I think, if it really exists; if space and time in which the world appears to me, if God himself are only subjective forms of my thought, there is nevertheless one idea of reason which is safe against scepticism and the objectivity of which I am not permitted to bring into doubt; this is the idea of the Good. The Good cannot be a simple form of my thought, for it gives me orders; it is superior to me because it imposes a law on me; then there is an existence beyond me; nor is it moreover a simple abstraction, for it acts on me, it is the cause of my acts, and an abstraction does not act, cannot be the cause of anything. This reality of the Good supposes that of the absolute Good; now, there is no absolute Good if a perfect agreement between virtue and happiness exists nowhere; this agreement does not exist in this world; there must then be another life; there must, besides, exist a Being infinitely just and infinitely powerful to reward each according to his merit. In a word I cannot believe in the moral law without believing in God and without hoping for immorality.

Such is the definite conclusion of the Critique of pure Reason. Here already the foundations of the moral system of Kant have been placed. But in order to completely know his doctrine the development must be sought in the Critique of practical Reason and we must add thereto, as an indispensable complement, the Foundations of the Metaphysic of Morals.

MODERN INDIA.*

The Vedic priests base their superior strength on the knowledge of the sacrificial *mantras.*† By the power of these *mantras,* the *Devas* are made to come down from their heavenly abodes, and grant the prayers of the *Yajamanas.*‡ The kings as well as their subjects are, therefore, looking up to these pgeists for their welfare during their earthly life. *Raja Soma*¶ is worshiped by the priest and is made to thrive by the power of his *mantras.* As such the *devas,* whose favourite food is the juice of the *Soma* plant, are always kind to the priest. Strengthened by divine grace, he defies all human opposition. Kings, the centres of all earthly power, are supplicants at his door. A kind look from him is the greatest help; his blessings stand pre-eminent above all. Now commanding the kings to be engaged in affairs, which end in death and ruin, now standing by him as his fastest friend with kind and wise counsels, now spreading the net of subtle, artful politics, in which the king is easily caught, the priest is seen, oftentimes, to make the royal power totally subservient to him. Above all, the worst fear is that the preist's pen holds the name and fame of the royal family. He is the historian. If he were not appeased, the most powerful and kind prince, with all his worth and usefulness, deserving of universal

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* Translated for the *Brahmavadin* by Swami Sachchidananda from a Bengalee contribution of Swami Vivekananda to the *Udbodhana,* Part. VI. Vol. I.

† *Mantras*=*Vedic* hymns uttered by the preists to invoke the Devas at the time of sacrifice.

‡ *Yajamanas*=the men who perform sacrifices.

¶ *Raja Soma*=the name of the *Soma* plant as commonly found in the *Vedas.* The priests offered to the *Devas* (the *Vedic* god) the juice of this plant at the time of sacrifice.

approbation, is lost into oblivion, with his last breath. While others, are emblazoned and are made to shine, in the pages of history, the future who succeed in securing the historian's good will, by inaugurating big sacrifices and bestowing countless wealth upon him. The name of Priyadarsi Dharmasoka,* the beloved of the gods, sounds faintly in the preistly world; while Janamajoy,† son of Parikshita, is the household word of every Indian family.

To meet the expenses of the State, of the personal comforts of himself and his long train of retinue, and, above all, to fill, to over-flowing, the purse of the all powerful priesthood, the king is continually draining the resources of his subjects. His special prey are the *Vaisyas.*

Neither under the Hindu kings, nor, under the Buddhist rule, do we find the common subject people take any part to express their voice in the affairs of the State. True, Yudhishthira visits the houses of *Vaisyas* and, even *Sudras*, when he is in Varanavata; true, the subjects are praying for the installation of Ramachandra to the regency of Ayodhya; nay, they are even criticising the conduct of Sita, and secretly making plans for the bringing about of her exile: but, as a recognised rule, they have got no voice in the supreme government. The power of the populace is struggling to express itself in lawless disorder. The people are not themselves conscious of this power. There is no attempt on their part to unify it. Neither have they got the will to do so, nor, the capacity, by means of which small and incoherent centres of force are united creating insuperable strength as their resultant.

We can never say that the whole thing is utter lawlessness. There are laws, there are methods, separately and distinctly laid down for the different departments of government, such as the

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* Dharmasoka=the name given to the great king, Asoka, after he embraced Buddhism.

† Janamajay=the sacrificer of the great snake sacrifice of *Mahabharata.*

revenue, military, judicial or executive. But, at their root, is the inspiration of the *Rishi*,—the work of divine authority coming through the *Rishi*. They have got no stability in them. Under the circumstances, it is never possible for the common people to have any sort of education, by which they can conceive the idea of popular right in the royal treasures and advise the king to spend them for the common good of the people, or, even, such education, by which they can learn to combine among themselves and be united for the accomplishment of any common object. Why should they do such things? The inspiration of the *Rishi* is responsible for their prosperity and progress.

Again, all those laws are in books. Between laws as codified in books and their operation in practical life, there is a world of difference. One Ramachandra is born after thousands of Agnibarna * pass away! Many kings shew us the life of Chandâsoka.† Dharmasokas are rare! The number of kings like Akbar,‡ in whom the subjects find their life, is far less than that of kings like Aurangzeb,¶ who live on their blood!

It must be admitted that under the benign rule of kings like Yudhisthira, Ramachandra, Dharmashoka and Akbar, the people enjoyed safety and prosperity and were often looked after, with great care, by their rulers. But his hand, who is always fed by another, gradually loses the power of taking the food. Of him, who is always defended by another, the power of self-preservation can never become fully manifest. The strongest youth becomes like a child, if he is always looked after as a child by his parents. Such was the case with the people of India. Being always governed by kings, to whom was left the whole duty of providing defence for the people, they could never get any occasion for under-

* Agnibarna—A prince of the Solar race, who never used to come out of the seraglio and died of consumption due to excessive indulgence.

† Chandasoka=A Buddhist king.

‡& ¶ Akbar and Aurangazeb--two Mahammadan rulers of India.

standing the principles of self-government. Such a nation, entirely dependent on the king for every-thing and never caring to think of their self-defence, become at last weak and powerless. If this state of dependence continues long the destruction of the nation is not far to seek.

Of course, it can be reasonably concluded that, when the government of a country is guided by codes of laws, enjoined by great sages, under the influence of divine inspiration, such a government will lead to the welfare of the rich and the poor, the wise and the ignorant and the king and the subjects alike. But we have seen already, how far the operation of those laws was possible in practical life! The voice of the ruled in the government of their land,—which has now-a-days become the watch-word of the western world, and, of which, the last expression has been echoed in the declaration of the American Government, in the words, "That the Government of the people of this country must be by the people and for the good of the people," -cannot be said to have been totally unrecognised in India. The Greek and other travellers saw many independent small states in India. References are also found, to this effect, in many places of the Buddhistic literature. At least, that the germ of self-government was present in the shape of village *Panchayat*,* which still remains in many places of India, there can not be the least doubt about it. But the germ remained for ever the germ; and the tree never grew out of it. This idea of self-government never passed the embryo state of *Panchayat* system, and spread into the society, at large.

Among the religious *Sannyasins*, in the Buddhists monasteries, we have got ample evidence to shew that self-government was fully developed. Even now, one wonders to see the power of the *Panchayat* system working amongst the *Naga Sannyasins*,-the respect it commands from them, and the most successful-

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* Panchayat—Literally government by five, in which the village men sit together and decide, among themselves, all disputes.

manner, in which the principles of self-government are brought into practice, in their various sects.

With the advent of Buddhism, the priestly power came to an end and the royal power was on the ascendant. The Buddhists priests have renounced 'the world. They live in monasteries as homeless ascetics. They have got neither the will nor the endeavour to bring and keep the royal power under their control. Even if there were any remnant of such a will, its fulfilment has become an impossibility. Buddhism has brought down all the gods from their highest heavenly positions. The state of being a Buddha is superior to the heavenly positions of a Brahma or an Indra, who vie with each other, to offer their worship at 'the Buddhas' feet. And this Buddhahood, every man can attain. It is open to all even in this life. From the descent of the gods, the superiority of the preists who were supported by them, come down as a natural consequence.

The reins of the royal powers are no longer held in the firm grasp of the *Vedic* preist. It has become free and unbound. The centre of power, in this period, is not with the priests of the *Sama* and *Yajur* Vedas. Neither is the royal power scattered amidst small independent states. But all the powers have been centred in emperors, with this unobstructed rule, extending over vast areas beginning from one end of India aud ending with another. The leaders of this period are not Visvamitra or Vasishtha but, emperors such as Chandragupta and Dharmasoka. At this time, India was at the topmost crest of her glory. No king ever ascended the Indian throne, who could compare with the Buddhist emperors. At the end of this period, commence the appearance of Rajput power and the rise of modern Hinduism. With the rise of Rajput power, on the decline of Buddhism, the sceptre of Indian empire was again broken into thousand pieces and weilded by small powerless hands. At this time, the Brahmanical priestly power again succeeded in raising its head, not as an adversary, as before, but this time, as an auxiliary to the royal supremacy.

During this revolution, that long continued struggle for

supremacy between the priestly and the royal class, which began from the *Vedic* times and reached its climax, during *Jain* and *Buddhist* revolutions, has ceased for ever. Now these two mighty powers are friendly to each other. But there is no more that praiseworthy Kshatra—warlike—valour of the kings ; the *Brahmans* have also lost their former spiritual strength. As might be expected, this union was soon engaged in the satisfaction of mutual self-interests, and became dissipated, by spending its vitality on extirpating their common opponents, especially the Buddhists of the time. Being steeped in all the vices, consequent on such union, they, in vain, tried to imitate the *Rajashuya* and *Vedic* sacrifices of the ancient kings and made a deplorable farce of them. The result was a formidable train of sycophantic attendance and a large net of rites and ceremonies, being entangled in which, they soon became a ready prey to the *Muhammadan* invaders from the West.

The priestly power began its strife for superiority with the royal power from the *Vedic* times. Bhagavan Sri Krishna succeeded, with his strong intellect and faculty of perception, in putting a stop to this strife, at least, for some time, in his life-time. During the *Jain*, or, *Buddhist* revolutions, it was almost effaced from off its field of work, in India, or, perhaps, was holding its feeble stand, by being subservient to the antagonistic religions. With the appearance of the *Rajput* power, it made its last effort to recover its lost greatness ; and, in its effort to establish the supremacy, it sold itself at the feet of the hordes of barbarians, newly come from central Asia, and establish their hateful customs and manners, in the land. To incur their pleasure, it introduced mysterious rites and ceremonies,—easy means to dupe ignorant barbarians, and, itself lost its former wisdom, former vigour, and, chaste habits of long acquirement. It turned the whole *Aryavarta* into a deep and vast den of the most vicious, the most horrible, the most abominable barbarous customs ; and, as the inevitable consequence of countenancing these detestable customs, it soon lost all its internal strength, and, became the weakest conceivable, only to be broken into

thousand pieces and fall, before the storm of *Musalman* invasions, from the West. It fell,—who knows, if ever to rise again ?

The rising of the priestly power, under the *Musalman* rule is, on the other hand, an utter impossibility. Mahomet himself was deadly against the priestly class. and, tried his best to make rules for the total destruction of this power. Under the *Musalman* rule, the king himself was the supreme priest ; he was the chief guide, in religious matters ; and, when he became the emperor, he hoped to be the prime leader in all matters, over the whole *Musalman* world. To the *Musalman*, a Jew or a Christian is not an object of extreme detestation ; they are, at worst, men of little faith. But not so the Hindu. The Hindu is idolatrous, the hateful *kafir*. In this life, he deserves death. In the next, eternal hell is in store for him. The *Musalman* kings could do so much favour to the spiritual guides of these *Kafirs*,—their priestly class, as to allow them to silently pass their life and wait the last moment. This was again sometimes considered too much kindness ! If the religious ardour of any king was a little more uncommon, there would immediately follow arrangements for a great sacrifice, by way of *Kafir*—slaughter !'

On one side, the royal power is centred in kings, professing different religions and used to different customs. On another, the priestly power has been entirely displaced from its position as the law-giver of the society. Koran and its laws have taken the place of Manu. Sanskrit language has made room for the Persian and the Arabian. It has been confined only to purely religious writings of the conquered and detested Hindu, and, as such, has been living a precarious life at the hands of the neglected priest. While the priest himself fell back upon the last resource of conducting only the comparatively unimportant family ceremonies like the matrimonial and that also, at the mercy of the *Mahammadan* rulers.

In the Vedic and the adjoining periods, the royal power could not manifest itself, on account of the pressure of the priestly power. We saw how, during the Buddhistic revolution, with the fall of the *Brahminical* supremacy, the royal

power reached its culminating point. In the interval between the fall of the Buddhistic and the establishment of the *Muhammadan* empire, we saw how the Rajput power was trying to rise in India, and how it failed in its attempt. At the root of this failure, must be traced the old Veda-like endeavours of the priestly class to bring back their original (ritualistic) days.

Crushing the *Brahmanical* superiority under his feet, the *Musalman* king was able to renovate, to a considerable extent, the lost glories of such kingdoms as Maurya, Gupta, Andhra and Kshatrapa.

Thus the priestly power, which sages like Kumarilla, Sankara and Ramanuja tried to re-establish, which, for some time, was supported by the sword of the Rajput power, and tried to rebuild its stand, on the fall of its *Jain* and *Buddhist* adversaries was, for ever, crushed under *Muhammadan* rule. In this period, the antagonism is not between kings and priests, but between kings and kings. At the end of this period, when Hindu power again raised its head, and, to some extent, was successful in regenerating Hinduism, through the Maharattas and the Sikhs, we do not find much the play of the priestly power with these regenerations. On the contrary, when the Sikhs admit any Brahman into their sect, they, at first, compel him publicly to give up his previous Brahmanical signs and adopt the recognised signs of their own.

In this manner, after a long continued struggle, the final victory of the royal power was echoed on the soils of India, for several centuries, in the name of foreign monarchs, professing an entirely different religion from the faith of the land. But at the end of this *Musalman* period, another new power made its appearance and slowly began to assert its prowess in Indian affairs.

This power is so new, its nature is so foreign to the Indian mind and its basis so insuperable, that, though India is already wondering at its establishment throughout her length and breadh, she has seen only a small part of its play. The Indians can well understand what this power is.

We are talking of the occupation of India by the English people.

From very ancient times, the name of India's wealth and her rich granaries has enkindled in many powerful nations the desire of conquering her. She has been, in fact, many times conquered by foreign nations. Then why should we say that the occupation of India by the English was something new and foreign to the Indian mind?

From time immemorial she has seen the strongest royal power tremble before the angry glance of the ascetic, homeless priest, armed with his spiritual strength, his vast lore in religious wisdom, and above all, the last weapon of indignant curse, in cases of extremity. She has seen fearful subjects, like flocks of sheep before a lion, silently obeying the commands of their powerful rulers, with their awe-inspiring arms and armies. But, the sight of a country, where the wealtheist were accustomed to pay the most servile reverence not only to the king, but to any member of a royal-family, of that country, a handful of Vaishyas, coming for the purpose of carrying on trade to a foreign land, far across their native seas would merely, by virtue of their shrewd intellect and wealth, gain her ancient and established Hindu and Mahammadan Dynasties to their side, and at last, by degrees, make dupes of them, not only so, would buy as well the service of the ruling powers of their own native land and employ their arms and wisdom as powerful means for helping the influx of their riches,—of a country, of which a proud lord, sketched by the divine pencil of its greatest poet, warns a common man against his effronteries to a nobleman, "Out, dunghill! darest thou brave a nobleman?," of that country, the descendants of the mighty noblemen would, in no distant future, condescend, nay, regard it as the last fulfilment of human ambition to come to India as servants appointed in the service of a body of mercantile men, called The East India Company, such a sight was, indeed, an unseen novelty to her!!

According to the prevalence, in greater or less degree, of the three qualities, *Sattwa*, *Rajas*, *Tamas*, in man, the four castes,

Brahmana, Kshatriya, Vaisya, and *Sudra*, are present at all times, everywhere, in all civilized societies. Their number and power also vary at different times as well as in different countries. In some countries the power or number of one of these castes may be greater than another; at some period, one may be more powerful than the rest. But from a careful study of the history of the world, it appears that, in conformity to the Law of nature the four casts, *Brahmana, Kshatriya, Vaisya* and *Sudra*, will, in succession, Govern the world.

China, Babylon, Egypt, Chaldea, Arya, Iran, Jew, Arab,—of these nations, the power of guiding societies is, in the first period of their history, in the hands of the Brahmin, or the priest. In the second period, the ruling power is the Kshatriya, that is either absolute monarchy, or, oligarchical government by a few. Among the Modern Western nations, with England at their head, this power has been, for the first time, in the hands of the Vaisya, or merchantile communities made rich through the carrying on of commerce.

Though Troy and Carthage of ancient times and Venice and similar other small commercial states of comparatively modern times became highly powerful yet,in the proper sense of the term, there was not the real rising of the Vaisya power, amongst them.

Correctly speaking,the kings themselves had the sole monopoly of the commerce of those old days. They employed the common people and their servants to carry on the trade, and appropriated to themselves the profits accruing from it. Excepting the kings, no one was allowed to take any part in the government of the country. In the oldest countries like Egypt, the priestly power enjoyed unmolested supremacy only for a short period, after which it became subjugated to the royal power and lived as an auxiliary to it. In China, the royal power, centralised by the genius of Confucius, has been controlling and guiding the priestly power, in obedience to its absolute will, far more than twenty-five centuries, and during the last two centuries, the all-absorbing Lamas of Tibet, though they are the spiritual guides of the royal family, have been compelled to pass their days, being subject

every way, to the Chinese Emperor. In India, the royal power succeeded in conquering the priestly power and declaring its untramelled authority long after the other ancient civilized nations had done so, and therefore, the inauguration of the Indian Empire took place long after the Chinese, Egyptian, Babylonian and other Empires had risen.

It was only with the Jewish people that the royal power, though it tried hard to establish its supremacy over the priestly, had to meet a complete defeat in the attempt. Not even the Vaisyas had the ruling power with the Jew. On the other hand, the common subjects, trying to extricate themseves from the grasp of the priest, were crushed to death, under the internal commotion of adverse religious movements like Christianity and the external pressure of the mighty Roman Empire.

As in the ancient days, the priestly power, in spite of its long continued struggle, was subdued by the more powerful royal power, so, in modern times, before the stronger blow of the newly risen Vaisya power, many crowns had to kiss the ground, many sceptres were for ever broken to pieces. Only a few thrones were allowed to still continue in some of the civilized countries, with the political object of using their royal pomp and grandeur maintained at the cost of these Vaisya communities, as a magnificent and imposing front to the really governing body behind, who are the dealers in oil, salt, sugar and wine.

The rising of the Vaisya power, at whose command, the lightning carries messages, in an instant, from one pole to another, whose everyday path is the sea, with its mountain waves, at whose instance, commodities are being carried, with greatest ease, from one part of the globe to another and at whose command, the greatest monarchs tremble, is the huge wave, on whose foamy crest, sits in all *its* grandeur the majestic throne of England.

Therefore, the conquest of India by England is not conquest of Jesus or the Bible, as is often believed to be, neither is it like the conquests of India by the Moghuls and the Pathans. But behind the name of Lord Jesus, the Bible, the magnificent palaces.

the parade of the armies, the sounds of war trumpts and bugles and the splendid display of the royal throne behind all these, England is always present,—England, whose war-flag is the smoking chimney, whose troops are the trading vessels, whose-fields are the market-places of the world and whose Empress is the shining Goddess, Fortune, herself. It is on this account that we said before that is an unseen novelty,—the conquest of India by England. What new revolution will be effected in India by her contact with this new power and, at the end of that revolution, what new life is in store for future India, cannot be inferred from her past history.

(To be Continued.)

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DR. CROZIER ON THE ETHICS OF THE VEDANTA.

In discussing the evolution of Hindu thought in his recent "History of Intellectual Development", Dr, Crozier, a thinker of eminence, has observed that Vedantism represents the extreme of individualism, and that the one object of its votaries is to save their own souls, not by working for the welfare of others, but by attending solely to their own salvation; not by following through love the foot-steps of a high personal exemplar wherever they may lead, but by practising a low and selfish asceticism, and by keeping a profit and loss account of merit and demerit. This is indeed a most serious indictment against the ethical teachings of one of the most profound and venerable religious systems of the world. We have searched in vain for any valid reasons in the author's exposition justifying these extraordinary pronouncements.

Starting from the hypothesis that the Vedanta posits as the ultimate basis of things a negative and featureless abstraction, without either emotion, self-conscious intelligence or will,—a blind principle of life, having neither the dignity, elevation, nor realisable efficiency of a self-conscious Intelligent Will, he seems to have jumped to the conclusion that such a metaphysical system cannot from the very nature of things furnish an adequate foundation for spiritual and and moral life. Both the premises and the conclusion are equally gratuitons assumptions and find not even a shadow of justification in the teachings of the Vedanta. The Upanishads which form the fountain-head of Vedantic philosophy describe the Brahman as Absolute Existence, Absolute Thought and Absolute Bliss. It is the Eternal Subject, the Self-luminous principle of thought. It is the "light which shines everywhere, seen within the solar orb and the human

eye, in heaven and throughout the world, intelligent, immortal and for ever blest." Though the Upanishads declare that "words and thoughts turn round it without finding it," that "it is different from the known and also above the unknown" and that it can only be described as *neti, neti*, "not this," "not this," it is no unreality, no abstraction, no mere dead substratum of formulas and words. It is, on the other hand, "the truth of truth." "It is the only reality, all else being naught." "Behind the Self there is nothing." "Unknown to those who think they know, it is verily ear of the ear, eye of the eye, mind of the mind, speech of speech, life of life." "Without hands or feet, He speeds, He takes. Without eye He sees, without ears, hears. He is all-knowing, yet known by none; undecaying, omnipresent, unborn; revealed by meditation; whoso knows Him, the all-blessed, dwelling in the heart of all beings, has everlasting peace". "He is the all-pervading *akasa*, His eyes are the sun and the moon, His breath is the wind, His footstool is the earth." "He who dwells in the Sun and within the Sun, whom the Sun does not know, whose body the Sun is, and who rules the Sun within; He is Self, the ruler within, the immortal." "He is the creator, and all that moves or breathes or sleeps is founded in him, and He is their goal; indestructible life and mind." "The world is like an eternal holy fig-tree, whose roots are above and whose branches descend. In Brahman all worlds repose. None becomes different from this, their root. The Universe trembles with awe, moving within this, its supreme life." "He is the Lord of all, the king of all things, the protector of all things. He is a bank and a boundary so that these worlds may not be confounded". These quotations from the Upanishads clearly show that the ultimate principle of the Vedanta is not a cold and lifeless abstraction, but that it is the Supreme Principle of life and intelligence, through which all things are and are known

—an Infinite Self-conscious Spirit in which all finite thought and being find their reality and explanation. This sublime Vedantic conception of God represents the highest reach of human speculation not only in the region of metaphysics but also of religion. Modern science and philosophy are gradually working their way towards it. Hegel and Spencer, the greatest representative thinkers of this century, have found in it the final solution of the problem of the universe. It is nothing but ingrained prejudice in favour of Semitic theological dogmas and traditions that could have induced a philosopher of Dr. Crozeir's eminence to characterise the Brahman of the Vedanta as a lifeless and mindless figment.

With such erroneous ideas in his head about the Metaphysics of the Vedanta, Dr. Crozier proceeds to lay down that its Ethics represents the extreme of individualism and is therefore inconsistent with the common good of humanity. This statement betrays an utter ignorance of the fundamental principle of Vedantic Ethics. The sanction and source of morality according to the Vedanta is the ultimate identity of one and all,—the solidarity of the human race. The universe is an organic unity pervaded and constituted by a Self-conscious Intelligence and no being lives or thinks except in so far as he shares in the universal life and thought. Immersed in the storm and stress of life and blinded by passion, the individual forgets his essential identity with all living beings and, regarding himself as the centre around which the universe revolves, begins to treat his fellow-creatures and everything they consider near and dear to their hearts as means to his self-gratification. This sense of separateness and false independence and the consequent life of selfishness and and isolation are the source of all sin and misery in this world. The ethical life begins with the recognition of the

inadequacy and futility of separated existence, developes with the growing consciousness of the unity of life, and reaches its consummation in the full realisation of the truth of the Vedantic text "Tattavmasi", "That thou art." Every moral act, every act of charity and love, is an expression of the principle which binds the universe in the unity of one all-pervasive life and in the harmony of an all-reconciling love. The Upanishads declare over and over again that sin and misery can never be overcome unless the illusion of separate and individual existence is broken through and the one-ness of life is realised. "He who considers all human beings as existing in the Supreme Spirit and the Supreme Spirit as permeating all, is henceforth incapable of perpetrating any sin whatever." "Seeing indeed the same everywhere, Iswara equally dwelling in all, he doth not destroy the Self by the Self and thus treadeth the highest Path."

Thus according to the Vedanta the highest goal of moral aspiration is the complete surrender of individual self to the universal self of which all the forms of organic and inorganic nature are manifestations under conditions of space and time. It is absurd in the face of all this to assert that the Vedanta represents the extreme of individualism. The truth is that it represents the highest and the most uncompromising type of altruism and self-sacrifice.

A practical application of this high ethical ideal in which the individual counts for nothing and the humanity everything is brought home to our minds in a story narrated in the Mahabharata. When the grand Horse-sacrifice performed by Yudhishtira at which thousands of the learned and the poor of the land were honoured and fed, was about to close, a mongoose half of whose body was golden, suddenly entered the sacrificial hall, rolled on its floor, and said: "Ye Kings, this great sacrifice is not equal to a little measure of powdered barley given away by a liberal

Brahmana of Kurukshetra." Questioned as to what all this meant, the mongoose told the following story: There was once a holy Brahmana at Kurukshetra with his dutiful and loving wife, son, and daughter-in-law. 'They were so poor that they lived from hand to mouth on alms begged from door to door. A terrible famine came upon the land and the family had oftentimes to starve for want of food. Now one day the poor Brahmana picked up some barley, and, dividing into four parts, one for each member of the family, sat down for meal with them. Just then came a guest, and, emaciated and self-starved. Welcoming him with salutations, the Brahmana gave him his share of food. The guest ate it, but was still hungry, and the wife brought her share to her husband and prayed him to give it to the guest. Seeing her shaking with the weakness of starvation, he gently bade her keep it. The wife, however, insisted saying, 'Here is a poor man, and it is our duty as householders to see that he is properly fed, and it is my duty as a wife to give him my portion, seeing that you have no more to offer him.' Then her share was given to the guest, and he ate it up and said he was still burning with hunger. So the son said, 'Take my portion also; it is the duty of the son to help his father to fulfil his obligations.' The guest ate that but remained still unappeased; so the son's wife gave him her portion also. The guest's hunger was then appeased and he departed, blessing them. That night all the four members of the family died of starvation. A few grains of the barley powder had fallen on the floor and when I rolled my body on them half of it became golden from the magic power of that loving sacrifice. Since then I have been all over the world, hoping to find another sacrifice equal to that, but nowhere have I found one; nowhere else has the other half of my body been turned into gold. That is why I said that the sacrifice of king Yudhishthira with

all its gorgeous profusion is not equal to the wonderful sacrifice of the poor Brahmana at Kurukshetra."

Dr. Crozier thinks that as a necessary result of extreme individualism, the object of the votaries of the Vedanta is to save their own souls without working for the welfare of others. We may best meet this charge by quoting an anecdote recorded in the Mahabharata, the repository of Aryan philosophy and morals, about Yudhishthira in the closing scenes of his earthly career. Having cast aside the burden of royalty, Yudhishthira accompanied by his brothers and wife and his faithful dog set forth from Hastinapura for the last time and journeyed northward to where the Himalaya lifts his majestic snow-clad peaks to heaven. Crossing that mighty range, the party proceeded in the direction of the Mount Meru. One by one, Draupadi, Bheema, Arjuna, Nakula and Sahadeva, dropped down dead on the way. Yudhishthira followed by his dog, faithful to the end, walked steadily onwards, calm and unmoved, gathering up his soul in inflexible resolution. Indra suddenly appeared before him in a celestial chariot and said, "Ascend, O resolute prince. Heaven welcomes you to its blissful mansions." Then the king looked back upon his loving brothers and his sweet wife, fallen by the way, and addressed these words to Indra. "Let my brothers here come with me. Without them, O God of Gods, I would not wish to enter even Heaven; and yonder tender princess, Draupadi, the faithful wife, worthy of endless bliss, let her come too. In mercy hear my prayer.' Upon this Indra informed him that the spirits of Draupadi and his brothers were already in heaven and he alone was permitted to ascend there in bodily form. He then hesitated and made a touching appeal on behalf of his dog. "This dog, O Lord of the past and present is very devoted to me. He should go to heaven with me. My heart is full of compassion for him." But Indra will have none of the dog:

"Immortality and a condition equal to mine, O King, far-streching prosperity, and high success, and all the joys of heaven these thou hast won to-day. Cast off this dog. There is nothing cruel in the act." But Yudhishthira was unshaken in his resolution and would not abandon the faithful animal. "O thou of a thousand eyes, O thou of righteous behaviour, an Aryan cannot do an act unworthy of an Aryan. I do not desire a bliss bought by casting off one who is devoted to me. O great Indra, not for the sake of my own happiness shall I cast away this dog." The story goes on to say that the dog vanished and Dharma, radiantly glorious, arose from his form and blessed Yudhishthira for this bright example of compassion and faithfulness and then both ascended in triumph to heaven. This anecdote, which enshrines in a most impressive form the ethical ideal of the Vedanta, ought to convince the critics of Dr. Crozier's type how utterly unjust are the aspersions they are pleased to cast on the teachings of the Vedanta.

Dr. Crozier says that the followers of the Vedanta attend solely to their own salvation by practising a low and selfish asceticism and by keeping a profit and loss account of merit and demerit. As to low and selfish asceticism, we may point out that the man who mortifies his body by fasts and other fanatical exercises is not regarded as a true Yogin and that self-torture has been condemned in the Hindu Scriptures as "demoniacal." Bhishma says in the course of his great exhortation to Yudhishthira: "There is a declaration in the Vedas that penances are higher than sacrifices. I shall now speak to thee of penances. O learned prince, listen to me. Abstention from injury, truthfulness of speech, benevolence, compassion—these are regarded as penances by the wise, and not the emaciation of the body." In the story of king Janaka and Sulabha, a female ascetic, the king says: "The wearing of the brown cloths, shaving of the head,

bearing of the triple stick and kamandalu these are the outward signs of one's mode of life. They have no value in aiding one to attain emancipation. I am living in a condition of freedom, though ostensibly engaged in the enjoyment of wealth and pleasure which constitute a field of bondage for most. The bonds constituted by kingdom and wealth, and the bondage of attachments, I have cut off with the sword of renunciation." The true Yogin is he who has broken the bonds of desire and mastered the secret of self-restraint. Balanced in success and failure, in pleasure and pain, honor and dishonor, in love and in hatred, he goes through life untouched and undisturbed. In the midst of the greatest silence and solitude, he finds the most intense activity and in the midst of the most intense activity, he finds the silence and solitude of the desert. The asceticism preached in the Vedanta is the asceticism of the heart and the inner life, practised and perfected in the sanctuary of the soul. It is a gross error to confound it with the mortification and starvation of the flesh resorted to by certain self-deluded maniacs.

The assertion that virtue is a matter of calculation of profit and loss is directly opposed to the fundamental teachings of the Hindu Scriptures. The idea of working with a view to future recompense is reprobated everywhere in the strongest language possible. The Bhagavad Gita throughout enjoins work without attachment—work with no ulterior motive, no expectation of or desire for reward either here or hereafter. Sri Krishna over and over again proclaims: "Let not the fruit of action be your motive to action." "To work you have the right and not to the fruits thereof." This ideal of duty for duty's sake, of virtue for virtue's sake, is beautifully set forth by Yudhishthira in his admirable discourse to Draupadi when they were undergoing the long exile in the forest, deprived of their kingdom by the treachery

and cruelty of Duryodhana and his associates. In one of her moments of distress, Draupadi impeached the divine government of the world and bitterly declared that God played with His creatures according to his pleasure, like a child who makes and unmakes an earthen toy. What was the use of virtue, she said, if the virtuous were plunged in suffering while the wicked were prosperous? To this Yudhishthira replied: "Thou speakest the language of atheism. O princess, I never act solicitous of the fruits of my actions. I give away, because it is my duty to give; I sacrifice, because it is my duty to sacrifice; I act virtuously, not from the desire of reaping the fruits of virtue, but of not transgressing the ordinances of the Vedas, and beholding also the conduct of the good and the wise. My heart, O Draupadi, is naturally attracted towards virtue. The man who wishes to reap the fruits of virtue is a trader in virtue. His nature is mean, and he should never be counted among the virtuous." We think we have said enough to show how utterly baseless are the charges levelled against the Vedanta and its ethics by Dr. Crozier and hope they will never be repeated by lesser men whose interest it is to misrepresent the ideals of life and thought which afford consolation to millions of human beings in their passage through the valley of shadow of death.

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THE ESOTERIC MEANING OF THE RAMAYANA.

AS GIVEN BY GOVINDARAJA.

BY SIVA.

The Vedas consist of four parts, *viz.*, *Vidhees*, *Manthras*, *Arthavadas* and *Samgnyas*. By *Vidhees* is meant such of the Vedic sentences as containing commands to do or omit to do, such as 'the Veda should be studied from a *guru*' and 'A Brahman should not be killed.' *Manthras* are verses which describe the process as to how the commands should be carried, such as a particular offering should be given in honor of a particular deity by a particular *Rithvic* in a particular posture or in a particular tone or with a particular substance like ghee or curds or milk or so forth. *Arthavadas* are a sentence or a number of sentences which sing the praises of or cry down a performer of sacrifice or sacrifice itself or its parts, such as the deity or substance or so forth. *Samgnyas* are techincal terms given to the sacrifices and those incident to them such as *Udbhid*, *Yoopa*, *Hotha* &c. Jaimini and his followers, technically called the *(Purva) Mimamsakas*, hold that the *Vidhees* are to be understood literally and that the other parts of the Vedas are mere accessories to them and as such have no meaning independent of the *Vidhees* and have therefore to be understood figuratively and are devoid of literal interpretation.

From Upavarshma and Sabara Swami down to Khandadeva several commentaries have been written on the mighty work of the *Purva Mimamsaka* of Jaimini, which deal with this question; and Apadeva and others have written independent works maintaining the same view.

But Badarayana and his followers who are known as the *Vedantins*, are of opinion that there is a considerable portion of the end of the Veda called the *Vedanta or Upanishad* which attempts to define and describe God but does not form an adjunct to the *Vidhee* portion of the Veda which is confined strictly to

the first part of the Veda which deals with sacrifices. This School also holds that the *Arthavadas* are of three kinds, *Gunarthavada*, *Anuvadarthavada* and *Bhootharthavada*, that the first is against sensuous perception and inference, the second but endorses the truths observed by the said perception and inference, and that the third refers to those which are neither cognised nor contradicted by the above two channels of Knowledge.

The following three may serve as examples for the three classes of *Arthavadas* respectively:—"He wets the cloth by fire." (This is against the evidence of our senses), "Fire is medicine for snow" (This tallies with our experience due to senses and logic); "Indra has a weapon called *Vajra* in his hand" (This is neither perceived nor contradicted by our senses or inference; it is not impossible for an entity like Indra to hold a *Vajra* in his hand). The Vedantins differ from the Mimamsakas in believing that though the Bhootharthavadas describe Indra and other Devatas as adjuncts to the Sacrifice prescribed by the *Vidhees*, they do not for that reason lose their inherent right to reveal to the world things which are beyond the ken of sensuous perception and reasoning, provided they do not conflict with the meaning conveyed by the *Vidhee*. The same rule applies, according to the Vedantins, to *Manthras* and *Ithihasas*. Ithihasas are the Smrithis, the Puranas, the Mahabharata and the Ramayana. Ithihasas are built on some portions of the Veda such as Manthras and Arthavadas.

If this is clearly understood much of the impressions of the Western Sanskrit Scholars about the absence of esoteric truths imbedded in the exoteric Veda will vanish. This is why great stress is laid on the teaching of the Veda by a Guru to a Sishya. This truth is laid down in some of our old works. The science of Samkhya which attempts to convey truths in veiled language also favors this view.

Now an attempt will be made to exemplify this with reference to the Ramayana which is the story of Rama's invasion of Ravana's Lanka. This story occurs in a work called the Ramayana of Valmiki as well as in the Vana Parva of the Mahabharata of Vyasa. The former is very largely read throughout the length and breadth

of India as its translations are found in all the dialects of the country. The original work in Sanskrit has several commentaries and without contradiction Govindaraja's exhaustive commentary may be pronounced the best. It is naturally most popular with the Visishtadvaitins as the commentator is a follower of Ramanujacharya. The Ramayana is nothing but an amplification of a string of verses in the fag end of the Rig Veda. The literal meaning is not hard to grasp as the style of Valmiki is flowing and mellifluous. I shall not therefore stop in describing the historic fight with Ravana and the rescue of Sita by Rama. This story has, according to Govindraja, an esoteric meaning which I propose to write for the benefit of those who have no access to the original.

Sita is discovered in the furrow of a holy field and is therefore not born like the ordinary run of humanity. She has not had the impure company of flesh for at least 9 or 10 months in a human womb. Therefore Sita represents *Jiva* or individual soul. The word Sita is a feminine gender in Sanskrit and it therefore implies dependence on God for ever, even after salvation as the Visishtadvaitins hold. This *Jiva* is all right and working her way to salvation by keeping constant company with Rama, the *Isvara*, until she is tempted by the mirage of sensual pleasures typified in the golden deer, Mâreecha. This falling into temptation is good for the soul, for unless she proves her strength to overcome temptation she cannot pretend to enjoy the life that knows no sleep. Soon after the *Vyshayika chinta* or temptation of the senses, *Ahankara* or the intense feeling of ego or I overpowers the soul in the person of the demon Ravana and makes her his slave. She exerts in vain to get rid of the clutches of *Ahankara* by *Karma-Yoga* typified in the struggle of Jatayu, the ancient king of kites. She is dragged by *Ahankara* and in the tussle lets down some of her good deeds which are Sita's jewels, before dwelling in the body known as Lanka, the isle of Ravana. Ravana keeps the Jiva in the midst of Rakshasa women who represent the baser passions such as *mada*, *mâthsarya*, &c., the legitimate daughters of *Ahankara*.

God Ráma in his search to find if the individual soul has performed good deeds to wipe off her sins and to befit her to receive spiritual training, sees the jewels of Sita with Sugriva and feels satisfied that the Jiva has done meritorious acts which according to the scriptures generate in her an undying desire to develope spiritual wisdom. He then sees in Hanuman all the qualities of a Guru and sends him who is well posted with the necessary instructions. Hanuman exhibits his great aptitude for the high honor of a spiritual Guru confered on him, in his classical speeches to Rama and Lakshmana, in his unflinching fidelity to his God Rama, in his glory to be known as Rama's Dâsa, in his sincerity of purpose, and in reaching the object of his search through the thick mass of palpable darkness of the human race after a great deal of trouble and anxiety. He at last reaches the goal, removes the veil of darkness and despair that is hanging over the Jiva and brings words of solace and comfort to her by narrating to her the be-all and end-all of human existence with the *via media* to attain it, and then he initiates her into the *Ashtâkshari* for which the Rama Mudrika (Rama's finger ring) stands, and then the *Jiva* feels a hope of success from the turmoils of worldly existence. After the *Sravaňa* the devoted *Sishya* makes *Manana* and *Nididhyâsa* and comes unscathed out of the fire of birth and death after the holocast of the *Ahankara* and his offspring Ravana and his huge form and stays once more as the meek inseparable servant of God Rama.

The above interpretation shows that our grand old books like Ramayana and Mahabharata are capable of more than one meaning. So did Madhavächarya hold with respect to the Mahabharata. Vyasa himself says in the beginning that he has written the works with the sole object of preaching the invaluable lessons of Duty to the world which is the cream essence of the Vedic teaching for the benefit of women, Sudras, and hybrid castes which cannot reach the Vedic instruction directly.

Narayana. }
12-11 90. } SIVA.

THE VEDANTA WORK

MADRAS.

To

The Editor, "*Brahmavadin.*"

Dear Sir,

"Therefore I say, your lecturer must not be an ordinary man. He must be a person armed with credentials—clothed with authority form the Most High. He must be one who has received his commission from Him." (Vide Brahmavadin, Vol. III, Page 200.)

The importance of this warning to religious teachers cannot be too much emphasised. Every sincere Hindu is more or less conscious of this. Before he goes to take the position of the spiritual teacher to his disciple, he at first looks within himself, if he has got the authority to do so. Before he presents any religious truth to an enquirer, he thinks within himself, if that truth is a second-hand information culled from the dead leaves of some old scripture, or, it is the life-giving echo of his own self-realization. He must see God, before he can have the right to preach His name. This is the reason why the Hindus have always been found to be wanting in the proselytising tendency of other religions. They regard religion too sacred and delicate a subject to be handled by any and every impure and rough hand. Has it not been said, "*Pariyanti mudha andhenaiva niyamànà yathàndhàh*"?*

True, the *Avidyâyámantare varttamánà*† of other religions, with their vigorous propagandism, seem sometimes to succeed in making their way to the Holiest of Holies of the sanctuary of

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* "The ignorant fall like the blind led by the blind."

† "Those walking in darkness themselves."

our Mother of religions, and threatening the safety of Her Children. But that is only for a while, when is heard, in unmistaken accents, the promise of the Lord in the Gita, "Whenever there is a subsidence of spirituality and ascendency of materialism, I produce myself." Once more Her throne has been threatened and once more the promise has been fulfilled.

When, under the garb of spirituality rank materialsm from the West began to deluge the land and carry in its flood everything that was best and most beautiful, a voice was heard from the temple of Dakshineshwar, proclaiming the triumph of the "religion-eternal," not only in the land of its birth, nay, in no distant future, far across the seas. One of the worthiest sons of Sri Ramkrishna Dev carried the message of the Vedanta to the far West and boldly gave it to the American and the English people.

Happier days have begun to dawn upon India. Her spiritual atmosphere is at present surcharged with the divine inspiration of the great sage of Dakshineshwar. Commission from the Most High is, indeed, necessary in the teachings of matters spiritual. But such commission has not now to be worked out from within. It is already there. Every cubit of India's soil is vibrating with it. And though the inspiration of Sri Ramakrishna Dev has expressed itself with its tremendous rush through one of his direct disciples, every one can expect to be more or less a conduit for its flow, if he has the will to be so, for is it not that every soul is God in essence?

The Hindus are alive to this awakening and, when Swami Vivekananda called "his countrymen, his friends, his children, to forget all about their name, all about their fame, their wives, their childeren, their property, even their own bodies, to worship the *Virat*, their Mother Land, their own race, everywhere his hands, everywhere his feet, everywhere his ears, to carry religion to every Indian home, and make the bridge of human chains over which millions will cross this ocean of life," you, Mr. Editor, were the first and foremost link in the chain, which has been thrown across the ocean and, over which, before long, will be

seen a crowd of all denominations and religions, holding aloft the banner of Vedanta, of "Harmony and Peace, and not Dissension," disappearing in its infinite length far beyond the line where the sea and the heavens meet.

Then came Swami Ramkrishnananda from Calcutta. He had seen Sri Ramkrishna Dev, had lived with him, had served him like a son serving his father and had been initiated by him into the eternal truths of the Upanishadic religion. Madras received him with open arms. This was in March 1897. A house was rented for him, in which he stayed for about a year, after which he removed to Castle Kernan, the premises of Mr. S. Biligiri Iyengar, Attorney-at-Law of the Madras High Court. The Castle is situated on the famous beach of Madras and commands an imposing view of the sea. Mr. Biligiri is a friend of Swami Vivekananda and is one among the many in Madras, who take enthusiastic interest in the success of the Swami's cause. He lent, free of charge, a room in his Castle, where the Swami stays for the present.

God is Love. Fortunate are those blessed souls, to whom was the special privilege given of sitting at the feet of Bhagavan Sri Ramakrishna Dev and having a look into the inmost workings of his loving heart. It was a living fountain, from which would flow eternal life, freely for the saint, or, the sinner. That heart is no more! Dear Mr. Editor, we were unworthy of its touch! Is it? No. He has left his worthy sons, of whom the heart of every one is an echo of the Father's. Let us go to them and see, through the sons, what the Father was! 'He that hath seen the son hath seen the Father."

Swami Ramkrishnananda, with his love and untiring zeal for work, soon succeeded in opening several classes in different parts of the town and its suburbs. There are altogether eleven classes, of which six are for the Gita, two for the Upanishads, one for the Vedanta Sutra, one for the Sankhya and one for Srimat Bhagavata. Of the six Gita classes, two are evening classes, one held in the Castle itself on monday and another at Saidapet on Saturday, one is an afternoon class held at Triplicane, Mylapore

and Purasewakkam respectively on Wednesday, Thursday, and Sunday. The Upanishad classes are one at Mylapore and the other in the Castle, held respectively on Thursday morning and Wednesday evening. The Vedanta Sutras, the Sankhya and Srimat Bhagavata are taught to three evening classes, one in the castle on Thursday, another in the Young Men's Hindu Association, Blacktown on Tuesday and the third at Chintadripet on Sunday.

The Swami kindly took me to all his classes. The time appointed for each class is generally one hour and a half, though, if the subject turns out an unusually interesting one, it may prolong to two hours, or more. Among his students are the young, the old, as well as, the middle aged. One wonders at the amount of work done by the Swami in so short a time and cannot help admiring his patience and perseverance in gradually clearing the ground of the exuberance of weeds that obstructed the free growth of Hinduism proper. The attendence of every class numbers from twenty to fifty and consists of Brahmins as well of non-Brahmins. They listen with deep interest to what the Swami has to say of Karma Yoga, Gnana Yoga, Bhakti Yoga and Raja Yoga, and often express their strong desire to fashion their life after the ideal of our ancient Rishis. Let that ideal be always presented to the young and the aged, to the *pariah* and the priest,—the ideal of Rishihood, and let the Future India come out of it,

Yes, "the Ancient Mother has been awakened once more, sitting on her throne, rejuvenated, more glorious than ever. Proclaim her to all the world with the voice of peace and benediction." "The Lord can raise his workers from the dust by hundreds and thousands,"—let every one of us believe in the truth of this challenge and verify it in our life.

With love,

Triplicane, Madras, | *Yours-one-in-Vivekananda* SATCHIDANANDA.

THE

BRAHMAVÂDIN.

" एकं सत् विप्रा बहुधा वदन्ति. "

"That which exists is one: sages call it variously."

Rigveda, I. 164. 46.

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SAYINGS OF SRI RAMAKRISHNA PARAMAHAMSA.

1. When a wound heals up the slough falls off of itself; it bleeds however if taken off earlier; so when the awakening of divine illumination comes all distinctions of caste, vanish but it is wrong for the ignorant to break such distinctions.

2. Mind is like curly hair; you may draw it straight as long as you please but no sooner you let it go, it again gets curled up. So as long as the mind is forcibly kept straight and steady it works alright, but do slacken your vigidance it has its own way.

3. So long as there is fire beneath, the milk boils and bubbles, but remove the fire from beneath and it is quiet again; so the heart of the neophyte boils with enthusiasm so long as he goes on with his spiritual exercises.

4. The potter makes figures with unburnt clay but he

can do nothing with the clay that has once been burnt, so the heart of the man that has been burnt with the fire of desires cannot retain any higher sentiments, and is incapable of being moulded into any other form.

5. The steward of a certain rich man who was left in charge of all his master's property used to say when asked, whose is this property? "Sir, this is all my property, these houses, gardens &c., are mine," and thus he used to walk about puffed up with vanity. One day the steward caught a fish in the pond of the master's garden house which the master had strictly prohibited him from doing. And as ill luck would have it, the master came then upon the scene and saw what his dishonest steward was doing. Finding out the faithlessness of his servant, the master drove him away at once from his premises, disgraced and dishonoured and stripped of all his earnings so that the poor fellow could not even take with him his rickety box of utensils which was his own private property. Such is the punishment for false pride.

6. There are some fish which have many sets of bones, others have only one; but as the eater cleans all the bones and eats the fish, so some men have many sins and others have few; but time purifies them all.

7. At a certain stage of the progress of the devotee, he finds satisfaction in God with form and at another stage, God without form.

8. If a white cloth is stained with a small speck the blackness of the speck appears very ugly indeed; so the smallest fault of the holy becomes very painfully prominent by the surrounding purity.

9. The God with form is visible, yea, we can touch him and talk with him face to face, as with one's dearest friend.

ADVAITA VEDĀNTA.

A STATEMENT OF ADVAITA AS GIVEN BY RĀMĀNUJĀCHĀRYA IN HIS ŚRĪ-BHĀSHYA.

(*Continued from page 17.*)

It may however be said that there is an indicative (or figurative) sense in the use of the words 'Existence,' 'Knowledge,' &c., since, by losing their own proper meanings, they express the nature of that thing which excludes the opposite of what they denote. This is nothing wrong, because the purportive power (of words) is stronger than their denotative power. It is surely agreed on all hands that the purpose of a grammatical equation is to be found solely in (its) oneness (of import.) Again, it may be said that all the words (in a sentence) are not commonly seen to be used in a figurative sense. What of it ? Such use is, not seen in the case of even a single word, when, (in adopting the purely denotative sense of the words), there is no contradiction of the purport of the sentence. After it has been determined that such and such is the main purport of a group of words, which are used together (in a sentence), then, for the purpose of removing any contradiction (which the purely denotative sense of the words may give rise to) in relation to that (purport), (to adopt) the figurative interpretation in relation to two, or three, or all (the words), is in no way wrong, just as (it is not wrong to do so) in relation to any one (word). This is so admitted by (all) those who take their stand on the *śāstras*.

Those* who maintain that the syntactical meaning of sentences is to be finally found in action, acknowledge that all the words that are found in the sentences of ordinary language possess the figurative significance; because (according to them) the mandatory and other verbal forms such as the *Lin &c*† are primarily used so as to signify the production of the (new unperceivable principle) *apūrva*.‡ The action signified by verbs is (only) figuratively made known by means of (their) mandatory and other forms. And those other words, which (being different from verbs) denote their own meanings which are dependent upon action, have also their primary sense undoubtedly in producing the unperceivable principle *apūrva*; and hence to declare that they are (also) significant of action like verbs is (to make them) altogether figurative. Therefore, there is nothing wrong in (adopting) the figurative interpretation of even all the words (in a sentence), if it is to serve the purpose of counteracting the contradiction of the purport of sentences.

Therefore the *Vedānta* is undoubtedly expressive of

* These are the *Prābhākaras* - a school of *Mimāmsakas* who hold the position that words have a meaning only in so for as they express actions or are associated with actions in one way or another.

† *Lin* is the verbal form of the potential mood, and it is also used in the sense of the imperative mood.

‡ This *apūrva* is otherwise called *adrishta* by the followers of Jaimini. It is said to be a new and invisible something, representing either an imperceptible afterstate of a work performed in obedience to a commandment, or the state immediately antecedent to the production of the result of that work. In either case, this new principle is of itself held to be enough to produce the good or the bad results of works.

all these conclusions, and is, in consequence, unquestionably, authoritative.

Moreover, it has been stated (above) that, in the event of there being a conflict (of the *śāstras*) with perception &c., the *śāstras* are more powerful. It is only when there is any (such) conflict, that the higher authoritativeness (of the *śāstras*) has to be asserted. But there is no (such) conflict noticeable at all, because perception (also) apprehends the *Brahman* who is devoid of attributes and is pure existence. It may be asked, how it can be said that perception apprehends pure existence, seeing that it has for its objects a variety of things, as when (it is perceived) that a jar exists, that a cloth exists, and so on. If (in perception) there be no apprehension of distinctions, then all perceptions will relate to only one object, and will, accordingly, be the cause of only one realisation, as in the case of the knowldge which result from a continuous stream (of similar perceptions). (This is, no doubt,) true; and it shall be examined here accordingly. How are existence and its differentiation made out when it is realised that a jar exists? Both these realisations cannot indeed have perception for their basis; because they result from knowledge born at different times, and because also perceptual knowledge lasts only for a moment. Therefore, it has to be ascertained whether that which forms the object of perception is the (essential) nature of things or (their apparent) differentiation. Since the apprehension of differentiation very naturally pre-supposes the apprehension of the essential nature of things, and also (pre-supposes) the remembrance of the correlatives of that (differentiation), for this very reason it has necessarily to be admitted that sense-perception has the essential nature of things for its object; and so, differentiation is not apprehended by means of sense-perception. Therefore, the realisation of distinctions is altogether based upon error.

Again, that something which is known as differentiation is not capable of being defined by those who know the science of logic. Indeed, differentiation does not constitute the essential nature of things. Otherwise, when the essential nature of a thing is perceived, then, in the same way in which there results the realisation of that essential nature, there will have to result (also) the realisation of the distinctions differentiating it from all other things. The realisation that one thing is different (from another) desiderates the remembrance of correlatives; therefore, it should not be urged that, even when the essential nature of things is apprehended, there happens to be no realisation of distinctions, for want of the remembrance,at that very time,of the correlatives of that (differentiation); for, surely, it is not allowable, on the part of him who holds that differentiation is not at all distinct from the essential nature of things, to posit that (before realising differentiation) it is necessary to know the connected correlatives; because, (according to him) the essential nature of things and its differentiation have both the the character of not being different from that essential nature. And if there is no need to know any correlatives in the case of the realisation of the essential nature of things, so also must it be in the case of the realisation of differentiation. And the statement that a jar is different (from other things), must then be, like the statement that the hand is the hand, an identical proposition (affirming the admitted identity between the jar and its differentiation from other things).

Nor is (differentiation) a qualifying attribute. If it have the character of a qualifying attribute, then it has necessarily to be accepted that it (*viz.*, this qualifying attribute) is distinct from that essential nature of things (which is qualified by it). Otherwise, it (*viz.* differentia-

tion) will certainly be the same as the essential nature of things. If it be granted that there is a distinction (between the essential nature of things and its differentiating attributes), then in regard to this differentiation (which has been hypothetically taken to be a qualifying attribute), its own character as a differentiation forms its qualifying attribute, and in regard to this also, (it being again different from the essential nature of things, its own character as a differentiation forms its qualifying attribute, and so on); thus (arises) a *regressus in infinitum*. Moreover, (if it be held that differentiation is a qualifying attribute), then, there will also be the logical fallacy of reciprocal dependence: for, there will then result the apprehension of (individual) differentiation when there is the apprehension of things as characterised by (their) generic and other (such) qualities, and there will (similarly) arise the apprehension of things as characterised by (their) generic and other (such) qualities when there is (merely) the apprehension of (individual) differentiation. Therefore, differentiation being difficult of definition, preception brings to light pure existence alone.

Again, from the instances such as a jar exists, a cloth exists, a jar is experienced, and a cloth is experienced,-- it is seen that all external objects are invariably apprehended as compounded of existence and experience. Now, in all cognitions, existence alone is seen to persist always, and so it alone is the reality; and the differentiating attributes (which are specific of jars, cloths, &c.,) are all unreal, on account of their having to be (one after another) excluded, as, for example, the (falsely perceived) serpent in a (real) rope (is excluded). That is to say, the rope is the (real) entity and forms the persistent basis (of all the false perceptions); and the falsely perceived) snake, crack in the earth, stream of water, &c., are all unreal, in as much as

they are all liable to be excluded one after another.

To this it may be objected thus :—In the case of the (falsely perceived) snake, &c., in a (real) rope, the snake, &c., are of an unreal nature, because (the perception in regard to them) is stultified by knowing the actual reality of their basis, such as the rope, &c., through making out that it (viz. the thing perceived) is a rope but no snake; but not because those (perceptions) are one after another excluded. And the reality of the rope, &c., is not due to their persistence all along, but is due to their remaining unstultified (even by the knowledge of what forms their basic reality). But, in the present instance, how can their be unreality in regard to jars, &c., the perceptions whereof are not (so) stultified ?

This objection is thus answered : —the logical exclusion—well, it has to be ascertained of what nature that (exclusion) is. Is it, (for example, of the nature of) the non-existence of cloth, &c., in the cognition that a jar exists ? If so, it must be concluded that the stultification of (the cognition of) cloth, &c., result from this (cognition) that a jar exists. Hence logical exclusion is such a negation of (the cognition of) objects as is based upon (such a) stultification. And this kind of (exclusion) establishes the unreality of those objects which are (so) excluded. Pure existence alone, being unstultified, persists all along, like the rope (for example, in the falsely perceived instances of the snake, the crack in the earth, &c., referred to above). Therefore, all that is other than pure existence is unreal. And the syllogistic statement (here) is as follows :— Existence is real, because it continues to persist all along, like the rope, &c., in the instance of the rope-serpent, &c., (above referred to). Jars, &c., are unreal, because they are (all one after another) excluded, like the (falsely perceived) snake, &c., that have for their basis the (real) rope,

&c. Such being the case, it is only experience, which continues to persist all along, that constitutes reality, and it (viz. experience) is existence itself.

It may, however, be said again that pure existence, being the object of experience, is different from it. It is not so, because (all such) differentiation has already been set aside, as not forming the content of perception, and as being difficult of definition. And for this same reason, the idea that existence forms the object of experience can not be in agreement with any authoritative position in logic. Therefore existence is the same as experience. And this (experience) is self-evident, (simply) because it has the nature of an experience. If it have any other proof (than itself), then, there will be room to characterise it as no experience, in the same way in which jars and such other things (are not experience). Further, it is not possible to posit the necessity of one experience for (making out) another experience, because it (viz. experience) is capable of becoming evident merely by its own existence. Indeed, experience, while it exists, is not found to be incapable of becoming evident like jars, &c., (which are incapable of becoming evident simply because they exist). Otherwise, (*i. e.* if experience be found to be incapable of becoming evident simply through its existence), it will have to be acknowledged that it has its knowability dependent upon something other than itself.

Then perhaps you hold as follows :—Even in the case of an experience that has (actually) come into existence, it is merely the object (of that experience) that is brought to light, as (for instance) when a jar is experienced ; because no one, who knows that a certain particular thing is a jar, also experiences at that very same time experience-in-itself, which forms no object (of experience) and is not of the nature of what may be (externally) pointed to by the word

'*this*'. Therefore, in the same way in which contact with the eye and other similar senses is the cause of the production of the knowability of jars and other external objects, an (external) entity alone forms the cause of the production of that same knowability in relation to experience. Immediately afterwards, (that is, after perceiving an object) experience is inferred from the logical basis of distinct knowability which is momentarily associated with that object. If that be so, it may be said that experience, which is intelligence, acquires the nature of non-intelligence. What, then, is the nature of this intelligence known to be? Surely, it cannot be the invariable association of knowability with its own existence, because (such knowability) is found to exist (also) in association with pleasures, &c. Indeed, pleasures, &c., while they exist, are never unfelt. Therefore, experience-in-itself is not experienced by itself, on account of the impossibility of such a thing (taking place), in the same way in which (it is impossible) for the finger-tip, which feels all other things by touch, to perceive itself by touching itself.

(To all this, it is thus replied):—That knowability which, like colour, &c., forms a property of objects, and is other than experience, is not (at all) known to exist; moreover, it is not proper to assume (the existence of a property called *knowability*, when it is possible to realise all things by means of that experience alone which is admitted by both (sides); for these reasons all this (above contention) is simply the foolish display of the intelligence of him who has not himself understood the peculiar nature of experience. Consequently, experience is not made out by means of inference, and is not also made evident by any other means of knowledge. But, on the contrary, experience, which proves all things, proves itself, and the syllogistic statement here is as follows: Experience is that in

respect of which its own characteristic property and the realisation thereof are (both) independent of any thing else; because it (*viz.* experience) forms, through its association (with another thing), the means of having that property and that realisation in connection with that other thing; whatever is, by its own association (with another thing), the means of giving rise to a characterising property and its realisation in that other thing,—that is seen to be independent of all other things in the matter of that (property) and that (realisation) in reference to itself. For instance, there is the case of colour, &c., in relation to visibility, &c. Colour, &c., while producing by means of their own association, visibility, &c., in the earth and such other things, are not themselves dependent upon the association of colour, &c., for the production of visibility, &c., in relation to themselves. Therefore, experience is itself the cause of its own knowability as well as of the realisation that it is knowable.

This same experience which is self-luminous is also eternal, because antecedent *non-existence and other

* Non-existence (or *abhava*) is of four kinds *viz. pragabhava*, *pradhwamsabhava*, *anyonyabhava* and *atyantabhava*. *Pragabhava* or antecedent non-existence exists antecedently to the production of an effect such as a pot; that is, the pot is non-existent before it is produced. Thus, this non-existence is incapable of having a beginning but capable of having an end. *Pradhwamsabhava* is the non-existent consequent on the destruction of a thing such as a pot; that is, the pot is non-existent after it is destroyed. So this particular non-existence is capable of having an origin but is incapable of having an end. For example, when a pot or any other such thing is destroyed, this particular non-existence comes into being and thereafter persists for ever. *Anyonyabhava* or mutual non-existence means that in any one thing there is the non-existence of

non-existences are absent (in relation to it.) And such absence (of non-existence) certainly results from the self-evident nature (of experience.) Indeed, it is not possible to make out the 'antecedent non-existence' of self-evident experience, either by itself, or by other means. Experience—if it have to cause the knowledge of its own 'non-existence—'does not, as a matter of fact, cause such knowledge, while it is itself existent. While it is existent, simply because there will (otherwise) be contradictien, its 'non-existence' cannot exist. And so, how can it cause the knowledge of its own 'non-existence'? Similarly, even when not existent, it (viz. experience) does not cause the knowledge (of its 'non-existence'). How can experience, being itself non-existent, become the means of proving its own 'non-existence'? Nor is it possible to know it (viz. 'non-existence') by other means, because experience is not the object of anything other than itself. The means of proof, that can prove the 'antecedent non-existence' of this (viz. experience), has to prove such 'non-existence' after making out objectively what experience really is. It is not possible to know its 'non-existence' by other means, because it is self-evident, and is not therefore capable of being perceived definitely as an external object, so as to say '*This it is.*' Hence, it cannot be said that experience is originated, as there is the absence of 'antecedent non-existence' in relation to it. Therefor, it has also none of those other modifications* of the produced thing, which

another, as when it is said that a pot is not a cloth. This coincides with what is generally known as 'difference.' *Atyantabava* or absolute non-existence is that kind of non-existence which negates the existence of a thing at all times. For instance the horns of a hare are non-existent at all times.

* These modifications are stated to be six in number and are

are invariably associated with origination. This unoriginated experience does not admit of any manifoldness (or variation) within itself, because in relation to it, there is the realisation of what is contradictory to the predication (of such manifoldness *i. e.* the relisation of non-originaion). Indeed, that which is not originated has never been seen to be manifold (or varied in character). Moreover, distinction and such other things, are (themselves) capable of being experienced (*i. e.* of becoming the objects of experience), and cannot, therefore, be the qualifying attributes of experience, in the same way in which colour and such other things are not (such attributes). Therefore, as experience is of the nature of experience alone, nothing else that is capable of being experienced can be its qualifying attribute. For whatever reason consciousness is devoid of all distinctions, for that same reason, it has not, for its basis, a knowing subject called the *atman* (or the self), which is different from its own essential nature (as consciousness). Therefore, and also because it has an intelligent nature, that very thing (viz. consciousness), which possesses the character of being self-luminous, itself constitutes the *ātman* (or the self). Non-intelligence also, which is invariably concomitant with what is not the self, and is logically excluded from consciousness, indeed, negatives (the view) that consciousness (itself) does not constitute the *ātman*.

It may, however, be said that the (self's) character of being the knower is established by the cognition 'I know. It is not so; it results from illusion, in the same way in

given as follows:—"*Shad Bhavavikara bhavantiti Varshyayanih jayate asti viparinamate varddhate apakshiyate vinasyatiti.*" *Nir.* I. 1. 3 They are: Origination, existence, modification, increase, decrease and destruction. Vide also *V. P.* I. 2. 11.

which the characteristics of silver are (illusorily perceived) in a bit of the mother-of-pearl. Because experience does not possess the property of being the subject of any predication, of which it is itself the object; therefore, this character of being the knower is (simply) super-imposed (upon consciousness), in the same way in which, when one says 'I am a man,' the love of self, due to the feeling that a thing is one's own, is (superimposed) upon the altogether external lump (of matter) that is characterised by the generic and other properties of the thing called man. To be the knower is, in fact, to be the same as the subject of the predication of knowing. And it (viz. this knower-ship) is subject to modification, is non-intelligent and is seated in the knot of the evolved principle of egoity known as the *ahankāra*.* How can this become possible in relation to the immodifiable witnessing principle, the *ātman* which is entirely made up of pure intelligence? The quality of being the subject of a predication and other such qualities do not form the attributes of the self, simply because they are, like colour and such other things, realisable by means of direct perception. It is seen that there is self-experience, even when there is

Ahankara forms the third of the twenty-four material principles that go to make up the objective world according to the *Sankhyas*. The *Purusha* or the soul is the twenty fifth principle, differing from all the material principles on account of its intelligent character. The notion of egoity is here held to be due to the association of this intelligent principle with matter or *Prakriti*. Primordial *Prakriti* is held to give rise to the *Mahat* or the 'Great Principle' which is also known as *Buddhi*, perhaps for the reason that the cognisability of the external world by the *Purusha* is due to it. Out of this *Mahat* is evolved the principle known as *Ahankara*, which is a kind of 'mind-stuff' responsible for our sense of egoity and for the production of the senses and the mind &c.

no notion of egoity, as during dreamless sleep, swoon, &c.; therefore, the self does not fall within the sphere of the notion of egoity. If the property of being the subject of a predication as well as the property of being the object of the notion of egoity be (both) admitted of the self, then, as in the case of the body, (which possesses both these properties), it is difficult to avoid, (in relation to the self), the resulting attribution of non-intelligent, externality, and non-self-hood, &c. It is, indeed, well-known among those, who follow the well established criteria of truth, that the self, which the enjoyer of *Swarga* and other similar fruits of the action of the body, is different from the body, which falls within the sphere of the notion of egoity, and is generally well known to be the subject of predications. And, similarly, it has to be understood that the internal self, the witness, is altogether different from the knower, which is the thing 'I'. Thus the principle of egoity, which, though non-intelligent reveals the self to be the same as the immodifiable experience, does reveal it as constituting its own basis. The nature of reavlers is to reveal the revealed, as though they (i. e. the revealed things) were within themselves (i. e. the revealers). Indeed, a mirror, a sheet of water, a mass of matter, &c., (respectively) reveal a face, the orb of the moon, and the outline of a cow, &c., as though these were (actually) within them. The illusion 'I know' is due to this same fact. Do not ask how experience, which is self-luminous, can be revealed by the non-intelligent principle of egoity, which is itself revealed by that (experience); surely, it is seen that the palm of the hand, which is revealed by a beam of the sun's rays, itself reveals them (at the same time). Indeed, the rays of the sun passing through the holes of a window are frequently seen to become more brilliant by means of (their contact with) the palm of the hand, which is (itself) revealed by them. In the cognition

'I know,' for whatever reason, this knower, which is the thing 'I,' forms no real attribute of the self, which is pure intelligence; for the same reason, it (viz. the thing 'I') does not find its way into the states of dreamless sleep and final release. Indeed, here (in these states), by reason of the cessation of the super-imposition of the thing 'I,' the self shines forth altogether in the form of pure and natural experience. It is only in consequence of this fact that one who has risen from deep sleep observes sometimes—'I did not know even myself.' Thus, consciousness alone, which, in reality, is destitute of all distinctions and alternations, which is destitute of attributes and is pure intelligence, which is homogeneous and eternally unchangeable, manifests itself, through illusion, as wonderfully and variedly manifold in the forms of the knower, the known, and knowledge. Therefore (the study of) the whole of the *Vedânta* has to be undertaken to remove the ignorance, which is at the root of this (manifestation), so as to attain the knowledge of the oneness of the self with the *Brahman* who is, by nature, eternal, pure, self-luminous and free.

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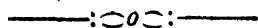
MODERN INDIA.*

(Continued from page 45.)

WE have stated previously that the four castes, Brahmana Kshatriya, Vaisya and Sudra do, in succession rule the world. During the ruling period of each of these castes, some acts are done, which conduce to the welfare of the people, while others are injurious to them.

The foundation of the priestly power rests on intellectual strength and not on the physical strength of arms. Therefore, with the rising of the priestly power, there is great prevalence of intellectual and literary culture. Every human heart is always anxious for communication and help from the super-sensuous spiritual world. The entrance to that world is not possible for the generality of mankind; only a few great souls, who can have a perfect control over their organs, and who are possessed with the greatest portion of the *Sattwic* essence in their system, are able to pierce the veil of the material world and enter into the spiritual, bring messages from it and shew the right path to others. These great souls are the priests, the primitive guides, leaders and movers of human societies.

The priest knows the gods and communicates with them; he is therefore worshipped as a god. Leaving behind the world of *Mâyá*, he has no longer to devote his thoughts to the earning of his bread. The first and best parts of all food and drink are dues to the gods, and, of these gods, the visible proxies on earth, are the priestly class. Knowingly, or, unknowingly, society gives the priest abundant leisure, and he can therefore afford to be thoughtful. Hence the development of wisdom and learn-

* Translated for the "*Brahmavadin*," by Swami Sachchidananda from a Bengalee contribution of Swami Vivekananda to the "*Udbodhana*," Part. VI. Vol. I.

ing originates first with the supremacy of the priestly power. The priest stands between the dreadful lion—the king—on the one hand, and the terrified flock of sheep—the subject people—on the other. The destructive leap of the lion is checked by the rod of spiritual power in the hands of the priest. The flame of the despotic will of the king, maddened in the pride of his wealth and men, is able to burn everything that comes in his way. It is only a word from the priest, who has got neither wealth nor men but takes his stand on his spiritual power, that can quench the fire. With the rise of the priestly supremacy, are seen the first advent of civilization, the first victory of the divine nature over the animal, the first conquest of spirit over matter, and the first manifestation of the divine power, which is potentially present in this very slave of nature, this lump of flesh, to wit, the human body. The priest is the first definer of spirit from matter, the first help to join this world with the next, the first messenger from god to man and the first chain that joins the king with his subjects. The first seed of universal welfare and good is watered by his spiritual power, by his learning and wisdom, by his entire renunciation, nay, by the flow of his own life-blood. It is, therefore, that, in every land, the first worship was offered to him. Even his memory is sacred to us!

There are evils as well. With the growth of life is sewn the seed of death to follow. Darkness always accompanies light. There are great evils, indeed, which, if not checked in proper time, lead to the ruin of society. The play of power through gross matter appeals to universal experience; every one sees, every one understands the mighty manifestation of gross material force as displayed in the play of battle-axes and swords, or, the burning properties of fire and lightning. No body doubts these things nor can there ever be any question about their genuineness. But, where the repository of power and the centre of its play are all mental, where the power is confined to certain words, to certain modes of uttering them, to the mental repetition of certain mysterious syllables, or to other similar processes of the mind, there light is mixed with shade, there the ebb and flow natu-

rally disturb the otherwise unshaken faith, and, even when things are actually seen, still, sometimes doubts arise as to their real occurrence. Where distress, fear, anger, malice, spirit of retaliation and the like passions of man, leaving the palpable force of arms, the gross material methods, which every one can understand, substitute in their stead the mysterious mental processes like *Stambhana*,* *Uchchatana*,* *Vasikarana** and *Màrana*,* for their fructification, a cloud of smoky indistinctness naturally envelops the mental atmosphere of those men, who often move in such mistful worlds of obscure mysticism. No straight line falls before such a mind; even if it falls, the mind distorts it into crookedness. The end of all this is insincerity and very limited narrowness of the heart. Above all, the most fatal is extreme envy and malicious discontent at the superior excellence of another. The priest is naturally unwilling to part with the power that has made slaves of the *Devas* for him, has given him mastery ever physical and mental illnesses and has gained for him the service of ghosts, demons and other unseen spirits. He has dearly bought this power by the price of extreme renunciation. Why should he give to others that, to get which he had to give up his wealth, name, fame, in short all his earthly comforts? Again that power is entirely mental. There is every opportunity of keeping it a perfect secret! Under these circumstances, human nature becomes what it inevitably should be; being used to constant self-concealment, it at last becomes extremely selfish and hypocritical, and subject to attendant poisonous consequences. In time, this very desire to conceal begins to react. All knowledge, all wisdom is almost lost, for want of proper exercise and diffusion, what little yet remains is thought to have been obtained from some supernatural source and, therefore, so far from making fresh efforts to attain ori-

* *Stambhana, Uchchatana, Vasikarana* and *Màrana* are (1) Suppression of any of the bodily faculties, (2) Causing a person's ruin, (3) Subduing and getting mastery over any one and (4) Killing another, by means of magical incantations.

ginal knowledge, it is considered useless and futile to attempt to even improve the spare remnants. Thus lost to former wisdom, the former indomitable spirit of self-reliance, and the greatness of his forefathers, the priest vainly struggles to preserve unsullied, for himself, the same glory as of his forefathers, their respect and their supremacy. Hence his collision with the other castes.

According to the law of nature, new and stronger life tries to subdue and take the place of the old and the decaying. Nature favours the disappearance of the unfit and the survival of the fittest. The final result of such conflict between the priestly and the other classes has been mentioned already.

The renunciation, self-control and asceticism of the priest, which, during the period of his ascendency, were employed in earnest researches of truth, are, at the period prior to his decline, busily engaged with the sole object of self-gratification and extension of privileged superiority over others. The power, the possession of which gave him all honour and worship, has now been dragged down from its highest heavenly position to the lowest hellish pit. The preistly power, purposeless, aimless, like the spider, is entangled in the web spread by himself. The chain, that has been framed from generation to generation, with the greatest care, to be put on others' knees, is now thwarting his own movement in thousand coils. Caught in the endless thread of the net of the infinite rites, ceremonies, and customs, which he spread, on all sides, as external means for purification of the body and the mind, with a view to keep the society in the iron grasp of these innumerable bonds, the priestly power hopelessly entangled from head to foot, is now dead asleep in despair! There is no escaping out of it. Tear the net and you are no longer worthy of the name of the priest. There is implanted in every man a naturally stong desire for progress, and those, who, finding that the fulfillment of this desire is an impossibility, so long as one is trammelled in the shackles of priesthood, take to the profession of other castes and try to earn money thereby, the society immediately disposses of their priestly rights. It has

no faith in the *Brahminical* character of the so-called *Brahmins*, bereft of their ancient habits and ancestral customs and clothed with the newly introduced fashions and usages from the West. Again, in those parts of India, where the English Government is introducing new modes of education and opening new channels for the coming in of wealth, numbers of *Brahmana* youths are giving up their hereditary priestly profession and trying to earn their livelihood and become rich by adopting the callings of other castes, with the result that the habits and customs of the priestly class, handed down from their distant forefathers are fast disappearing from the land.

In Guzrat, each sect of the Brahmins is divided into two subdivisions, one being of those who still stick to the priestly professions, while another of those who live on other professions. There, only the first subdivisions carrying on the priestly profession, are called "Brahmins," and, though the other subdivisions are, by lineage, descendants from Brahmin fathers, yet the former hold no matrimonial intercommunication with the latter. For example, by the name "*Nâgara Brahmana*," are meant those Brahmins, who are priests, living on alms, and, by the name "Nàgara" only, are meant those Brahmins, who have accepted service under the Government or have been carrying on the *Vaishya's* profession. But it appears that such distinction will not long continue in Guzrat. Even the sons of the "*Nâgara Brahmanas*" are now-a-days getting English education and entering into government service or adopting some mercantile business. Even orthodox Pundits, undergoing all pecuniary difficulties, are admitting their sons into the colleges of the English Universities, or, making them choose the callings of Baidyas, Kayasthas and other non-Brahmin castes. If this train of affairs goes on running, then it is the most doubtful question whether the priestly class will continue longer on India's soil. Those, who lay the fault of attempting to bring down the supremacy of the priestly class at the door of any particular person, or, body of persons, ought to know that, in obedience to the inevitable Law of Nature, the priests are erecting, with their

own hands, their own sepulchre; and this is what ought to be,—every caste of high birth and privileged nobility should, with its own hands, raise its own funeral pyre.

Accumulation of power is as necessary, as or rather more necessary is its diffusion. The accumulation of blood in the heart is an indispensable condition for life,—its non-circulation throughout the body means death. For the welfare of the society, it is absolutely necessary, at certain times, to have all knowledge and power concentrated in certain families or castes, to the exclusion of others, but that concentrated power is focussed, for the time being, only to be scattered broad-cast over the whole community in future. It this spreading be withheld, the destruction of the society is near at hand.

On the other side, the king is like the lion, in whom are present both the good and evil propensities of the king-like beast. Never, for a moment, are held in his fierce nails from tearing into pieces the heart of the innocent sheep,to allay his thirst for blood, when occasion arises; again, the poet says, though himself dying with hunger, the lion never kills the weakest fox, that throws itself in his arms for protection. If the subjects, for a moment, think of standing as impediments in the way of gratification of the senses of the royal lion, distruction is sure on them;—if they humbly obey his commands, they are perfectly safe.

Not only so. Not to speak of ancient days, even in modern times, no society can be found, where the effectiveness of individual self-sacrifice for the good of the many and of the oneness of purpose and endeavour actuating every member of the society for the common good of the whole, has been fully realized. Hence the necessity of the kings, who are the creations of the society itself. They are the centres where all the forces of the society, otherwise loosely scattered about, are made to converge and, from which, they start and travel through and enliven every member of the society. As during the *Brahminical* supremacy, at the first stage, are the awakening of the first impulse for search after knowledge, and, at the second, the continuance of that search, and careful fostering of the impulse, so,

during the *kshatriya* supremacy, strong desire for pleasure pursuits has made its appearance, at the first stage, and, at the second, are inventions and development of arts for its gratification. Is it possible that the king can hide his glorious head within the narrow limits of the poor cottages of the common people? Or can the general food of his subjects ever minister to his royal appetite?

There can be no comparison of the king's greatness with any one else on earth, he is divinity residing in the temple of the human body; for the general man, to have even a look of his objects of pleasure is a great sin, to think of ever possessing them is quite out of question. The body of the king is not like the bodies of other people, it is too sacred to be polluted by any contamination; in certain countries, it is believed never even to taste of death. A halo of equal sacredness shines around the queen, she must be kept away from the gaze of the common look, not even the sun is allowed to see her. Hence the rising of magnificent palaces to take the place of thatched hovels. The sweet harmony of artistic music silenced the rabble of the disorderly villager. Delightful gardens, pleasant groves, beautiful galleries, exquisite sculptures, fine and costly apparel began to displace the natural beauties of rugged woods and the rough and coarse dress of the simple rustic. Numbers of intelligent men left the toilsome task of the ploughman and turned their attention to the new field of fine arts, where they could have the less laborious and easier play of their intellect. Villages lost their importance. Cities rose in their stead.

For some time, the kings of India enjoyed pleasures to their full satisfaction. Then followed heavy world-weariness, as is sure to follow on extreme sense-gratification. Being satiated with worldly pleasures, at their old age, they retired into secluded forests and there began to contemplate on the deep problems of life. The results of such renunciation and deep, abstruse meditation were extreme fondness for the highest spiritual truths and a strong dislike for the cumbrous rites and ceremonials. These truths were embodied in the *Upanishads*, the *Gita* and the *Jaina* and the *Bauddha* scriptures. Here also was a great conflict

between the priestly and the royal powers. Disappearance of the rites and ceremonials meant death-blow to the priest's profession. Therefore, naturally, at all times and in every country, the priests try their best to preserve the ancient customs and usages; while, on the other side, stand, in opposition, kings like Janaka, backed by kingly prowess as well as spiritual power. We have dwelt at length already on this bitter antagonism between the two parties.

As the priest is busy about centering all knowledge and learning at the common centre, to wit, himself, so the king is actively employed in collecting all the earthly powers and centering them in one centre, his own self. Of course, both are beneficial to society. At certain times, they are both needed for the common good of the society, but that is only at its infant stage. But, when society has passed its infant stage and reached its youthful condition, if attempts be made to keep it within forced, narrow limits, befitting its infancy, then it breaks the limits, by virtue of its own strength and tries to advance. Where it fails to do so, it traces back its footsteps and, by degrees, returns to its primitive uncivilized condition.

The kings are like parents of their subjects, who are the kings' children. The subjects should, in every respect, stick with unreserved obedience to the king and the king should rule them and look to their welfare, with impartial justice and bear the same affection towards them as he would towards his own children. But what rule applies to individual homes, applies to the whole society as well, for the society is only the collection of individual homes. "When the son attains the age of sixteen, the father ought to deal with him as his equal friend",* if that is the rule,

* Taken from one of the well-known didactic verses of the statesman-*Pandit Chanakya*, which runs as:—"Let the father treat with tenderness the child till he is five, let him (the father) reprove him (the child) for the next ten years, when the son attains the age of sixteen, the father ought to deal with him as his equal friend."

does not the infant society ever attain the age of sixteen ? History witnesses that, at a certain time, every society attains its youthful age when, a strong conflict ensues between the ruling power and the common people. The life of the society, its expansion and civilization depend on the result of this conflict. Religion is the life of India, religion is the language of this country, the symbol of all its movements. Chârvaka, Jaina, Buddha, Sankara, Ramanuja, Kabira, Nanaka, Chaitanya, Brahma Shamaja, Arya Samaja, of all these and like other sects, in the front, breaks, thundering, the wave of religion, while, behind, follows the filling-up of social wants. If all desires can be accomplished by the mere utterances of some meaningless syllables, then who will exert himself and go through difficulties to work out their fulfilment ? If this malady enters into the entire body of any social system, then that society becomes slothful and indisposed to any exertion and is soon destroyed. Hence the bitter sarcasm of the Chárvákas, who believed only in the reality of sense-perceptions and nothing beyond. Who could have saved the Indian society from the deadly hold of ritualistic ceremonialism, with its animal, and other sacrifices, but the Jaina, with his chaste morals and his strong stand only on philosophical truths, or, without the *Bauddha* revolution, who would have delivered the suffering millions of the lower classes from the violent tyrannies of the influential higher castes ? When, in course of time, Buddhism declined and its extremely pure and chaste character gave place to equally worst unclean and immoral practices, when the Indian society trembled under the infernal dance of the various races of barbarians, who were allowed into the Buddhistic fold as the result of its universally all-embracing spirit, then Sankara and Ramanuja appeared on the scene and tried their best to take back the society to its former days and re-establish its lost status. Again, if there were not Kabír, Nanaka, Chaitanya, Brahma Samaja, and Arya Samaja, then, by this time, the Mahammadans and the Christians would have, undoubtedly, far out numbered the Hindus of the present days.

The individual's life is in the life of the whole, the individual's happiness is with the happiness of the whole, apart

from the whole, the individual's existence is inconceivable,—the universe is built on the firm rock of this eternal truth. To move slowly towards the infinite whole, bearing a constant feeling of intense sympathy and sameness with it, being happy with its happiness, being distressed in its affliction, is the individual's sole duty. Not only it is his duty, its transgression means his death, while compliance with this great truth leads to life immortal. This is the law of Nature; and who can throw dust into Her ever watchful eyes? None can hoodwink the society and deceive it for any length of time. Perhaps, there have accumulated, by heaps, loads of dirty refuse and mud, on the surface of the society; below those heaps, at their lowest bottom, still it is sure to be found, that the social life is pulsating with the vibrations of universal love and self-denying compassion for all. Society is like the earth that patiently bears the incessant molestations on her; but she wakes up one day, when the energy of her shaking tremors casts off, in an instant, the accumulated dirt of self-seeking meanness, piled up during millions of patient and silent years!

We ignore this sublime truth, we suffer thousand times for our folly, yet, in our absurd foolishness, impulsed by the brute in us, we do not belive in it. We are deceived thousand times, yet we try to deceive. We are mad that we imagine we can impose on Nature. With our limited vision, we think, ministering to the self, at any cost is the be-all and end-all of life.

Wisdom, knowledge, wealth, men, strength, prowess, what else Nature gathers and stores in us, are all only for diffusion, when the moment of need is at hand; we often forget this fact, put the stamp of "mine only" upon the entrusted deposits, and sow the seed of our own destruction.

The king, the centre of all the forces of his subjects, soon fogets that the forces collect to him to be increased thousandfold in their potency and thence spread over the whole community for its good. Attributing godship to himself, in his pride, he looks upon others as grovelling mankind; any opposition to his will, whether good, or, however bad, is a great sin, on the

part of his subjects. Hence oppression steps into the place of protection. If the society is weak, it silently suffers all ill treatments at the hands of the king, both the king and his people, as the nautral consequence, fall into the worst degraded state, and soon become an easy prey to powerful foreign nations. If the society is healthy and strong, soon follows a fierce contest between the king and his subjects, and, by its convulsions, are thrown away, to a distance, the sceptre and the crown, the throne and the royal paraphernalia become like past curiosities preserved in the museum galleries.

The result of this contest is the appearance of the mighty *Vaishya* power, whose angry glance, "with fear of change, perplexes monarchs," whom humbly follow the prince and the poor, in vain expectàtion of the golden jar, in his hands, that, like the Tantalus's fruit, always recedes from the grasp.

The *Brahmin* said, " Learning is the power of all powers, I possess that learning, the society must follow my bidding"; for some days, such was the case. The *Kshatriya* said " But for the power of my sword, with all thy power of lore, you, in no time disappear. I am the superior." Out flew the flaming sword from the scabbard,—society humbly recognised it with bended head. Even the worshipper of learning, first of all, turned into the worshipper of the king. The *Vaishya* is saying. "You, madmen! what you call the effulgent all-pervading deity, is here,in my hand, the ever shining Gold, the Almighty Sovereign. See, through its grace, I am also equally all-powerful. O Brahmana! Even now, I shall buy through its grace, all your wisdom, learning prayers and meditation. O great king! your sword, arms, valour and prowess will soon be employed, through the grace of my gold, in carrying out my desired objects. Do you see those lofty and extensive mills? These are my hives. See, how swarms of million bees, the *Sudras*, are incessantly gathering honey for those hives, do you know, for whom? For me,—this Me, who, in due course of time, am squeezing out every drop of it from behind."

(To be Continued.)

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PRAPANNAPÂRIJATA.

(*Continued from page 26.*)

CHAPTER II.

ON THE NATURE OF PRAPATTI.

1. The mental state consisting of determination which results in prayer, of a person who has a desire to attain but no means, is the nature of *Prapatti.*

2. The prayer which with great faith, regards, that (God) alone as the only means for the attainment of a desire incapable of being attained by any other means, is the *Prapatti* known as *saranagati* (seeking refuge with God).

3. By the word *saranagati, prapatti* is specified. Therefore seek with *bhakti* (love and devotion) this *Prapatti* which is characterised as *saranagati.*

4. This which with love has been declared by *Bhagavan* Vishnu to Vishvaksena is known as *Arta-prapatti* (the *prapatti* of the miserable); and it has five accessories (*angas*).

5. 'I am the abode of all sins, utterly incapable and helpless, Thou alone O Lord become my means?' Such a condition of the mind is called *saranagati.* Let this (*Saranagati*) be directed towards the Lord.

6. That *prapanna* is released from the bonds of *samsara** who considering well the bad lot that has befallen him and the (attractive) qualities of Hari and being fully

**Samsara*, is from *Samsri*, to flow continuously; the course of circuit of worldly life. Hence, transmigration or succession of births and deaths.

conscious that God is the only means, seeks refuge with Him.

7-8. In the above sentences the *Prapatti* of five *angas* (accessories) is mentioned. For (this *Prapatti* is also) synonymous with *Nikshepa* (self-resignation to the care of God) *Nyāsa* 'the five-membered' (*Panchangalakshana*) *Sannyasa* '(self-resignation), *Tyaga* (giving up ones self to God), and *Saranagati* (seeking refuge with God).

9. According to the Lakshmitantra, by (the two *angas* (*viz*) the resolution to preserve conformity to his will and the abandoning of opposition to it—are (in a way) predicated the nature of the (other three) *angas*; moreover to these *angas* the same fruit as that of their principal (*prapatti*) (is attributed) and their several natures (are also pointed out).

10. Owing to the certainty of feeling that 'I abide inside all beings, kindness to all beings is said to be this 'Conformity (to me)'

11-12. By this, through a knowledge of the universal pervasiveness of Him who is saught after in *Prapatti* and the 'resolution to observe conformity to God', giving up of non-conformity to His will, the refraining from cruelties and other injuries to all beings (is meant).

13—14. From the thought that the several means (for the attainment of *moksha*) are sure to fail and there are also many dangers owing to the want of completeness in the constituent *angas*, the incapacity for the performance of *karma* and other *yogas*, and the non-vestment of right in some to the practice of them, and the decay of the qualities of place, and time, relinquishing pride and being low spirited is known as *karpanya* (wretchedness or poorness of spirit).

15. By the difficulty of performance of the other means is indicated the renouncing of them and also the vestment of right to *Prapatti* in one who is devoid of (other) means.

16—17. By reason of His ability, easy accessibility

eternal union with mercy, and by reason of the relation of the Lord (*Isa*) and the dependent (*Isatavya*)—(a relation) which is not of to day (but has been existing) even from the beginning, the firm belief that He will protect us who are conformable to him is what is known as *Visvasa* (faith) destructive of all sins.

18. Discerning with skill the capability of the object of refuge to protect one's self and with the (firm) belief that God will protect, one should make Him the means for his desired end.

19. Even though He be manifestly merciful, able and the Lord of all beings, yet, unsolicited He will not protect, therefore direct the mind to prayer.

20. To say 'Lord Thou shalt be my protector' is what is known as choosing one's protector. Therefore is mentioned the ending in prayer of *Prapatti.*

21. But to *Prapatti* (belongs). the quality of being the means to the grace of the object of refuge (God) and by him who is to be protected by God (so realised through *Prapatti*) the disclaiming of proprietory right to the fruit of action which has its termination in the resignation to *Kesava* (God), is said to be *Atmanikshepa* (self-resignation to the care of God).

22. It is evident that eschewing self-exertion in both the means (*Upaya*) and the fruit (*phala*) belongs to the (province of the) Lord (*Swamyayatta*); (and it is) also (plain) that *Nikshepa* has accessories.

23. In *Artaprapatti* (the *prapatti* of the miserable) is the combined manifestation of all the above *angas.* But in *Dripta-prapatti* (the *prapatti* of the proud or contented) these manifest themselves in succession.

24.—25. The divison of Prapannas into *Arta* and *Dripta* is mentioned in Srimad Ramayana:

"Even an enemy, who takes refuge with another

whether he be an *arta* or a *dripta*, aught to be protected by a self-knowing person by giving up his own life."

26. He, whose misery is in taking another body, is called a *Dripta* (the proud or contented). He who grieves even at this body which is the result of his past *Karmas* is called an *Arta* (the miserable). *

27. *Prapatti* also is therefore, mentioned as divided into *Arta* and *Dripta*. However the conviction that the means for the attainment of God is He alone aught to be firm.

28. That which is known as *Sadhya-bhakti* (love as the end) is declared as *Prapatti*. The words of Bhagavata conveying this import are as follow :—

29. A *Prapanna* (one who has sought refuge) is like the chataka bird, *prapattavya* (one who is to be saught after) is like the pigeon. These functions of the protected and the protector are indicated by the characteristics of these birds†

* *Driptás* contentment arises not out of any physical happiness which he discards but out of realising the working of His will in everything; so a *Dripta* is not dissatified with this body because it is given by God and is ever ready to do the duties of this life, but longs for the union with God after death. An *Artas* misery is not out of any physical suffering which is nothing to him. He feels miserable even at a moments separnation from God; and consequently grieves at this body which keeps him away from the Divine Union.

† The allusion here is to the *chataka* bird which is supposed to live solely on rain-drops and to the pigeon of a story in Srimad Bhagavata. As the *chataka*-bird expectantly waits on the clouds alone for its food, a *prapanna* should wait on God for the attainment of *moksha*. And God is like unto the pigeon of the story which, after kindling fire for the warming of a weather-beaten, worn out, luckless hunter who has taken shelter under the tree inhabited by the bird, burnt itself to appease his hunger.

their analogues.

30—32. *Prapatti* is also explained elsewhere in general treatises. Whatever desire cannot be attained through any other means by a person desirous of them and what cannot be attained by a person desirous of freedom, either with *Sankhya* (knowledge), or *yoga* non-attachment to work) or Bhakti (love), namely that supreme abode of bliss from which there is no return—all those are attained by him, great sage! solely by *Nyāsa*; and by means of it alone is also attained the Supreme Soul (*Purushottama*).

33. That by which is procured with case the goal held out by (the lower sciences of) the world and the Vedas, which is hard to reach by any other means, is to be understood as *Prapatti*.†

CHAPTER III.

ON THE RIGHT OF PRACTICE.

The nature of one who is entitled to this *Prapatti* is stated :—

1. To men of all castes who are unable to adopt any other means and have desires to fulfil there is a right to *Prapatti* by being united with the qualities of goodness and the like.

2. As (*prapatti*) yields the fruits of all desires to all persons in all places, it is prescribed to all persons for the fulfilment of their desires.

3—4. The *mantra* which is declaratory of *Prapatti* is heard in *Kathavalli* and other texts. And in Padmapurana

(†). Of the several names mentioned in this chapter for *prapatti* Prapatti and *Saranagati* are allied in import; similarly *Nikshepa* and *Nyasa*, and *Tyaga* and *Sannyasa*.

in the discourse between Parasara and Vasishtha, it is detailed with all its *angas* over and again, with the name of the sage (*Rishi*) (its seer), its metre &c., as being composed of twenty-five letters and of the same import as *Pranava*.

5. Therein is prescribed the right of all to it and the pronouncing of it only once. So also elsewhere in the *Pāncharātra Sāstra* it is ordained by Bhagavan Vishnu.

6. Even to those that are other than the three castes there is, therefore, right to the *mantra*, *dvaya*, and it is valid according to the lower sciences of the world and the higher Vedas (by treating as according to the subject of special law mentioned therein) and on the authority of taking those that follow a practice (to indicate the practice).

7. For example, from the authority of the right of carpenters and others to consecrating the fire (*agnyādhāna*) and such other vedic rituals and of the wife of the sacrificer to the *mantra* in the ceremony of looking at clarified butter (*ajyāvekshana*) and others of the kind.

8. Or on account of the danger arising to the proper order of chanting, or on account of the defects of pronunciation &c. the right of all others than the three castes, to *dvaya*, may be taken as *Tāntric*, or to all alike *Tāntric*.

9. To the ignorant (*Karmayogin*), the wise (*jnanin*) and the *Bhaktas*,* there is the right to *Prapatti*. To the ignorant it is proper on account of their inability to know any other means.

10. The wise clearly, knowing the voidness of means like unto God (directly from Him,) turning away from the path of *Yoga* seek refuge with him.

* *Bhakti-yoga* : The method of *Bhakti* or Devotion and love to God as the means of attaining final emancipation and eternal bliss. "A search after God beginning, continuing and ending in love."

11. Also the *Bhakta*, always meditating on God with intense love and with his mind not directed to any other object, finds it not possible to depend upon any other means or end.

12. That Hari shall be the means and the end to the ignorant (*ajña*), the wise (*Sarvajña*) and the Bhaktas, is what has been said by Saunaka in his comment on the *mantra*, "Jitanta" (Victory to Thee, O Lord!):

"This *Prapatti* is the refuge of the ignorant, this alone is the refuge of the wise; this is of those that wish to cross the ocean of *saṃsāra*, and this of them that desire to attain immortality."

14. Also in the Lakshmitantra under Prapatti it is described that the sastras mention of him who has the qualities of faith &c., as having right to it.

15. In the *Pāncharātra-Sastra* Bhagavan says to the attentive Vishvaksena that he who takes refuge in this way has accomplished the object of his pursuit.

16. "This secret doctrine is in accordance with the teaching of the Vedas and the Puranas and in the Vedanta it is praised and declared as the most secret of esoteric doctrines.

17. It ought not to be divulged to the uninitiated and not at all to an unbeliever (athiest) and not to any who has no faith in *guru* (*guru-bhakti*), and in the essential syllable (*bija*), the collocation of the letters (*pinda*) and the words (*pada*,) and such other elements (of his *mantra*).*

18. To him who has no initiation this ought not to be divulged by one who wishes him well. So has, Dviradanana! the Lord of the universe told me. By me too has been mentioned to you, a *bhakta*, what was heard before.

* Another reading of the second part means 'who has no respect for the Guru's race and his abode.'

CHAPTER. IV.

ON THE SERVING OF GURU.

1. A great guru ought to be resorted to by one whose mind is afflicted by *samsāra*, who is afraid of the three miseries of life (*ādhyātmika* pertaining to the soul; *ādhibhoutika*: pertaining to the external world; *ādhidaivika*: pertaining to God) and who has renounced the fruits either of this world or of the world to come.

2. Having examined the worlds won by *karma*, the sage (*vipra*) with a desponding mind knowing that there will be no moksha by action, for the fruit of knowledge (the knowing of *Brahman*) shall seek a *guru* (spiritual preceptor).

3—4. He should please the *guru* who is proficient in the Vedas and conversant with *Brahman* with articles that are dear to him. The *guru* should teach the disciple whose mind has become calm and who is submissive, that *Brahmavidyā* (knowledge of *Brahman*) by which he might learn, the Changeless, the True, the Supreme *Brahman*, Narayana. This is verily the idea, the *srutis* teach.

5. *Bhagavan* has said in the *Āgama-Śāstra* both in general and in particular the nature of a *guru*, of a disciple, and of the knowledge (*vidyā*), and of the time (of initiation).

6. He is called a *Desika* (spiritual teacher) who is born of (any of) the three castes, who, with Me alone has taken refuge, who is devoted to the observance of daily and occassional duties, who takes pleasure in serving those that are Mine and is the same towards both what is his and what is others?

7. "He is called a disciple who is a believer in God

and the other world, who is righteous, good-natured, who is a worshipper of Vishnu and who is pure, deep, clever, bold and strong or determined

8. This *mantra* (*dvaya*) needs no favourable circumstances (of time and place), no auspicious star, no worshipping of holy objects and the like, and no (contant) repetition or daily utterance.

9. "Saluting the guru with any of the full prostrations commencing with that of the three limbs of the body, the disciple shall receive the king of *mantras*, even like the penniless person who is eager to possess a treasure.

10. "The *guru* shall first teach him the lineage of *gurus* (*guruparampara*), and having made him pronounce the *mantra*, *dvaya*, with all its *angas* (limbs) shall teach him the mental form of *Prapatti*.

11. "Always loving the disciple as his own son, the *guru* becoming learned and collected shall teach him without any subterfuge (*upadhi*).

12.- 13. "So also shall he, with compassion and without the hope of reward, teach the disciple who is unruffled in mind, the knowledge of the *Upanishads* which forster *bhakti* (*viśvāsa*) and knowledge (*jñāna*) and other knowledge of the self suitable to the condition of the disciple.

14. "The disciple having delivered presents to the teacher as much as lies in his power and as is ordained by the *Śāstras*, shall worship him at suitable times and do what is beneficial to him"

15—16. Also the treatise known as *jayasamhita* proclaims the glory of *guru* as ollows :—

"*Guru* alone is the Supreme *Brahman*; *guru* alone is the highest riches; *guru* alone is the highest knowledge; *guru* alone is the highest object of devotion; *guru* alone is the highest desire; *guru* alone is the highest God.

"Because he is the teacher of *Brahman*, therefore he is

the highest of all teachers. He should always be worshipped, revered and praised.

"with love one shall meditate on him, internally repeat his name and bow to him in obeisance; with pleasure serve and worship him; with the thought that he is both the means and the end, take refuge with him solely."

19. "This is approved of by all the Vedas and by all the *sāstras*. An intelligent man should think of the teacher of *dvaya* in this light."

20. He alone and none else is considered a disciple who for the sake of his *guru* shall bear his body, wealth, knowledge, clothes, actions, qualities and vital energies.

21. With the evil minded who have swerved from duty to *guru*, even Narayana (God) gets displeased. (Even as) the lotus which is taken out of water the sun nourishes not but withers.

22. "He who harbours the notion of metal in the image-form of God and he who harbours the notion of man in his *guru*, both these fall into hell.

23. "That person from whom one acquires generally and specially the ancient *dharmas* is the *Āchārya* (spiritual preceptor). In nothing shall one deceive him.

24. "The syllable *gu* is indicative of darkness and *ru* the dispelling of it. By being the dispeller of darkness he is known as *guru*."

25. The sage Manu also says that the giver of *mantra* should be worshiped even though he be a youth, and it is also laid down that among the *Vipras* seniority arises from the knowledge of the *Vedanta*.

26. The child Sukracharya, the son of Angiras taught his fathers (the Vedic lore). Judging from knowledge he addressed them as 'children.'

27. They getting angry asked the *devas* the meaning of it, and the *devas* came and told them that their child had

told them what was just.

28. Even though he be a child, a *vipra* has the privilege of age; and after giving *mantra*, he becomes a father. Only the ignorant person is called a 'child' and the giver of *mantra* a 'father.'

29. Not by advanced years, nor by grey hairs, nor by wealth, nor by relations, the *rishis* have made the *dharmas*. He who has learned the Sastras from an unbroken line of teachers (*anūchāna*) is our *guru*.

30. "Among the *Vipras* (Brahmins) the seniority is from knowledge, among the *kshatriyas* from volour, among the *Vaisyas* the seniority is from wealth and among the *Sudras* alone it is from birth."

31. All the *gurus* of the *guru* ought to be worshipped specially. Towards the wife, sons and other relations of a *guru* one shall adopt the same behaviour as towards the *guru*.

32.—33. If the guru swerves from the path of *dharma* (virtue) he ought to be advised in private. If a degrading act of a *guru* is incapable of being removed either by means of advice or devotion (to God on his behalf), or service in the society of good men, one shall, abandoning his company, serve a virtuous teacher. (If he) wishes even (then) the welfare of his *quondam* teacher, he is freed and there is no doubt about this.

34. If the disciple strays from the path of duty, the *guru* shall prevent him with effort. He shall pray to the lotus-feet of the Lord of Sri (*Vishnu*) for the benefit of the disciple.

35. He shall cause the *bhāgavatas* (devotees of God) bestow their grace on him, himself shall also try to lift him up. In case he is not reclaimed he shall give up conversation and such other intercourses with him.

36.—37. In the presence of a *guru* one shall not express

manifestly his *visvasa* (love) (for him). Wherever detraction or dispragement of the *guru* is heard, there a disciple shall either close his ears or quit the place for some other.

38. He shall be happy in whom there is the faith " By the grace of *guru* I shall attain all my desires."

39. To whomsoever by a *guru* is given the knowledge of self-resignation, to him is that *guru* alone the *Vaikuntha* (empyrean of Vishnu), the milky ocean, *Dvaraka* and all.

40. The all of this world and of the other, is that guru who gives the eight lettered *mantra* (*ashtākshara*). Those that do not think so are, by the wise, fit to be forsaken.

41. "He, who insults the teacher, who gives one syllable of *māntra,* say *Pranava,* after being born a hundred times in the womb of a bitch, shall be born among the *chandalas.*"

42. *Bhagavan Vishnu* in the shape of the mighty Varaha has proclaimed for crossing the ocean of births, man's body as the boat, His Self (*Ātman*) as the favourable wind, the guru as the pilot. Therefore, with the help of a *guru* shall an embodied being cross the ocean of *Samsāra.*

43. That man is tha destroyer of self (*ātma*) who first having secured the boat of human body which is difficult to attain, then the dextrous pilot of a *guru,* crosses not the ocean of *Samsara* which is blown by the favourable wind, Myself (God).

(*To be Continued.*)

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SRI KRISHNA, THE KINGMAKER.

"Necessity is the mother of invention" is a very old saying. Indeed when we are in extreme need of anything, the intense desire, thus created in us, finds out a way to its fulfilment; and the man or the woman who is fortunate to discover or invent that way first, is held in very high estimation by the whole humanity. Hence people, who regard this world and its concerns to be all in all, give all those honors to worldly men and women, which the pious men give to God. Colombus, James Watt, Franklin, George Stephenson, Edison and many others command more respect in the West from many, than even God Himself; for very few can believe in things which transcend the senses, such as, after-life, Eternity, God &c. But however the scientific positivist may overlook the teleological side of the phenomenal universe, there is an innate faith almost in all men and women in a Being who transcends, rules over, and guides all phenomena. Although sometimes materialism, or worldliness confines the views of the denizens of this planet, to the earth and earth alone, it has no power to obliterate the nature of man which always aspires at life and bliss eternal, as well as, at perfect knowledge of all things, and whose immense appetite can never be appeased by anything short of them. Even an idiot hates to be known as such, and always wants to pass as one in no way inferior to his neighbours. No man hates anything so much as death, and no man wants to be miserable. This clearly points out the nature of every human being, which is eternally blissful and omniscient or Satchidânandam.

Now if man is essentially eternal, he can have no connection with the body, which has a beginning and an end. If he is eternally blissful, he must have nothing to do with the body which, being permeated all over with the nerves, brings him both pleasure and pain. If he is all-knowing how can he be confined in a body, as the objects of his knowledge are scattered all over

the infinite space, and as, in order to know them, he must have to come in contact with them, and so he must have to be unconfined or limitless? So Reason has carried us so far as to show that the real man must be without any form, and hence without any name.

But whatever Reason may tell us, we are born with the idea of form and name, and all the people of the world deem these to be indissolubly connected with them. So it is not strange that every man and woman thinks himself or herself to be three and a half cubits in length, made up of bones, muscles, flesh, blood, brain and the nervous system. The Infinite has shut itself up into a nut shell, and deems itself to be as such. It has become a man or a woman, and the man thinks that his capacities are few and limited. His mind can contain only a few ideas,his body can carry only forty pounds of weight or so. Can you convince him by way of argument, however cogent and irrefutable that may be, that he is infinite? Even if he understands, does he like to give up his conviction that he is a bodied being? No doubt, body gives him pain, but sometimes it gives him pleasure also. It is by means of his body alone, he can regard the beautiful girl there as his wife, the charming, sweet and cherublike children playing at the lawn, as his own offsprings. Is not the earth beautiful with her fine sceneries, her sweet singing birds, her sweet smelling flowers, her luscious and charming fruits, and her fine breeze carrying balm for all fatigue and tiresomeness? And how without a body all these things can be enjoyed? So keep aside your philosophy, O wise, and allow man to enjoy the beautiful. You say, that the world is not all beautiful, there is deformity side by side with beauty. But do you not know that that stands as a set-off to enhance the beauty of the beautiful all the more? He requires evil side by side with good, to appreciate and enjoy the beauty of goodness, for otherwise it would have been insipid, and unattractive. Thus man cannot leave the world for the sake of his wife and children, as well as, various other charming things which the ever-active Nature is constantly bringing forth to fascinate him. He has

been charmed by Nature, and therefore he can easily swallow all those bitter doses without grumbling, which she makes him incessantly drink along with occassional doses of pleasure which she offers him with a niggardly hand. But the man does not know the deceit till too late, when Death comes and knocks at his door to give him the unexpected and sad warning that it is time that he should take his last farewell from all those whom he has been thinking as his nearest and dearest friends on earth. "To go away from here? why, is this not my home? Men only go away from the places of their sojourn to reach home and why should I be called away from my home?" Says the man. But Death is deaf to all this and says "Be ready, there is no more time." "Is this not my home then?" and the man shudders to think upon it. There is his wife weeping, and the children are looking towards him with bewildered and sorrowful gaze. A writhing pang thrills his heart and chills his body, till in agony of despair he gasps out his last breath, and leaves the body for ever. He dies a dupe to Nature, the mother of all deceitfulness, fair all out-side, but bearing venom within.

Such is the life of the man of the world, and who is not a man of the world? Every one thinks that his home is here, and every one therefore is always unwilling to leave it. Forgetful of the utterly precarious nature of his life, forgetful of the one certain fact of his final departure from here,the man of the world behaves like a mad man in thirking that to be his own, which really does not belong to him. The all-deluding idea of "my and mine" impels him to fight against his brother men for a small scrap of land, for every trifling thing, and sometimes bloodshed and murder is the result. The thought of "my and mine" is the cause. He does not consider, that what he thinks to be as his now, belonged to some one else before, and is going to belong to some one else hereafter. So how can that be his, which has come to him by accident, and which is to go away from him by accident? To-day a man is poor, to-morrow he becomes rich, and a few days afterwards be again becomes poor. Where has the money gone? It came of its own accord to him, and it left him of its own accord.

So how can he rationally think that money to be his, since whatever belongs to him must depend upon him, whereas the money is totally independent of him. A man may be learned and vastly qualified, still he may be poor; and on the other hand, a man may be nothing better than a dunce and still he may be a millionaire. Therefore the great Bhishmacharya says "Man is slave to money, but money is slave to none;" and still he is under the illusion that money belongs to him, it is his property, and he has full right over it. What a delusion!

But this delusion every man inherits from his father, and his father has inherited from his father and so on *ad infinitum.* Hence delusion is the only patrimony we can be proud of and what a wretched pride it is! To what an abject condition it reduces us. Upon this delusion are based all our social rules and regulations, nay, all our higher moral ideas too are based upon this idea of "my and mine." "Do unto others as you would that they should do unto you," means, regard all as yours. It broadens your idea of "my and mine" no doubt, but it does *not* save you from the hand of illusion. You have come from the unknown, and to the unknown your are destined to go. You are merely a stranger to this planet, and like a stranger you will have to leave it sooner or later. This is the bare truth devoid of all false ornaments. Has a stranger any right to claim as his own the property that belongs to his host? So you have no right to call anything as yours here, if you want to be saved from the hand of illusion.

This is what the wise advise us to do. But it is very easy to advise and most difficult to perform, and in this case, it is altogether beyond the power of a man to carry it out practically. As we cannot imagine a triangular circle, so we cannot imagine a world without the idea of "my and mine," which is the only pivot upon which the eternal wheel is revolving. From the lowest to the highest all men are imbued with this one idea. Hence a man can never save a man from the hand of illusion.

Is there then no Salvation? Is man always destined to be a plaything of this unconquerable demoness, this Illusion, this *Maya*? The History of the world sometimes presents us with

the lives of a few, rare individuals who are altogether of different types from the ordinary men of the world. They never find any satisfaction from the teachings of human teachers. Human aspirations and ideals do not satisfy them. Lust and gold have no charm over them. Nature with all her loveliness can never fascinate them. The idea of "my and mine" has no place in them. They do not condescend to travel through the paths taken up by the multitude of men who surround them. An altogether unthought of and new path, each one of them must have to prepare for himself and for those who will be willing to follow him, to satisfy his mental craving, for no earthly food can ever satisfy his hunger. He finds fault with the existing system of religion and education. He puts down the vanity of the pedants, wants to turn the course of the society, and if he takes it into his head, sometimes wants to rebuild it. People look at him wonderingly, and ask "what sort of a man this must be?" He claims no human teacher. Whence has he learned all his pranks? He must have learned them from some unknown teacher, or it may be, he may have learnt them from himself. He is his own Teacher. But what a tremendous power he has, to set at naught the combined power of the whole human race ranged against him to put down his new theories and principles? How can they classify him as one of them? He must require some higher, nobler and better stuff to be formed as a man.

Thus naturally all men regard him as something super-human or Divine, and of their own accord, they invest him with the title of "the Incarnation of God." As his training and education have not proceeded from the school of the senses, they must have flowed from some supersensuous region, and hence naturally he must have many supersensuous experiences, which to us may appear as miraculous and hence incredible, still which we cannot rationally deny, seeing that he owes not a tittle to any of our books scientific or religious, seeing that he brings altogether new ideas and principles for our acceptance. The man who is fondly imagining that he is only three and a half cubits in length, and who never wants to regard himself as anything higher

than that, lest by so doing he may be unmindful of the charming Deity who presides over his life, his fair partner, whom he regards as his better half, may deny, like a frog in the well, that there can be anything higher and nobler than what his five senses present to him, may quote the philosophy of Comte to support his pet views, absolutely limited within the four corners of the earth; but no sane man, amenable to reasoning, can ever deny the existence of many more worlds than what he is destined to see with his five senses, only for a short period of time. If the real man is eternally blissful and omniscient, as we have seen previously, then the opinion of the apparent man of three and a half cubits in length may be safely dispensed with, although the modern civilized man standing upon the highest rung of the ladder of our dying century may encourage his extremely narrow, and dogmatically skeptic ideas.

The number of such Divine Beings who have graced this earth of ours from time immemorial, are so few as may be counted with fingers. They always come to give and tell us something new, and they leave the earth, increasing her intellectual and spiritual wealth a thousand-fold more than what she had, previous to their advents. In remote days Buddha came to astound the ruling Brahmanas, eating and distributing the chaff of religion, altogether forgetting the sweet and life-giving kernel within, with his redoubtable force of argument, based upon the adamantine rock of pure reasoning, and also succeeded in converting many of them, who were amenable to reason, to his views. Later on Jesus came upon the Pharisees, and Sadducis who were solely concerned with the form and not the spirit of religion. He carried the good message of Love Divine to all people of all ages, and himself died as a sacrifice to his cause. Then Sankara came to denounce the horrible and abnormal practices of the abjectly downfallen representatives of the once glorious Buddhism, and succeeded in bringing about a better state of society by reinstating the Religion Eternal,and accepting Lord Buddha as one of the incarnations of God. Later on Ramanuja came to rectify the absurd customs, and spiritless practices of the so called followers

of Sankara, and gave to the people a new form of religion which they could better appreciate and grasp. The great Madhvacharya followed in his wake, to make religion more concrete and easily appreciable and accessible to all classes of people. Later on Sri Gauranga came with his sweet religion of Love, and gave us the key to unlock the most beautiful and sublime life of Sri Krishna, representing all sides of human nature coupled up with the super-human. This grandly Divine Personage (Sri Krishna) flourished in remote antiquity many hundreds of years previous to the advent of Lord Buddha,and blessed the mother Earth with a religion which in its broad universality far surpasses all other religions, and which is a true representation of the Religion Eternal, intended for all men at all times. But for Sri Gauranga, the life of this Divine Being would remain a sealed thing to many who find a great difficulty to reconcile his apparently contradictory characters. Sri Gauranga's life was a reproduction of some of the grandest phases of the inimitable life of the most glorious of all those Divine personages who have blessed this fortunate Planet of ours.

From what has already been said, it is clear, that these Divine personages must experience many supernatural phenomena, and must possess many supernatural knowledge and power, their minds being always directed beyond senses, beyond all names and forms. So not limited by their bodies, and thus not confined by time and space, they were sure to be all-permeating at all times and hence eternally omniscient. Their lives have no beginnings and no ends, because they never identified themselves with their bodies in which they felt that they were dwelling for sometime. Hence they are still living, as they are eternal.

But the question may come, is not every man similarly eternal? Then what is the speciality of these beings? The only speciality is that they knew they were eternal, whereas the man of the world does not know that, although he is really so. And the difference is vast, one is wise, the other is ignorant; one is light, and the other is darkness; and so one must be the leader or guide, and the other must be the led or guided, as the one has eyes, and the other is blind.

It is only natural for a man of the world, therefore, to commit all sorts of blunders, if he is vain enough to believe in his own deplorably limited mind. If he does not allow himself to be led by one or other of these Divine Incarnations, woe is sure to befall him in the meandering paths of this world of misery where Nature like a syren deceives all passers-by and leads them to destruction at last.

The lives of all those glorious individuals whom the world, of its own accord, has had to recognise as nothing less than Divine Incarnations, always present to every reader a series of incidents which are human strangely interwoven with what is superhuman, and thoughtless people, who always boast of the superior character of their intellect, hold that all the superhuman incidents are later inventions of the followers of those great men, for, according to them, nothing superhuman can ever exist. After what we have been saying all along does not this dogmatic assertion on their part sound like that of the frog in the well which held that there could be nothing bigger than his well?' Really such people are to be pitied. They do not want to harbour any idea which is more than human, and therefore they do not want to see in these God-men, nothing but model men who lived, laboured, suffered, and enjoyed as all people do, and they preached nothing but how to live in this world happily, how to get the greatest amount of good here with the least amount of labour, forgetting all the while that their lives were a standing protest against the lives lived by men surrounding them, that they drew none of their inspirations from their environments, but they came from within themselves or from some unmanifested Power, which find fault with all those social and religious practices that were in vogue around them. These hasty people forget that these incarnations were born to guide and not be guided, and hence their experiences must be of a far superior nature to those of others to whom many of their actions must appear therefore to be more than human or miraculous. The attempts of those who want to paint such men as nothing better than ordinary men, are as good as painting the sun

without his glory, to describe beauty without a form, to enjoy a piece of music without melody, to relish a dish without taste. As light is inseparably connected with the sun, so the superhuman are inseparably connected with the human in them. Thus if we toally disbelieve in the miraculous portions of their lives, we cannot do so without raising suspicions in the minds of all good and unbiased reasoners about our sanity. It should be our duty therefore to present the lives of these God men, as we find them depicted in our Books instead of omitting, altering, twisting and torturing the texts to suit our limited mental capacities. With this preface let us proceed to our subject, and really benefit ourselves by studying the Divine character of Bhagavan Sri Krishna, whose Incarnation was only for the material and spiritual welfare of the Earth.

The king in his palace was restless after sending Akrura to bring Rama and Krishna from Brindabana. He was expecting them every moment with feverish excitement. The towns people on the other hand, were very happy for the coming festival; they have attired themselves in gala dresses, and have formed themselves into little groups drowning their merry chats in the incessant floods of laughter. The whole city of Mathura was very gay expecting to receive in its bosom the two brightest gems on earth as it were, ere long. The stories of the unprecedented personal beauty and prowess of the two brothers had been carried by the breeze of rumour towards all directions long ago. Hence Rama and Krishna were not unknown to the citizens of Mathura, who, of their own accord, were decorating their houses and streets to give them a suitable reception, and were, every moment, expecting their much longed for arrival. They also were restless for them but how vast was the difference between these anxieties, one in the heart of the king and the other in the hearts of his subjects. One was ordering for the decoration of the arena, selecting the biggest and maddest of elephants, the most blood thirsty, ferocious, and powerful of wrestlers to meet and ruin the two brothers, with a secret understanding that the latter should be never allowed to escape alive. While the citizens, on

the other hand, were beautifying their city anxious to meet them out of pure love and reverence towards them. One was restless with pain, while the others were restless with epected pleasure. These two opposite feelings were not hidden from the all-seeing minds of the two brothers, and they were ready for the occasion

Akrura also revealed to them the fell purpose of the demoniacal monarch, for although he was a confidential courtier of Kamsa, still he was a great lover of Sri Krishna, whose glory was not hidden from him. When he got down into the Yamuna to take a bath after the two brothers had finished theirs, and been comfortably seated upon the chariot, Akrura, who had been, looking at their beautiful and innocent forms,and inwardly admiring them, was also seeing them within the river when he took his first plunge in it and not being able to make out how within the twinkling of an eye the two could leave their seats in the chariot and come into the river, he immediately raised his head from the water and directed his eyes towards the chariot only to see in great wonder that they were sitting there as before. He thought it might be his optical delusion to see them within the river and with totally unprejudiced mind he took a second plunge, but the matter was not mended in any way, and he saw before him the two brothers smiling at him in the waters. He again raised up his head from the water and looked towards the chariot only to see them sitting in the same posture as before. He made a third experiment, the result was the same. A fourth, fifth, sixth experiment, and many more experiments afterwards only brought about the same results. And he naturally concluded that they must be the incarnations of that "eternally glorious being who permeates fire, water, and all the universe"; and at this thought his heart melted into an intense reverence towards them and spontaneously he song their glory in this way "I bow down to Thee O thou abode of all beings, who art the cause of even the cause of the universe, who art the first Being, the eternal One, and from the lotus of whose naval Brahma the creator of the universe has taken his birth."

(*To be Continued.*)

VEDANTA AND BUDDHISM.

In a work entitled "Buddhism and its Christian critics" Dr. Paul Carus an American Apostle of Buddhism tells us that "Brahminism is a religion of postulates, the basic doctrine of which must be taken on faith, while Buddhism is a religion of facts rejecting altogether assumptions of any kind." We are sorry that the learned Doctor has here misunderstood the spirit of the Brahminical philosophy and the point of view from which it studies the universe. The charge that the Vedanta is not based upon facts seems to us to be rather unjustifiable. In the universe of speculation there has not been, we believe, any system however crude it might be, formulated with the total disregard of facts. Every system of philosophy however high it might soar into the metaphysical regions must have its justification in facts—in the realities of experience. Its very existence as a power depends more or less upon its correspondence with facts of experience. If it contradicts experience it ceases to exert any living influence, remains only as a speculative curiosity for the learned few. The fact that the Vedanta has been a solace to millions of human beings for thousands of years proves beyond doubt its entire correspondence with facts of human experience without which it could not have lived so long. Even at the present day the influence it exerts on the Hindu race is paramount. It shapes our ideals; it guides our thoughts and actions throughout life. We are sorry that in the face of these facts, the learned Doctor is led to consider that the Vedanta is not based on facts, but on fancies.

We are of course prepared to grant that Brahminism is a religion of postulates. Every department of knowledge

whether it is religion, philosophy, or science, has its own postulates. But we emphatically deny that the postulates of Brahminical philosophy are intended to be taken on mere faith. The Vedanta does not consist of doctrines dogmatically put forth to be taken *en masse* on blind faith. The Vedantic postulates are neither irrational nor ultrarational; but they are postulates of the highest reason; postulates, universal and necessary for the unification of science and philosophy, in other words, of knowledge in general. They are postulates without which it is impossible to unify knowledge or to solve the riddle of the universe in any intelligent manner. Every system of speculation aims at a plausible interpretation of the facts of experience and thus to unify knowledge. This unification may be attempted from two different standpoints, both of which seem to us to be rational and legitimate, the scientific or positive and the philosophical. The scientific interpretation is certainly narrow and mechanical. It makes no assumptions, as its business is only comparsison and classification of phenomena for the purpose of arriving at general statements which will hold good for phenomena in general or for groups of phenomena. So long as science is conscious of its limited nature, and confines itself to its legitimate sphere it will surely prove of immense practical value. But if it goes beyond and asserts that its standpoint is the only legitimate standpoint and that its partial interpretation of the universe is the whole interpretation it deserves to be held in check. Unlike the scientific, the higher standpoint of philosophy aims to get not merely at the bare interpretation of facts but at their total meaning and purpose. It tries to see what the facts and laws of science imply with regard to things unphenomenal, in other words, it tries to throw off the veil of phenomena to get a glimpse of the eternal verities underlying them. This higher standpoint of philosophy does not, and cannot contradict the

lower standpoint of science. It, of course, includes the lower, and in a sense supplements and perfects it. Are we, therefore, justified, in supposing that the philosophical interpretation of experience is illegitimate and impossible? To start, at the outset, with a prejudice against the philosophical interpretation of Nature, and man, is not only unjustifiable, but illogical. It is only to beg the question at issue. But this is what Doctor Paul Carus has done. He starts with a strong prejudice against metaphysics, and with a great prepossession in favour of the all sufficingness of what is called the scientific interpretation of Nature. His comparison of the Brahminical philosophy with Buddhism is made from the low stand point of science which, of course, vitiates all his conclusions. Hence his unfounded and unjustifiable aspersions against Brahminism and the Brahminical philosophy. But had he made the comparison from the higher stand-point of philosophy he would certainly have seen the superiority of Brahminism to Buddhism, as a religious philosophy. He would have also seen that the postulates of the Vedanta are but legitimate and necessary in the interests of philosophy.

The radical defect of Buddhism as a religious philosophy is, therefore, its determined opposition to metaphysics, and its futile attempt to construct, a philosophy on the basis of positivism without making any metaphysical assumptions. But positive philosophy, if it is based solely on facts, can find no meaning in phenomena, no implications of anything metaphysical beyond phenomena. Hence it is an utterly hopeless task to construct a religion or a religious philosophy out of pure positivism alone. The failure of Comte to construct a religion for the world on the basis of pure positivism is an instance in the Modern history of philosophy of the hopelessness of such a task. But it may be said that Buddha has succeeded, in constructing on the basis

of positivism a religion which claims to have a far greater number of followers than any other religion in the world. This, of course, is true. But the religion of Buddha is not the logical outcome of his positivism. It is not with the help of positivism, but in spite of it, that he has given the world a noble system of ethics and religion. The doctrines of Buddhism are not its own. They existed long ago in the religion of the Brahmans, and were incorporated into that religion. Neither Buddha nor any of his followers, nor even the learned doctor who has interpreted Buddhism for the Americans, has shown that the doctrines of Buddhism are the legitimate and logical outcome of a philosophy which excludes altogether the point of view of metaphysics. The success of Buddhism is not due to the positivism that pervades its philosophy, but to the metaphycism that is contained in the older doctrines of Brahminism, religious and ethical, borrowed by Buddha and adopted in his religion. It is also due to various other causes, the removal of caste restrictions, its missionary spirit, the support of the kings of Maghada and more than all the personal magnetism of the founder himself.

Buddhism, in spite of its professions, has not after all, succeeded in shaking off metaphysics as it has pretended to do. The doctrines of Karma, Reincarnation, of pure forms and Nirvana, are nothing if they are not metaphysical. As we have already stated these doctrines are not the results of the positivistic researches of Goutama Buddha; no amount of research in the line of positivism can lead to the formulation of such metaphysical doctrines. Goutama borrowed them directly from the philosophy of the Brahmans, but only attempted to intrepret them from the standpoint of positivism. But in this attempt he falls unconsciously into metaphysical assumptions which he could not avoid, without any detriment to his religion.

Though Buddha rejected the Brahminical theory of Atman, to do its business, he was obliged to substitute in its place his own peculiar view of Karma, which involves elements of an unreal and metaphysical character. Says Prof. Rhys Davids "They (the Buddhists) have failed to see that the very keystone itself, this link between one life and another, is a mere word, this wonderful hypothesis, this airy nothing, this imaginary cause beyond the reach of Reason—the individualised and individualising force of Karma—individualised in so far as the result of man's actions is concentrated in the formation of a second sentient being, individualising in so far as it is the force by which different beings became one individual. In other respects the force of Karma is real enough."

For this criticism of Prof. Rhys Davids, Doctor Paul Carus ventures an explanation in the name of Buddhism, which seems to us to be rather unsatisfactory. He says, that if we fail to see the link between one life and another (from the Buddhistic point of view) or speak of it as an airy nothing, we still hold to the illusion of self. The Self may or may not be an illusion. It is so only from the Buddhistic point of view. We shall see later on how far Buddhism is right in rejecting the theory of *Atman*. Granting for the sake of argument that the Self is an illusion, let us see how the Doctor explains the difficulty. He says that Buddhism recognises the sameness of two souls consisting of the same *Samskaras*. Are not the *Samskaras* themselves according to the philosophy of Buddhism, ever changing? How can there be the same *Samskaras*? They may be similar but never the same. If we do not accept this explanation he says that we ought to deny the sameness of the 'I' of to-day with the 'I' of yesterday. We who recognise an Atman, do not at all deny the sameness of the "I" of to day and of yesterday. It is Buddhism that does it. It is Buddhism

that fails to interpret this identity, which is, plainly inconsistent with the doctrine of the ever changing *Samskaras.* It is a charge against Buddhism which the learned Doctor throws upon us for explanation. This is indeed, a curious method of meeting an argument.

Again let us take the doctrine of pure forms and materialised forms, of which the Doctor speaks so appreciatingly. What are these pure forms? The pure form of a right-angled triangle, says the Doctor, is the mathematical conception of it in its abstract and absolute distinctness. He thinks that the conception of the formal law which states the relation between the sides and angles of a right-angled triangle is an eternal verity which actualises itself more or less perfectly in the materialised forms of actual experience. It is these pure forms, he says, that possess the regulative faculty to direct the materialized forms of evolution. We are prepared to grant that these pure forms are not absolute nothings but that they are definite actualities. We grant that they have a sort of existence in the conceptive nature of the human mind. If we are to guide ourselves solely by facts, we are not justified in making any further assumptions about them. Even granting for the sake of argument that they have a sort of objective existence independent of the human mind, to credit them with a directive power over the material forms is to hypostatise mere abstractions and convert them into metaphysical entities; which is not less metaphysical or less full of assumptions than the Atmic theory of the Brahminic philosophers. Again the theory that Nirvana is not non-existence, but that it is something positive, some eternal ideal realm of pure forms, beyond time and space, is this based on facts only or on metaphysical assumptions? Do the facts guarantee its existence anywhere except in the individual mind which exists to-day and disappears to-morrow? If Nirvana

is something positive, one may as well substitute for it the *Brahman* or the spirit and get the theory of Heaven or the spiritual world common to all the religions of the world.

Whatever it may be, the doctrines of Karma, Reincarnation, and Nirvana assume totally different aspects when they are studied in relation to the Brahminical Psychology with its *Atmic* theory. Buddhism, teaching a psychology without a soul, is obliged to resort to curious explanations and paradoxical statements of these doctrines. Brahminism and Buddhism afford a strong contrast on the theory of the *Atman.* If the Brahminical psychology vindicates its position with regard to the existence of the Atman, the Buddistic interpretations of all these theories fall to the ground. Buddhism and Brahminism are agreed with regard to the content of the empirical soul, the 'me.' But with regard to the "I" the transcendental subject, Brahminism affirms its existence as a necessary postulate without which it is impossible to explain the empirical soul, while Buddhism denies that there is any such necessity for postulating an *Atman.* It is true that the empirical mind consists ultimately of states of consciousness, united together by laws of association. But these states do not constitute the "I." They are referred to me; they are mine, and I am their subject, and in a sense their judge and critic. The phenomenon certainly implies the noumenon, the empirical me requires the transcendental 'I' for its explanation. Says Prof. James Seth, with regard to this question, "Yet I do not see that psychology has shown cause for discarding the transcendental or metaphysical Self. On the contrary, such a hypothesis, truly understood, seems to me to be the necessary implication of Psychological science, required to account for that empirical ego which is its subject matter. Without the "I" we could not have the "Me." For what is the basal fact, the Psychological unit? What is any and every mental

phenomenon as such? It is certainly not a pure ego, or a self without a sensation; but no more is it a sensation or a complex of sensations without a self or mind. The one abstraction is no less unreal and impossible than the other; we can no more separate the sensations from the self than the self from the sensations. Or to use Prof. James's terminology we can no more have a stream of thought without a thinker, than a thinker without a thought. If as Hume puts it. "they are the successive perceptions that constitute the mind" which we can know, it is because in each of these perceptions, the mind is already from the first contained. The fundamental and elementary psychological fact is not consciousness, but conscious mind; or mind in a particular state of consciousness. Consciousness refuses to be made objective, it ceases to be consciousness as it is divorced from the conscious subject. The pychological unit is not percipere" or "percipii" "it feels" "or it is felt" but "percipio," "I feel." This subjective or personal reference constitutes the very form of consciousness. It is only by hypostatising or substantiating experience or consciousness, by making the phenomenal unphenomenal, that the case for a psychology without a soul seems plausible at all. Hamlet without the Prince would be nothing to the drama of mental life without a mind. In this drama, there is only one player, but he is a player equal to every part, and he is never off the stage."

What Mr. Ward says with reference to the resolution of the psychical into the physical, also applies to Buddhistic psychology without an *Atman*. Here is what he says "since the psychical standpoint,—the standpoint that is to say that the psychologist studies,—is the real, if not the logical presupposition of the physical, to resolve it into the latter is tantamount to saying that there are phenomena that appear to no one, objects that are over against noth-

ing, presentations that are never presented." It is recognised by all that mental life is a unity. How does Buddhism account for the unification. Doctor Paul Carus thinks that some such thing as the Herbartian principle of Apperception or the law of systematic association is enough to account for the unification. Apperception does not explain itself. Does not apperception presuppose an unitary principle to discharge that function? Should not an ultimate metaphysical explanation of the mental life take account of the soul itself as the source of all unity?

The learned Doctor says that the "I" is mere abstraction. It is not a unity but a unification; it is the focussing of feelings. But the "I" is contained in each one of the feelings or else a feeling ceases to be a feeling if it has not this personal reference. How can this "I" which is already contained in each of the feelings be the product of their association or activity? In conclusion we have to state that the impersonal view of mental life which Buddhism and also modern science uphold, though it may be legitimate from the point of view of empirical psychology, still it is illogical and imperfect from the higher philosophical point of view. In this connection, we cannot do better than quote the opinion of Prof. James Seth with regard to the impersonal view of psychology—"The impersonal or objective view of mental life is thus seen to be self-contradictory and suicidal. The very elements to which it would reduce the Self are seen to imply self. The empirical or phenomenal reality stands or falls with the reality of the transcendental Self. The Phychologist's refusal to accept the reality of self, like the phenomenalist's refusal to accept the reality of God, rests on the ground that the self, like God, does nothing. The answer is the same in both cases. It is because that the self in the subjective world, like God in the objective, in reality does every thing, that it seems here, as He seems there to

do nothing. If the self did not do everything, if it were not present in every presentation, it could never emerge as the product of their aggregation. To say that it could, is to adopt a theory as unthinkable as the theory of 'Mind-stuff,' to beg the question as baldly as those do who account for the mind by endowing the elements, out of which they profess to manufacture it, with the properties of mind itself. No combination of Zeroes will produce a number.

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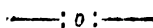
VEDANTA PHILOSOPHY.

VEDANTA is the name of the most ancient system of Philosophy in India. It has survived throughout the ages and has given an unshakable foundation to the religion of the Hindus. Vedanta is regarded by the pioneers of advanced thought of modern times as the greatest philosophy of the world. It inspired Ralph Waldo Emerson, the most eminent prophet and philosopher that America has produced. Since the Parliament of Religions, at the World's Fair in Chicago, this Philosophy has been explained in this country by the Swamis, that is, the spiritual teachers or masters from India. The word Vedanta literally means "End of all wisdom," and this Philosophy explains what the end of wisdom is and how it can be attained.

VEDANTA TEACHES the truths which were taught by Christ and other Incarnations of God, brings light to dispel the darkness of ages and makes clear the real spirit of Christ's religion. It teaches that revelation is the disclosure of the Divine Spirit in the individual soul, being ever from within, and not from without. Vedanta does not recognize caste, creed or sex in the soul. Going beyond toleration and brotherhood, it teaches that each soul is potentially Divine, and that we are all children of Immortal Bliss. It shows the way to the realization of the truth "I and my Father are one." It is not built around any personality, nor does it depend on any particular book, but it embraces all the Scriptures of the world. Vedanta accepts every phase of religious thought, and teaches active

co-operation with all the various sects and creeds of special religions, which are but the partial expressions of one underlying universal religion. Vedanta harmonizes with the ultimate conclusions of modern science, and gives a scientific and philosophic basis to religion. It points out the evil effects of popular superstitions and describes the way to mental and spiritual freedom.

THE OBJECT OF VEDANTA is not to form a new sect nor to make proselytes, but to explain through logic and reason the spiritual laws that govern our lives, on which the various sects and creeds of different religions have been founded; to propagate the principles taught by the great sages, prophets and religious leaders of different countries and illustrated by their lives; and to help mankind in the practical application of these principles in their spiritual, moral, intellectual and physical needs.

VEDANTA WORK IN NEW YORK. Lectures on the Vedanta Philosophy were first delivered in New York in 1894 by Swami Vivekananda, delegate to the Parliament of Religions in 1893 as the representative of this philosophy. The lectures were continued during 1894 and 1895, many being published in pamphlet and book form. At this time a number of students formed the Vedanta Society, for the management of the business connected with the lectures and publications.

In 1896, after the return of Swami Vivekananda to England, and later to India, Swami Saradananda, of India, lectured in New York and Cambridge. In 1897 Swami Abhedananda, having lectured in England for ten months, was invited to New York by the Vedanta Society; coming in August, he lectured from September until the end of April in Mott Memorial Hall, travelling and giving addresses in many states during the summer. In 1898-99, Sawmi Abhedananda lectured in Assembly Hall, New York, for

five months, beginning in November, again lecturing throughout the New England and some of the Middle States during the summer months. In 1898 the Vedanta Society was regularly incorporated under the laws of the State of New York.

After two years, successful work Sawmy Abhedananda resumed his lectures in New York, October 22nd, 1899, in Tuxedo Hall, 59 th street and madison Avenue, and will continue these throughout the winter and spring on sunday afternoons at 3 o'clock. The Swami will also lecture and hold classes during the week in the Office and Library Rooms of the Vedanta Society. at 146 East 55th Street, between Lexington and Third Avenues.

The Society was incorporated to manage the necessry business of the work, as, to pay the rent of hall, etc. and to support the Swamis by providing them with food, shelter and clothes. as they do not take any salary for their work. There is no membership roll, nor is there any endowment or found. The income of the Society depends entirely on collections, voluntary contributions and regular subscriptions. The incorporators and necessary committeess make up the organization. The names and addresses of subscribers are registered and also those of persons who desire notices of lectures and other meetings. The Register for notices may be signed at any of the lectures and at the office of the Society. Through the generous subscriptions and co-operation of students and friends, a headquarters for the office and Library of the Vedanta Society, was established October 15th, 1899, at 146 East 55th Street. These rooms are open daily from 2 to 5 P. M. and from 7. 30 to 9 P. M. for the conduct of the business of the Society; for the sale of pamphlets and books on the Vedanta Philosophy, including lectures by the Swamis published by the Society and current

periodicals published under the direction of the Sawmis in India; for class instruction and lectures. A library will be founded, comprising the best books on metaphysics, philosophy and religion.

Letters and inquiries for further information should be addressed to the Corresponding Secretary, and donations to M. B. Coulston, Treasurer of the Vedanta Society, 146 E. 55th Street, New York.

THE EXECUTIVE COMMITTEE

OF THE VEDANTA SOCIETY.

—:o:—

The Swami Vivekananda is now in New York city, greatly improved in health and strength. A reception was tendered the Swami in the library of the Vedanta Society, Friday evening November 11th, where many of his American friends met him for the first time since his return to this country late in August. The Swami Turiyananda is lovingly homed in the family of the friends of Swami Saradananda, in Monteclair, New Jersey, 20 miles from New York, and has begun to teach a class in Monteclair and a children's class in New York. Many friends are already won to Swami Turiyananda and are gratified for his presence.

Oṁ tat sat.

—:o:—

THE ADVAITA ASHRAMA.

HIMALAYAS

In whom is the Universe, Who is in the Universe, Who is the Universe; in Whom is the Soul, Who is in the Soul, Who is the Soul of man; knowing Him—and therefore the Universe as our Self, alone extinguishes all fear, brings an end to misery and leads to Infinite Freedom. Wherever there has been expansion in love or progress in well-being, of individuals or numbers, it has been through the perception, realisation and the practicalisation of the Eternal Truth,—THE ONENESS OF ALL BEINGS. "Dependence is misery, Independence is happiness." The Advaita is the only system which gives unto man complete possession of himself, takes off all dependence and its associated superstitions, thus making us brave to suffer, brave to do, and in the long run attain to Absolute Freedom.

Hitherto it has not been possible to preach this Noble Truth entirely free from the settings of dualistic weakness; this alone we are convinced explains why it has not been more operative and useful to mankind at large.

To give this ONE TRUTH, a freer and fuller scope in elevating the lives of individuals and leavening the mass of mankind, we found the Advaita Ashrama on the Himalayan heights, the land of its first expiration, with the fullest approval and under the guidance of the Swami Vivekananda.

Here it is hoped to keep Advaita free from all superstitions and weakening contaminations. Here will be taught and practised nothing but the Doctrine of Unity, pure and simple; and though with entire sympathy with

all other systems, this Ashrama is dedicated to Advaita and Advaita alone.

The main lines along which the work is to be carried on are necessarily educational and consist of sending out trained teachers and issuing publications. Arrangements, therefore, are in course of progress for training Indian and European men and women side of side, for advaita work in the East and the West. All men and women who believe in the uplifting power of the Advaita and are ready to make their lives one with the GREAT LIFE and to help others in doing so, are invited to join the Ashrama and assist in the carrying out of its object in the manner best suited to their individual circumstances.

For further particulars and the rules of the Ashrama apply to the Secretary, Advaita Ashrama, Mayavati, Kumaon, Himalayas.

(Mrs.) C. E. SEVIER.
J. H. SEVIER.
SWARUPANANDA.

NOTICE.

It has been our long cherished desire to bring to light the learned philosophical productions of the blessed Vidwan Anandalwar Swami of the illustrious court of the late Sri Krishna Raj Wodeyar Bahadur, Maharaja of Mysore. The Vidwan's works are about 36 in number and are a series of able discourses on the Ramanujiya or Visishtadvaita philosophy, explanatory of abstruse points in the Brahma-Sutras of Sri-Veda-Vyasa. The manuscripts are on decaying palmyra leaves and have been collected and preserved with much difficulty. The present undertaking is to make the precious thoughts of the eminent philosopher accessible to one and all by publishing them in Devanagari characters. To make it easy for the public to encourage the attempt, it is proposed to issue the works in the form of a monthly magazine of not less than 40 pages of fine paper.

The first three numbers of the Journal, are ready and the fourth will be soon out.

It is earnestly solicited that all lovers of Hindu Philosophy will support the enterprise both by becoming subscribers to the journal themselves and also by enlisting the sympathies of friends etc, in its favour.

Intending subscribers are requested to send their names to M. R. Ry. Anandalwar B.A., B.C.E. and M. R. Ry. M. T. Narasimhiengar B. A., 6 Kottige, Bangalore City, accompanied by an advance remittance of Rs. 5-6-0 (inclusive of postage) for twelve issues for India and 10s. for foreign countries.

As the success of a Philosophical Sanskrit Journal like this depends to a great extent upon liberal public support, donations from Maharajas, Rajas, Zamindars, Gurus, Agents of Mutts, etc., will be most thankfully received by the undersigned—a list of donors will be found on back of the Journal.

1. M. A. ANANDALWAR B.A., B.C.E.,
Asst. Instructor, *Civil Engineering College, Madras.*
2. M. T. NARASIMHIENGAR B.A.,
Asst. Master, *Central College, Bangalore.*

} Editors.

THE

BRAHMAVÂDIN.

" एकं सत् विप्राबहुधावदन्ति. "

"That which exists is one: sages call it variously."

—*Rigveda*, I. 164. 46.

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SAYINGS OF SRI RAMAKRISHNA PARAMAHAMSA.

1. Be diluted in the Lord even as crude medicine is diluted in the spirit.

2. As to approach a mighty monarch one must ingratiate himself with the officials that keep the gate and surround the throne so to reach the Almighty, one must practise many devotions, serve many devotees and keep the company of the wise.

3. That food should be eaten by the devotee which does not cause the unsteadiness of mind.

4. Sugar and sand may be mixed together, but the ant rejects the sand and goes off with the sugar-grain: so the holy *paramahamsa* and pious men sift the good from the bad.

5. It is the nature of the sieve to reject the fine grain and to retain the coarse; so it is the nature of evil souls to reject the good and take the evil.

6. It is the nature of the winnowing basket to reject the bad and keep the good; so are the pious souls.

7. On a serene and cloudless sky, as a cloud may suddenly appear, darken the whole atmosphere, and suddenly again be driven off by the winds; so is Maya. It suddenly appears in the serene atmosphere of all-consciousness, creates the whole universe, and is again dispersed by the breath of the Lord.

8. A person went to a holy man to get some medicine for his sick child, carrying the little patient in his arms. The holy man told him to come the next day. The next day when the man went, the *sadhu* said, 'do not give sweets to the child and the child will be cured.' The man questioned, Sir, 'you could have told this to me yesterday evening.' The *sadhu* replied, yes, "I could have, but yesterday I had a lump of sugar lying before me; which thy child seeing would have thought, the '*sadhu* is a hypocrite; he advises me not to take sugar but himself eats it.'

9. The person who has a king for his lover, will not accept the homage of a street-beggar: so the soul that has found favor in the sight of the Lord, does not want the paltry things of the world.'

10. He who has once tasted the refined crystallised sugar-candy finds no pleasure in the raw treacle; he who has slept in a palace, will not find pleasure in lying down in a dirty hovel, so the soul that has tasted the sweetness of Divine Bliss finds no happiness in the ignoble pleasures of the world.

11. On being questioned, are you conscious of the gross world in your state of Samadhi, the Bhagavan replied there are hills and mountains dales and valleys under the sea but they are not visible from the surface, so in the state of *Samadhi* one sees the broad expanse of the Satchitananda, and all his human consciousness lies latent in Him.

FIRST PART.

EXPOSITION OF THE SYSTEM OF KANT.

FIRST SECTION.

ANALYSIS OF THE CRITIQUE OF PURE REASON.

FIRST CHAPTER.

ANALYSIS OF THE PREFACE AND THE INTRODUCTION.

I. Necessity of reforming the method in metaphysic. Knowledge should be regulated, not by objects, but by the laws of the thinking subject.—Subjective character of logic and mathematics.—Moral utility of a critique destined to reduce all speculative philosophy to silence.

II. Reality of notions *a priori*. Necessary ideas do not come from experience; it is, on the contrary, by them that experimental knowledge is possible.—Distinction between analytical and synthetical judgments.—Of synthetic judgments *a posteriori* and of synthetic judgments *a priori*; the legitimacy of the latter must be demonstrated; this is the problem of pure Reason.

I.

The necessity of reforming the method of metaphysic and the moral utility of such a reform are the two principal points that Kant attempts to establish in his preface.

The other sciences progress day by day; metaphysics alone, is still doubtful in its results and uncertain in its

voice. 'There was a time when it was called the Queen of sciences. If we take the intuition for the fact we must acknowledge that the great importance of its object rightly confers on it this title; but the spirit of our age, given over to contempt, aversion and betrayal of it, has reduced it to lament with Hecuba:

> Modo maxima rerum,
> Tot generis natisque potens
> Nuncs trahor exsul, inops.

And yet is indifference possible with regard to metaphysic? Should so many useless endeavours, nay even can they, discourage the human mind? "Of what use is it to speak of indifference with regard to researches of which the object cannot be indifferent to human nature? And yet men who pretend indifference when they think inevitably fall again into the very metaphysical propositions for which nevertheless they profess such great contempt." If then metaphysic is necessary, and if no success may be expected therein, at least by the means hitherto pursued, what remains to be done but to seek for some new way?

To discover this new way we must examine how the other sciences have found their method. Logic from Aristotle, mathematics from Thales and Pythagoras, physical sciences from Bacon enjoy an incontested authority. They are not obliged, like metaphysic, to retrace their steps, to search, to feel their way; we do not find there these perpetual contradictions, which would be of a nature to discourage us from philosophy if the human spirit could renounce a study which has for it irresistible attraction. Whence comes then the incontested certainty of these sciences? From their extensively subjective character, according to Kant, "logic, mathematics and even physics are not occupied in knowing what objects really are, but only what they are in our thought their object is not to ascertain the laws of things, but the

laws of our intelligence.

The human mind has known its own laws from the time that a man of genius has observed them in himself, has noted the constant character of his ideas and the invariable forms of his judgments. This is the reason why logic possesses from so long a period the characters of an exact science. From the time of Aristotle it has not retraced a step, nor made a step in advance; it is complete and perfect from the time of its birth. We have been able to add thereto psychological observations, mataphysical considerations on the certainty; on the origin of our knowledge; but we have not extended this science save by misconceiving its natural limits, by introducing matter which does not belong to it. Logic has no other object than to completely expose and strictly demonstrate the formal rules of all thought.' It abstains from teaching anything of the objects of knowledge and it is to this circumspection that it owes its perfection.

As with logic so with mathematics. They do not deal with extended things as they are in themselves, but only with what the mind affirms of them by means of axioms, that is to say in the name of the primitive laws of our reason, and by means of reasoning, by the activity in fact peculiar to our intelligence. We may suppose that the geometricians felt their way long before they found their method ; but a philosopher, Thales, it is said, was struck by an idea of genius ; he comprehended that mathematicians should not pass their time in learning if there are really circles or squares, but only in ascertaining the properties which our mind gives to these figures *by construction.* In other terms the geometrician only demonstrates a necessary relation between two ideas; the first is stated by the hypothesis; the second is bound to the first by the necessary laws of the *thinking subject.* Thus mathematical laws are not the laws of number and size,

but only those of our mind and geometrical evidence is only the necessity by which the mind finds that it must be in agreement with itself.

We must say the same of the laws of nature. These laws,—at least such as we know them—are equally only the laws of our mind. In fact what do we know of these laws? That which experiment teaches us of them. But what is experiment? A procedure by which "reason only sees that which it produces itself by its own activity." We are guided in experiment by an *idea a priori*; it is by this idea that we conceive the plan of every scientific experiment. Thus, Toricilly had determined before hand the weight of the column of air which he caused the air to support. We ask nature to answer a question which we ourselves ask. Not only is it the mind which asks the question, the mind which directs the intorogatory, but it is the mind which interprets the answers, always in accordance with its own laws. We know nothing of nature except what the *forms* of our thought pemit us to ask and permit us to comprehend. We seek in nature and only find there what conforms with our thought; and if there should be anything else there we should only be able to see that. Far then from regulating knowledge by objects, the physicist regulates objects by knowledge. It is in this that precisely consists the method discovered by Bacon and to which natural sciences owe all their progress.

We must try the same method in metaphysic. Instead of regulating our knowledge by objects "let us try if we shall not succeed better in metaphysical problems in supposing that objects should regulate themselves by our knowledge." Besides, this method is indicated by the very nature of metaphysic, since this science has for object the determination of the *a priori* ideas which are found mixed with all our knowledge, and that an *a priori* idea does not

come from the object (for then it would be *a posteriori*) but from the very nature of the thinking subject. Pure reason is precisely the faculty by which I know something before all experience (that is the laws by which I think, and on which I regulate all experience). Now, how can what I affirm before experience come from the object? Can my mind know *a priori* anything else than the general form of its thought? Every metaphysical conception is then essentially subjective for the very reason that it is pure, that is to say independent of experience.

The *a priori* notions are of two kinds. (1) We have *concepts* which we apply to objects (for example the concepts of subtance, of cause); (2) ideas to which nothing can correspond in experience (for example the *Absolute*, God). But nothing proves that objects have the sttributes which I give them in applying concepts to them (that is whether they are really substances, causes). If I find substances, causes in experience, it is because my mind has put them there. In the same way, nothing proves that the ideas correspond to any real thing; the absolute, the infinite exists perhaps only in my thought; &c. I cannot affirm what it is in itself, not even if it is any thing.

It appears then from these principles that we know nothing save that we know that we think, and how we think. However Kant makes a restriction in favour of obects of experience; we do not know what they are, but we are certain that they exist, although they may not be what they appear to us. Thus experience gives us the evidence of something unknown, but real. On the contrary, beyond the objects of experience, we have no means of verifying *objectivity* that is *the reality* of the things which we think. But surely this impossibility of being able to affirm nothing with regard to supra-sensible things is the very negation of metaphysic. Is the last word of philosophy to be that we do not know if

there is a God and that the idea we have of him is without object? Undoubtedly, answers Kant, that is the last word of speculative philosophy; but there still remains moral philosophy; and as, in poving that the reason knows nothing of God, we prove at the same time that it is as just as impotent to deny as to affirm his existence, no objection, no reasoning can prevail against the demonstration that practical reason will furnish us in favour of the belief in a perfect Being. At bottom reason is rather an enemy than an aid in moral and religious belief. Reason conceives all reality as enclosed in time and space and thus it makes us regard the existence of an eternal and infinite Being as impossible; it conceives all things as determined by the fatalistic laws of nature; and thus represents liberty as absurd and contradictory. But if the Critique teaches that I ought not to judge any thing by the conceptions of speculative reasoning, that time and space are pure forms of my mind, and that in supposing relations of succession and extension between real beings, I make a supposition for which there is no foundation in the nature of things, yet nothing prevents one from acknowledging a God independent of space, a soul free and independent of the determination of nature. Therefore in order to leave the field open for these noble beliefs I must first deprive speculative reason of all pretention to transcendental knowledge.

It is true that whilst reducing reason to silence, though we get rid of the objections of atheists and pantheists, we also deprive ourselves of the proofs which philosophers have advanced up to now in favour of the existence of God. In shaking these proofs is it not to be feared that the critique will at the same time shake the faith of the human race? No, replies Kant, for the faith of the human race is based on other than the proofs of the schools. The monopoly of the schools, and their arrogant pretensions to be the sole deposi-

taries of truth are no doubt in peril; but how can their arguments affect the moral beliefs of humanity; the proof of the immortality of the soul drawn from the simplicity of substance, the ontological proof of the existence of God, the argument *a contingentia mundi* have never had the slightest influence on the vulgar. We may then demonstrate the vanity of these proofs without any danger. There will always remain in our hearts that instinct of immortality which prevents us from finding satisfaction in any earthly good, and which irresistibly forces us to raise our thoughts and our hopes to a future life; there will remain the notion of duty to prove our liberty to us; there will remain the spectacle of the admirable order of nature; and its wonders suffice to make us believe in a wise and great author of the world. And will not this faith be more firmly established when it is no longer troubled by the controversies of philosophers, by the subtleties which obscure eternal truths?

II.

The analysis of the preface gives us the general objection of the work and even announces the conclusions to be arrived at; the introduction explains the plan, the method and the subdivisions.

Kant first states the question of the *a priori* ideas, and specially that of synthetic *judgements a priori*. We have here the problem of pure reason; and the whole work is simply an attempt to resolve it. Everywhere, and in regard to the study of each one of our faculties (sensibility, understanding, reason) Kant sets himself the task of establishing this double thesis which resumes the whole doctrine of the Critique. (1) We realy have *a priori* ideas. (2) These ideas, having no object, do not constitute knowledge. Thus, on one side, he refutes the sensualistic school and on the other,

makes it a concession with which perforce it must rest content, though Kant reserves to himself the right to afterwords establish the objectivity of supra-sensible knowledge by the moral law.

The first lines of the introduction are dedicated to the refutation of that false maxim accepted as a dogma by the whole 18th century, that *all our ideas come from the senses.* "Although all our knowledge commences with experience, it does not all spring from experience." For experience never gives "its judgements as strictly universal........and there are really in human knowledge judgments which are necessary and universal and consequently pure judgments *a priori.*" Such are mathematical judgments and the principle of causality, a principle of absolute necessity, and consequently not derivable, as Hume sustained, from a habitual association between our perceptions; for such an association to be habitual, is not the less conceived as contingent. Besides this, not only can we not attribute necessary judgments to experience, but experience itself supposes them and is not possible except by their intermediary. "From whence would experience derive its certitude if all the rules by which it proceeds were always empirical." Would experience be even intelligible without the *a priori* notions? What would it teach us if we had not the notion of space and that of substance? Would we affirm anything, or think anything without these ideas?

Necessary to empirical knowledge, which without them would be absolutely without sense, the notions *a priori* are, moreover, the origin of certain judgment which we form of the suprasensible world, and which thus *appear* to extend the range of our knowledge beyond the limits of experience. God, the Soul, Immortality are objects of pure Reason, which it cannot prevent itself from conceiving although no experience can establish their reality. But before taking these

objects of conception as objects of knowledge should we not "assure ourselves by careful investigation of the solidity of the foundation on which the building should rest" that is to say to examine the *a priori* principles. Do the judgments, which the reason forms in the name of these principles, *conform to the nature of things or only to the nature of our mind.* This question is the foundation of all metaphysic; and yet has any one thought hitherto of answering it? Has any one even formulated the question? Full of a blind confidence in the value of the judgments *a priori*, philosophers without even enquiring their origin, have made use of them to extend their speculations into the infinite; and if experience has never contradicted them, or if no obstacle has impeded or arrested their flight, it is because in leaving the limits of experience they have cast themselves into the void. In the passion for extending its knowledge, reason, deceived by this proof of its power, believes that it sees the field of infinity stretch before itself. "The light dove when it pierces with a rapid and free flight the air, of which it feels the resistence might believe that it would fly still better in empty space.' It is thus that Plato, disdaining the sensible world which confines the reason within such narrow bounds, ventures himself beyond, on the wings of ideas, into the empty space of pure understanding. He does not perceive that he makes no progress in spite of all his efforts; for he wants a point of resistence against which to sustain himself." This point of resistence of the reason is the judgments *a priori*. If its reason neglects to examine their solidity, to discuss their origin and value, in place of a point of resistance, we shall have nothing but a shifting point, and we vainly attempt to rise into the ideal regions. It is now time to attempt to resolve this importent question and to determine the value of these *a priori* judgments which serve as the foundation of all our knowledge. For this we must first examine their

nature and origin.

A priori judgments are *analytic* or *synthetic*; analytic if the attribute is implicated in the very idea of the subject, synthetic if the attribute adds a new idea to that which the subject expresses. Mathematical judgments, metaphysical judgments and certain judgments of general physics (for example this one—'in all change the quantity of material remains invariably the same' are at the same time synthetic and *a priori*. It is on account of this double character that Kant questions their *objective* truth; for, as to analytic judgment, their legitimacy is sufficiently demonstrated by the the impossibility of supposing them false without admitting a contradictory proposition and as to synthetic judgments *a posteriori*, their truth is established by experience. On the contrary, those which are at the same time *synthetic* and *a priori* seem to escape all experimental proof and do not contain in themselves the proof of their legitimacy; for by what right can we affirm *a priori* an attribute of a subject which we can deny to it without contradiction?

These judgments however must be possible though we do not see easily how they are so; for they are the foundation of mathematics as well as of metaphysic, and we cannot throw doubt on the possibility of mathematics. We cannot admit the radical solution of Hume who absolutely denies that *synthetic judgments a priori* exist. According to Hume the only judgment which *appears* to have this double character is the principle of causality; now there is, he says, only an illusion here, for it is not *a priori*; it is derived from *custom* and consequently from experience. But this philosopher would not have so easily got rid of *synthetic judgment a priori* if, instead of only considering the principle of causality he had recognised the true nature of mathematical judgments; for on one side they are *a priori* and on the other they can be reduced to analytic propositions, in fact, when

we say, *a straight line is the shortest distance from one point to another,* the subject expresses a simple quality, straightness; the attribute expresses a quantity, shortness and consequently adds a second idea to that which is contained in the subject, which is peculiar to synthetic judgments. The problem has therfore not been solved by Hûme, and we cannot avoid attempting a solution.

The science whose object is to seek the origin and value of these *synthetic* judgments *a priori* is the *Critique of pure Reason.* We may also call it the transcendental Critique, that is to say the examination of transcendental concepts (concepts which go beyond (or transcendunt all experience). This science does not discuss the value of the systems, but the value of the faculty which conceives the systems.

In every science there is a theoritical part and a practical part. This the Critique of Pure Reason must comprehend—(1) An *elementary theory* of pure Reason; (2) A *Methodology* of pure Reason; the object of the first part is the enunciation of the nature and value of our *a priori* judgments; the second proposes to ascertain the method to follow in order to attain the true end for which we have received reason, and this end, according to Kant, can only be attained by the knowledge of the moral law.

The elementary theory of pure Reason is divided in its turn into *Transcendental aesthetic* and *transcendental logic.* In fact, "human knowledge has two stems, coming perhaps from a common root, but which is unknown to us; these two stems are the sensibility and understanding. Objects are *given* us by sensibility and *thought or conceived* by understanding." Sensibility no more than understanding can do without *a priori* principles; the study of these *pure* principles, necessary to emperical knowledge, is the object of the *transcendental aesthetic*; the study of pure principles necessary for the judgements and conceptions of understanding cons-

titutes *Transcendental logic.*

Finally *Transcendental logic* is subdivided in its turn into *analytic* and *dialectic.* The *analytic* enumerates the concepts as well as the judgments *a priori,* and concludes that they are legitimate *when they are applied to objects of experience.* The dialectic, on the contrary, examines the ideas, which fiind nothing corresponding to them in the sensible world, (the absolute, the infinite, the perfect), and concludes the impossibility of affirming their *objectivity* by the power of speculative reason alone. Such is the plan of the work; let us now study the development.

—:o:—

SRI KRISHNA, THE KINGMAKER.

(*Continued from page 111.*)

So Akrura knew them to be the One Infinite Spirit, disguishing themselves in human forms, the most attractive that ever were born of women, only to draw the minds of all men and women of the world who are always mad after the ever shifting, and ephemeral beauties of Nature, towards themselves. Infinite we are all indeed, but this idea of ourselves, has been totally sealed from our view by the nameless power of Ignorance which never allows us to go beyond names, and forms, and which was totally driven and discarded with the glorious light of Eternal Knowledge by Rámá and Krishna. Although fire is latent in every fire-wood, mere fuel can never save us from the effect of cold, says Bhagavan Sri Ramakrishna, but only that where the fire is patent can save us from cold, and can be of service to us in sundry other ways. Rama and Krishna had their fire patent in them, and hence they could guide all people safely through the dark and meandering paths of the world. They had the power of illumining the minds of all people, not being confined to their bodies. Akrura's mind was illumined by them, and that is the reason why he could see in those young men the all-ruling spirit of the universe. But could they not similarly illumine the mind of the demoniac king Kamsa? Was there no other way to save the world from his tyranny than by killing him? Were they not partial to Akrura in this way? We cannot say so. The sun shines equally upon all, says Sri Ramakrishna. He does not stint his rays from a man because he is wicked, and does not pour forth all his glory upon the head of a man because he is saintly. He shines equally upon the flower and the filth, upon the transparent, as well as, the opaque. But the transparent things alone can imbibe and reflect his glory whereas the opaque ones have no power in them to be illumined, As, on this account

we cannot say the sun to be partial, so we have no reason for laying that blame at the doors of Rama and Krishna.

Kamsa was a tyrant. He threw his own aged father into prison and usurped the throne from him. He was an advocate of debauchery, lustfulness, and all sorts of horrible, and immoral practices. If any good man dared to stand in his way, he used to get rid of him by at once extirpating him. All good men either ran away from the monster, or were killed by him. He was never in any way concilliatory to his nearest and dearest relatives, if they happended to be good and god-fearing. So most of them avoided him, and preferred to live in distant places, beyond his reach. Can the world go on, with such a demon as its ruler? And since he was impregnable to all good and godly sentiments, the only means to save the earth from his tyranny, was to root him out like a weed that is a bane to the useful vegetation. The father who spares the rod and spoils the child does not do the duty of a father. The government by letting go all the culprits without punishing them, will be no government at all, for ungoverned vices, in that case will swallow up the society in no time. Hence to protect his children from the hands of the wicked, God must have to come now and then in this world to destroy the latter and protect the former. Without such Divine Incarnations, the world would have been destroyed long ago. Hence the occasional advents of such men are unavoidable necessities, if God wants to preserve His creation.

And God wants to preserve His creation, for no father wants to see his favorite child murdered before him by the relentless hand of a lawless ruffian, if he is a father at all, and if he has power to save. God never wants to destroy His creation, and as Rama and Krishna were the Incarnations of that God, it should be their duty to see all the good men of the land protected, and the evildoers scattered,even as the chaff is scattered by the winds. As long as the two Brothers graced our earth, they were entirely engaged in weeding out the useless and baneful plants from the beautiful garden of creation directly or indirectly. So crossing the Yamuna with Akrura when the buxom, jolly shepherd boys reach-

ed Mathura, the memory of Sri Brindabana and all their merry pranks there were, totally washed off, for now they directed all their energies to effect the weal of the oppressed. They were at once changed men. They looked around them and found their dresses and ornaments were not at all in keeping with their environments. So they wanted to change them and then proceed to their business. There was the royal dress maker's place revealing the gaudiest and best of apparels intended for the use of the royal family, and without much ado they asked the man to let them have suitable dresses. The dignity of the man being thus pinched, because he was no less a personage than the servant of the great king Kamsa, he wanted to thrash them, and then hand them over, for their impertinence, to the police, but like lambs before lions he and all his party lay dead at their feet. They selected their choice dresses. Rama attired himself in blue, and Krishna in yellow, and thus enhanced their natural beauty by means of Art, and walked over the streets of the city. They saw a hump-backed woman carrying charming garlands and fragrant sandal-wood paste for Kamsa, and they asked her to beautify their bodies with them. Charmed with their beauty, the woman, who was naturally kindly in her disposition, although her outside was totally deformed, at once decorated their beautiful persons with the choicest garlands, and so tastefully smeared them with sandalwood paste, that they looked like angels come down from Heaven to see the grand festival that was going to be celebrated that day in the city. As a reward for her goodness Sri Krishna, with a single touch, transformed her deformity into the choicest beauty.

Was it not partiality on the part of Sri Krishna to kill a dutiful servant, because he did not comply with his unlawful request, and to reward the undutiful maid-servant, because she obeyed him? The highest duty of every man is to love goodness and godliness wherever this may be found, and the worst crime which a man can commit is to abet and advocate unrighteousness, ungodliness, perfidy, and inhumanity in others or to perpetrate those evil actions himself. As has been seen, Kamsa was the

personification of evil, and therefore whoever loves and honors him, loves and honors evil, and being nothing better than evil himself, he should share the same fate with the evil-minded Kamsa. With the exception of a very few low-minded people none in the city had any love or regard for that monster, and all were inwardly praying to God to relieve them from the hand of such a tyrant and in response to their incessant prayers, God had to come down in the form of Sri Krishna to save them. Such was also the case with Kamsa's maid servant, who being naturally good, could never really love the demon in her heart of hearts, although fear made her outwardly loyal to the tyrant, and she got the reward of her goodness.

Attired in such beautiful dresses, decorated with most beautiful garlands, the Brothers attracted naturally the minds of all men and women of the city who could not take their eyes away from their beautiful persons. They now reached the gate of the arena and as soon as the menials of Kamsa saw them, according to their master's advice, they directed the most ferociously mad elephant, Kuvalayapida against the two brothers who, in no time, put the animal to death. Then came forward the two best of wrestlers Chanura, and Mushtika to meet and wrestle with, and ultimately to kill them; but their villainy cost them their lives, for no sooner they met the two Brothers than they were killed. This terribly annoyed Kamsa, and he ordered Nanda, the shepherd father of Rama and Krishna, to be thrown into prison, and Vasudeva, their real father, to be killed, and the brothers themselves to be driven away from the city. But Sri Krishna was too quick for him. He sprang upon the dais where Kamsa was sitting upon his throne with his nefarious courtiers, and catching him by his hair, brought him down to the arena, and in a moment killed him. The villainous friends of Kamsa, who took arms against the Brothers were similarly served, and the all-conquering Hero with his brother Rama at that time appeared to his own parents as a boy, to the wicked as an all-ruling and terrible victor, to the wise as the Highest Truth, to the good as the God of the universe,

to the Vrishnis, His own caste people, as their all-comforting, ideal God.

When the tyrant with his party was thus killed, peace was restored in no time. All people became happy and Sri Krishna's first duty was to bring his aged father and mother, Vasudeva and Devaki, as well as, the father of the tyrant, Ugrasena, out of the prison. He restored the throne to Ugrasena, because He was far above the petty desire to rule over a kingdom, being above all desires. He bowed down to His real father and mother, Vasudava and Devaki, who at first could not recognise Him and His brother. He told them who they were, and their bliss knew no bounds, so much so, that they fell down senseless. Being restored to their senses they embraced their children and bathed them in tears of love. They narrated the cruelty of Kamsa to them, and were very happy to hear that the tyrant had been put to death by their own children. All their troubles were ended once for all. The rest of their life, they lived very happily with their darlings.

Then came a very sad scene. When the shepherd father, and mother of Sri Krishna, Nanda and Yasoda, heard that their darlings were claimed by Vasudava and Devaki, they were beside themselves with sorrow. When the Shepherd boys and girls, heard that Sri Krishna was not going back to Sri Brindabanam with them, it was worse than death-blow to them. To return to Gokula without Rama and Krishna was something they could not believe, nay, even imagine. When Sri Krishna Himself came and told Nanda, Yasoda,and all the shepherd boys and girls, his playmates and companions all of whom came with Him to see the grand festival, and present their annual tribute to the tyrant Kamsa, that He could not leave His aged father and mother to go with them to Gokula, then a thunderbolt as it were fell upon their devoted heads. They did not know what to do, so fondly they loved Him. Sri Krishna tried to console them as much as He could and promised to come back to them after seeing his aged parents, whose eyes had become almost blind with incessant weeping in the prison of the tyrant for them, comforted and happy after many

years of uttermost misery. He told them that it was the first duty of every child to bring comforts to his parents, but He had been neglecting that by leading a merry life in Brindabanam, altogether unmindful of the extreme agony of his parents whom. Kamsa had been torturing in all manners of villainous means. So He could not leave them now on any account. Nanda and Yasoda, who always used to regard Him, as their darling, did not expect such an answer from Him, when they wanted Him to accompany them to Gokula. They were astounded with the reply. His playmates looked towards Him with wistful supplication. They could not talk and only looked at him with eyes blinded with tears. He kissed His parents. He kissed His friends, and told them that erelong He would join them at Gokula, after seeing His parents happy, and the shepherds with vacant minds directed their unwilling steps towards their homes, as if they were going to some foreign land. Vaishnava Poets have lavished all their arts to describe this exteremely pathetic scene, so much so, that even a heart made of steel, will have to melt in the warmth, and fervour of their description.

After seeing Nanda, Yasoda, and all the shepherds cross the Yamuna, Rama and Krishna returned to their parents. They made them very happy and lived with them for some months. But they felt themselves ashamed to confess to the pundits that they had not, as yet, known a single letter of the alphabet, so they asked their parent's permission to go to Benares to prosecute their studies there, at the feet of a certain sage, named, Sandipani. The parents reluctantly consented, and the two went directly to the sage who was very glad to admit them as his disciples. Rama and Krishna, with other Brahmacharins, lived with, and served their Guru, who took particular care of them. They used to go to the neighbouring forest with other boys, to bring fuel for cooking, and sacrifice, sometimes they used to go out to beg rice and other articles of food for their teacher, and were perfectly pleased with that austere life. They were so very intelligent, that they could learn everything within six months, which the sage could teach. When after finishing their studies they wanted

to give their teacher some remunerating fee for his kind care and love towards them, the wife of the sage asked that her dead child might be restored to life and brought back to her from the abode of Death where it had been taken away a year before, for she knew that Rama and Krishna were not ordinary individuals. They fulfilled her request by restoring her own child to her, and with the permission of their Teacher, they returned to Mathura, versed in all Schools of philosophy, and the Vedas. Their parents got back their life, as it were, after seeing them.

Kamsa was the son-in-law of the most powerful monarch of the period, Jarasandha, the king of Magadha or Behar. When Kamsa was put to death by Sri Krishna, his two widowed wives, the daughters of Jarasandha, went away to their fathers' place, and informed their father about the wretched lot to which they had been reduced by Sri Krishna, and wept and entreated him to punish the wicked man, the cause of all their sorrow. Jarasandha, at the head of a vast army, blockaded Mathura, but his army was routed by the limited number of Ugrasena's army, through the commanding skill of Sri Krishna. But Jarasandha was not a man to be put down easily, and so he attacked a second time, but Sri Krishna was again able to repel him with all his forces, nay, he was successful in routing him with all his army the succeeding attacks which in all numbered seventeen.

In studying the life of Sri Krishna, we will find that He was never aggressive. He always defended Himself against the aggression of others. He was altogether averse to shedding human blood unnecessarily. He was always for peace at any cost but when war was inevitable, He taught his adverseries that He was more than a match for them, till of their own accord, most of them used to surrender, while the obstinate were sure to be ruined wholesale. This clearly proves His humane, and all-protecting nature. He could feel for all. After killing Kamsa He lamented for him. For such a soft natured man war was altogether distasteful, as innumerable men were to be offered as sacrifices to it. So when Jarasandha repeatedly attacked Mathura, He concerted a successful plan to avoid further attack, from that

redoubtable enemy. In the hilly Island of Dvaraka he ordered a town, as well as, a fort to be built. When that was completed, He removed Ugrasena's capital to that place, well protected by the hill fort of Raivataka, but not without considerable difficulty as at that time, He was simultaneously attacked on both sides, by Jarasandha on the one hand, and by Kalayavana.a non-aryan king,on the other hand, who being a friend to the king of Magadha, was instigated by him to attack the Yadavas at Mathura. Sri Krishna wanted to shed as little blood as possible, moreover He did not like to meet the in numerable forces of the two armies with his limited number of men. So He went alone in disguise, into the camp of Kalayavana, and stood before the latter who easily detected, and ran after Him to catch Him. Sri Krishna was a better runner than the king, so although they went far away from the camp, still the latter could not overtake Him, till He entered and hid himself in a cave. The king followed in search of Him, and saw a man lying on the floor. He took him to be Sri Krishna, and kicked him with his foot. The man, who was a great sage, named Muchukunda, thus kicked suddenly, got up and looked at him with eyes burning with anger, and at once reduced him to ashes. Sri Krishna came back to Mathura, and the death of Kalayavana disheartened his army which left the project of attacking Mathura, and returned to its own territory. Then it was not difficult for the Yadavas to meet and rout Jarasandha's troops.

When thus the enemies were routed, all the Yadavas, led by Sri Krishna, went to their new city Dvaraka, well protected by the strong hill fort of Raivataka, and there lived peacefully ever afterwards.

After this, proposals for the marriage of Rukmini, the most beautiful daughter of Bhishmaka, king of Vidarbha were being made. Sri Krishna asked that king for the hand of his daughter. This accomplished lady also had a great love for Sri Krishna. But Bhishmaka, instigated by Jarasandha, did not comply with His request and wanted to give his daughter in marriage to a cousin of Sri Krishna named Sisupala who was His inveterate enemy. The day of marriage was settled, and all

the kings were invited to it except the Yadavas. So Sri Krishna wanted to take her away by force, because, such a kind of marriage was highly esteemed by all Kshatriyas in those days, which went by the name of Rakshasa Vivaha. When, on the day of her marriage, Rukmini, was going home from the temple after performing her worship, Sri Krishna suddenly came up to her and took her upon His chariot. As soon as Bhishmaka, and all the Royal guests saw this, they all came upon Him who successfully defended himself and his Bride against innumerable odds, and at last succeeded in taking her home safely, where they were married in great pomp. The married couple were indeed very happy for they loved each other very ardently.

Naraka, the king of Pragjyotisha, was another wicked king, like Kamsa, who defied all the gods. He was believed to be the son of mother Earth, and had sixteen thousand daughters. Indra, the King of the gods, once personally came and complained to Sri Krishna against this king, stating that he had stolen the ear-ring of Diti, the mother of all the Gods. Sri Krishna promised to recover it from the demon. He went and killed Naraka, and married his sixteen thousand daughters, while the Mother Earth herself came with the ear-ring, and presented it to the Victor, and informed Him that this Naraka was his own son in one of His previous incarnations, and then disappeared.

This is a supernatural incident which many people may not believe in. It may have also an allegorical meaning which is at once palpable. To be free is the nature of the soul, and hence it is perfectly happy in that state, being in its own natural element. This blissful state goes by the name of Heaven. Therefore whatever destroys the liberty of the soul, must be regarded as opposite to Heaven, i. e., Hell or Naraka, and what is that? Desire. It is a fact, that desire binds the man to earth. Whence does this desire come? It comes from the contact of the soul with the earth or of Purusha with Prakriti. Sri Krishna killed this desire and converted the innumerable miseries, the offsprings of it, to highest enjoyments, by making them His subservient hand maids or obedient wives. Indra represents the unseen Guru who

revealed to Him the extent of mischief which this desire is capable of making, so much so, that even gods are not safe from its hands.

After this Sri Krishna killed another demon who went by the name of Bana. Then He fought against the king of Paundra whose name was also Vâsudeva, which, besides the obvious meaning, Vâsudeva's son, also means the abode of the universe i. e., God. This King proclaimed that he was the real Vâsudeva or the Incarnation of God, whereas Sri Krishna, the son of Vâsudeva was a nobody. So Sri Krishna challenged him to fight. They met and the lattter with all his party was killed in the battle.

Yadu was the eldest child of Yayati, and being cursed by the father he did not succeed him to the throne, which Puru, the yonger son occupied, after his father's retirement. But Yadu ruled over some other territories, and his descendants went by the name of the Yadavas. These Yadavas were subdivided into several dynasties, such as, Vrishni, Andhaka, Kukura, Bhoja &c. Sri Krishna belonged to Vrishni's family, and Kamsa and Devaki belonged, to the Bhoja dynasty. Most of the Yadavas were living in Dwaraka ruled by Ugrasena and led by Sri Krishna, who was always kind to His relatives.

Satrájit, a Yadava living in Dvaraka at the time, got a very precious jewel, which Sri Krishna suggested him to present to the King. But lest there be any misunderstanding amongst His relatives on account of the jewel, Sri Krishna did not press his request too far. . Satrajit loved the jewel very much and did not like to lose it, and so fearing, lest Sri Krishna might take it back from him, he gave it to his younger brother Prasena, who, one day going to hunt was killed by a lion in the forest. In this way the jewel was lost, and Satrajit meanly thought that Sri Krishna must have killed his brother to get the jewel, and spread such a rumour. At this Sri Krishna was sorely troubled. He wanted to relieve himself from the calumny by recovering the jewel, and went to the place where Prasena was killed, and by the blood marks of lion's paws, he found out the cause of his death. He

also detected the bloody marks of bear's paws side by side with the lion's at a little distance, and concluded that the lion must have been killed by the bear. He followed the footmarks of the bear and was thus led to his den where he fought with and subdued him, and recovered the jewel from him. Not only that, the bear, who went by the name of Jambavan, and who had faught for Rama, against Ravana in former days being pleased with Sri Krishna's might, and coming to know who He was, offered his beautiful daughter Jambavati in marriage to Him. After returning to Dvaraka He gave the jewel to Satrajit, who too gave his most fair looking daughter Satyabhama in marriage to Him. So Sri Krishna married many wives, but, as we have seen, the sixteen thousand daughters of Naraka may be regarded as an allegory.

(To be Continued.)

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PRAPANNAPĀRIJATA.

CHAPTER V.

ON THE SERVING OF GOD.

(*Continued from page* 101)

1. Thus by the grace of the *Guru* attended with the knowledge of one's subserviency to God (*Seshatva*),* ever despising sound and other objects of the senses, even as other deities than God, he who, desirous of the fruit of attaining Vishnu, has bhakti for his means, is a *Vaishnava*† (follower of Vishnu).

2. Having concluded that the means of bhakti is useless equally with the worship of other deities than God, and of the physical objects of enjoyment, he who adopts Krishna (the supreme spirit) as the sole means for the attainment of Krishna, is an *ekānti* (*i. e.* one whose mind is devoted to one object).

3. He is a *Paramekānti* (the supreme *ekānti*) who

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* *Sesha*: One whose nature is solely towards the attribution of another's supremacy, is the *Sesha* of that other and is subservient to his purposes. *Seshi* is one who holds everything at his own disposal and appropriates it for his own purposes. According to the Visishthadvaita system the relation between the ruler and the ruled, the *Isvara* and the *jiva* is *Sesha-seshi-bhava*- and it is eternal.

† According to the Vaishnava theology a Prapanna is of two kinds; the *ekanti* or one who is devoted to one object and the *Parmekanti*, the supreme *ekanti*. A *Paramekanti* is again of two kinds: the *arta*, or the afflicted, and the *Dripta*, or the proud or contented.

holds that the several means (for *moksha*), the deities other than God, the objects of the senses, *bhakti* and *prapatti* known as *Krishna* (having Krishna as the means and end) are all equal and has also the notion of the lord and the appropriator in Hari.

4. In knowing the subserviency of his self, and in always doing service to the lotus-feet of the lord, he shall, thus spend his time usefully.

5. Learning from the *guru* the meaning of the basic *mantra* (*Nārāyanāya*) as being of the same import as *dvaya* and having God as his sole refuge, he shall worship Hari with that (*mantra*).

6.—7. In accordance with his ability he shall worship God with the basic *mantra* daily three times. This basic *mantra* is the essence of the teaching of the whole *Vedanta*. It enables one to cross the ocean of *samsāra*. Of all the *mantras* it is the highest *mantra*; of all the secrets it is the best secret; it is the purest of the pure and is eternal.

8. By those that are desirous of freedom it is worthy of silent utterance at all times as giving the fruits of worldly enjoyment (*bhukti*) and freedom (*mukti*). By the *Vaishnavas* it is worthy of uttarance as fostering knowledge and love (*Jnāna* and *bhakti*).

9. It is the divine source of all the *mantras*, and is capable of destroying all sins. Becoming calm and collected one shall diligently utter it.

10.—11. As there is thus the injunction of the commander of the hosts (Senesa) to Gajānana (the elephant-faced God) and other hosts, either with this *mantrā* shall a Vaishnava always conduct the worship &c. of Hari, or with the *mantra dvaya* shall he perform it preceded by salutation to his *guru*.

12. Only after having put on the marks of a Vaishnava shall a Vaishnava worship Hari. The sage Vyâsa

says that only (by those of) the castes who have got the marks on should Mâdhava (God) be worshipped, served and adored.

13. These marks are said to be of two kinds: external and internal. The marks like those of the conch, the disc &c., are external, and the absence of desire and other passions is the other.

14. So also has the *Atharvopanishad* clearly and specially prescribed the wearing of the disc-mark &c., to the discerning which (in general) is (also) established in all the *Upanishads*.

15. Seers of *Brahman* know that a *Vipra* shall bear on his right arm the mark of the disc and on his left that of the conch.

16.—17. If the authorities above mentioned are to be doubted as being Vedic, we say that, even the whole lot of mantras are equally to be so. If On account of their acceptance by great men as being Vedic, there is doubted no doubt (on that score)., (If doubt arises again) the Pâdma and Agneya-Puranas with raised hands do, indeed, proclaim aloud their authoritativeness.

18. By those that are advanced in love and faith (*bhakti* and *Sraddha*) the five weapons (of God) are to be worn separately each on one place; on the forehead, on the head, on the chest and on the two arms.

19. On the forehead the mace is to be worn; on the head the bow (*Saranga*), on the middle of the chest the sword (*Nandaka*), and on the two arms the conch and the disc.

20. With metallic models which have been heated in fire and over which their respective mantras have been pronounced, shall one be marked. Even Vriddha-Manu has said this with care.

21. To that man who daily wears the vertical marks (*ūrdhvapundra*) and the disc mark (*chakra*) good ever in-

creases and evil disappears.

22.—23. The time for wearing the disc and other marks has been mentioned by *Bhagavān* in the *Pāncha-ratra-sastra.* Under sixteen years is the best time, till the fiftieth middling and after that bad. Such is the determination of time. All the months of the year excepting the winter ones (*Vārshika*) are also auspicious.

24. In the *Pāncharātra* are prescribed *in extenso*, the place, measurement, and the material of *ūrdhvapundra.* One shall wear it according to that (prescription.)

25. Then shall *ūrdhvapundra* be painted with white mud, produced on the top of a sacred mountain and such other holy places, especially by the *Vaishnavas.*

26. He who wears a pure and white *ūrdhvapundra* with interspaces, builds Me with it a clean temple.

27. A heart untouched by desire and other passions, a speech unsullied by lies and other faults, a body unimpaired by torture and other injuries, these are the three kinds of worship in relation to *Kesava* (God).

28—29. Non-injury, the first flower; control of the senses, another; kindness to all beings, a flower; forgiveness preeminently a flower; knowledge, a flower; austerities, a flower; meditation, again the seventh flower; and truth, (one more);——these eight kinds of flowers are dear to Vishnu (God).

30-32. Thus with body adorned with the marks, external and internal, having bathed in holy waters and offered libations of water to the *Devas*, the manes, and other deities as ordained in the *sāstras*, having diligently muttered hundred and eight times the basic *mantra* (*mūlamantra*) and making ready all the articles for sweet smearing, as also articles of food and of divine service, and having finished the decoration of the *yoga-bhūmi* * (the place of worship),

* *Yogabhumi*: Literally means the place for meditation,

one shall worship Hari in accordance with the routine † established by the prince of *sannyasins* (*yatindra*).

33. Just as a servant overcome with love pleases the king, his master, in the same way, shall one please the Lord of one's self, God, free from subterfuge, by going round the object of worship, placing it always to the right (*pradakshina*), and by prostrations and praises approved of by the *ekāntis*.

34. The whole aggregate of the *angas* of *bhakti*, which Vishnu in the shape of the mighty Varāha has said to Agastya, shall one diligently practice, in due time.

35—37. "Affection for My devotees, rejoicing in their worships, worship by one's self, avoidance of pomp in My affairs, devotion to the hearing of My deeds, agitation (or change in the expression) in the voice, eyes and limbs (when so hearing), constant remembering of Me daily, and the (consciousness of) the fact that one depends not on Me for any worldly advantage,—these are the eight kinds of *bhakti*. Even in a *mlechcha** (Barbarian) if this *bhakti* exists, he is to be taken as the holiest of Brahmins; he is the greatest of sages; he is a *yati* (one who has renounced the world and controlled the passions); and he is a savant (*pandit*); to him ought to be given (gifts) and from him ought it to be received; even as I am is he worthy of worship."

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hence the place of worship of any kind. The idea is that when a man sits for meditation or worship, he should on no account get distracted and leave his seat, but should remain comfortably seated till everything is finished.

† The reference here is to the *Nitya-karma* or daily liturgy of the *Sri-Vaishnavas* as arranged by Sri Ramanuja.

* *Mlechcha*: is from *mlechch*, to talk confusedly. *i.e.* a barbarian or non-Aryan who does not conform to the Aryan institution and does not speak the Sanskrit language but speaks a barbarous tongue.

38.—39. On the authority of Saunaka even the incarnation in images for the purpose of worship (*archāvatara*) shall one worship. Having made with gold, silver or any other metals a beautiful image of *Vishnu* with gracious face and eyes which shall excite one's own love, and embodying in it the *Brahman*, one shall become mentally absorbed in it.

40. It, one shall worship ; it, one shall salute ; it, one shall serve ; it, one shall contemplate ; and casting away all impurities, it alone which is the image (visible) of *Brahman*, one enters.

41. Doing even a mere trifle one shall live in a temple of *Vishnu*. Ever living in a temple of *Vishnu* one shall do the service of God as much as it lies in his power.

42. What might be a mighty temple, or a dear ornament, or a suitable enjoyment to Vishnu, that shall not be meddled with even in the least with the idea of its being the means (to a desired end).

43. That hour or even moment when *Vasudeva* (God) is not thought of,—that itself is a loss; that is a huge opening to disaster ; that is an aberration of the mind ; that is a mental disorder.

44. If even a single hour were to be passed away without meditation (by any person) it is fit to be wept over very much as when he is robbed by a thief.

45. Having churned (*i. e.* entered into) all the *sāstras* and examined them again and again, we find this one ultimate clear conclusion viz., that *Nārāyana* ought to be ever meditated upon.

CHAPTER VI.

ON THE WORSHIP OF THE ATTENDANTS ON GOD.

1. Then the goddess Lakshmi ought to be specially worshipped by a *Prapanna*, along with (the goddesses) Bhumi, Nila and such others, also with Sutravati and other attendants (on Lakshmi).

2. She is the resting place of *Gurus*, and the ruler of this world, the divine consort of the God of gods and is eternal and imperishable.

3. In the *Pāncharātra-Sastra*, Vishnu has said to the attentive Vishvaksena to the effect that he who is a *bhakta* of Lakshmi, of Myself and of persons of your stamp, is rare to meet with on this earth.

4. After collecting all the materials for the worship of Hari, one shall worship therewith the goddess also who is the consort of the God of gods in the same manner as he worships God.

5. After mentioning the five kinds of manifestations*

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* The manifestations of God (*Isvara*) according to the Pancharatra *sastras* are fivefold: *Para*, the essential and supreme manifestation, as it appears in the empyrean, (*Vaikuntha*) of Vishnu which is only one; *Vyuha*, the group of partial manifestations which are recognised as fourfold, Vasudeva, Sankarshana, Pradyumna, and Aniruddha; *Vibhava*, the part manifestations of cosmic energy which aro innumerable as seen in the incarnations of Rama, Krishna &c., *Antaryamin*, the manifestation as abiding inside all beings; *Archavatara*, the incarnations in the form of holy images for the purpose of worship. These four grades of manifestation lead successively form the lowest image to the highest *para*.

like the supreme (*Para*), the partial (*Vyūha*) and others of His Self, Hari says in *Tatvaratna* about her glory as follows :—

6. "Similarly I shall state the nature of Lakshmi, listen to me calmly. Pervasion by quality and substance is considered to be the common nature of both (Her and Me).

7. Just as the universe is pervaded by Me both in essence and quality, all this is pervaded by Her (also). Therefore she is the Disposer and Ruler of all.

8. "She is pervaded by Me and similarly I, the Lord am also pervaded by Her. Hear, therefore, Senesa! the difference between Me and Her.

9. "My consort who is the ruler of all is subservient to Me. To Her as well as the universe that I am the Lord is well-known in the Vedas.

10. "That the twofold power of manifestation (*Nitya-vibhuti*: Etenal manifestation and *Lilavibhuti*: sportive manifestation) is at the disposal of both Her and Me, is evident, O mânada; (my pride!) from the *Vedanta* and the *Pāncharātra-Sastra* taught by Me.

11. "In the same way Bhûmi and Nîla are also considered subservient to Me. As pervasion by intelligence is laid down to all souls, to these two is prescribed only pervasion by quality and not by substance."

12.—13. In the same *sastra* elsewhere, Lakshmî Herself has also said about the relation between Herself and Her Lord, their pervasion and rulership. By reason of His being (the Lord and appropriator) inseparably united with Her the Brahman is said to be non-dualistic (*advaita*.)

14. "That Supreme energy of *Brahman*, which is as is light to the moon, is the goddess Lakshmî, who is coexistent with *Brahman* in all His conditions, and who is in His own nature indestructible.

15. "I am that ancient (or eternal) One who is the

'I-ness' of *Brahman.* He, the *Brahman,* is the (essence) or the inner Self of all beings, and after becoming 'I' of all beings is known as *Hari.* I am, therefore, that ancient One who is the 'I-ness' of all beings.

16. *Whatever form (of a thing) *there is,*—(all that) is the eternal Vāsudeva; (for) the Brahman constitutes the essential *existence* and *form* (of all things): hence That is the abode of immortality.

17. "God, Narayana, is the essence of existence; and I, the Supreme Lakshmi, am the attribute ('be-ness') of it. Hence what is known as Lakshmìnârâyana is the *Brahman* which is the eternal One.

18.—19. "The notion of 'I' is got only as united with 'I-ness.' And that which takes its rise in the notion of 'I' is known as 'I-ness.' On account of this connection of mutual inseparable existence and of mutual sequence, know the relation between Me and My Lord to be that of attribute and essence."

20.—21. The sage Parâsara says of Her who is of the nature of *Brahman*:—

"She is eternal, the mother of the universe, the glory of Vishnu, and imperishable. O thou, the purest of

* According to the Visishthadvaita Philosophy, the substance can have no real existence apart from quality and the quality can have existence only as inherent in substance. No idea can have a corresponding reality of existence unless it is capable of being resolved into essence or the 'thing-in-itself' and attribute through which we cognise the reality. Here the *Brahman* in order that it may be posited to exist ultimately (*bhavat*), is capable of being viewed in its dual aspect of existence, *bhava,* the essence of existence and *bháva,* its attribute. Lakshmi says this essence to be *Narayana* and attribute to be Herself; and *Lakshmi-Narayana* is the One Existence, the *Brahman.*

Brahmins! Just as Vishnu is all-pervading so also is she."

22. "Among gods, animals and men, the glorious *Hari* is the masculine name and *Lakshmī* is the feminine name. O Maitreya! there is nothing higher than these.

23.—26. 'I salute that consort of the Bestower of boons (*Varadavallabha*) who by being the Beloved of God, previous to their having recourse to her Lord occupies, of Her own accord, the position of mediatrix to men,—to men that are solely addicted to sinful deeds and are for a long time unworthy and promotes affection, mercy and such other feelings in Her Lord, who at the time of His becoming the means fosters knowledge, energy and other attributes in Him, who for the enhancement of the enjoyments of the freed augments the qualities of beauty, &c, who is endowed with the three capacities of (*upāyatva*, being the means, *upeyatva*, being the end, and *purushakāratā*, being the mediatrix), and who dwells in a lotus and is the ruler of the whole world.

27. "Similarly one shall worship by their respective mantras Bhûmi and Nîla and other innumerable consorts and the important of the eternals (*nityasuris*).

28. "One shall worship with retinue the minister of Vishnu, Senesa (the commander of the hosts), under the sway of the rod; in whose hand lies the world which is of the nature of intelligence and non-intelligence (*chit* and *achit*).

29. In due order, one shall worship the eternals, Ananta, Garuda, and a host of others with their retinue; the weapons, disc, &c; the consorts of God; the attendants of Lakshmi, Sútravati and others;—all these and their retinue.

30. Those gods, who, having casually gone to the temple of Vishnu, serve Him, ought not to be worshipped by *mumukshus* unless they are ranked in the order of the eternals.

32. And what Vishnu says to the attentive Vishvaksena regarding those in particular that are unworthy of the worship of *mumukshus* is as follows :—

33.—38. Whoever is of super-human dignity and goodness, is especially favoured by the goddess of fortune, is devoid of love and hatred, and is by himself strong and powerful—know carefully every one of these to be portions of My spirit for the purpose of My work. Such persons as these, who are governed by Divine manifestation, are all of them individual souls (*jivātmans*) and therefore they ought not to be worshipped by the Vaishnavas.

39—40. They are merely entered into, O limitlessly glorious one ! by My spirit on purpose, and O Sapient one, they are all unworthy of worship by reason of its being incongruous. And they, even though dwelt in by me, do, indeed, partake of the nature of *jiva* and are possessed of egotism.

41—42. Those manifestations who, on account of being largely parts of my spirit, are important, who have not given up their own true nature and who are Divine and are of superhuman bodies, and have arisen like one light from another for the protection of the world—those, O Senesa, are indeed worthy of worship for the sake of crossing the ocean of *samsāra*.

45. "O tiger of men ! Other deities who to the sages are not proper objects of resort—all of them are impure; for the Devas and other gods are sprung from *Karma*."

(*To be Continued.*)

VEDANTA WORK.

New York Letter.

The account of Swami Abhedananda's Summer's work sent you ended with the last of May. On June 1st. the Swami addressed the New England cremation Society at their anniversary meeting in Boston, saying cremation has been practised in India from pre-historic times, and showing the sanitary value of this method of disposing of bodies. The rapid spread of cremation in the United States, where there are now twenty five large crematories was also shown. Continuing, the Swami said that the teaching of the resurrection of bodies from the grave during the past 2000 years, has stood in the way of cremation. This superstition is passing away, and the Church of England is about to make an acknowledgment of the change of public sentiment. The Associated Press despatch of April 30, 1899 says "The Bishop of London and many other clergymen of standing have been considering an interesting addition in the Church of England's Prayer Book. It is felt, in view of the very rapid increase of cremation, that there ought to be a new form of religious service before committing bodies to the flames. The committee which was appointed to consider the new form of service has completed its labors, but what that form is has not yet transpired."

On the next day the Swami spoke before an audience of a thousand persons at the Anniversary of the Free Religious Association of America. "The conception of Immortality" was the subject of the first session. Prof. Royce, PH, D., of Harvard University, Cambridge, gave the philo-

sophical argument in favour of immortality. Prof. J. H. Hyslop, PH. D., of Columbia University, New York, argued from the standpoint of psychical research. Miss A. B. Thompson spoke from the basis of the transcendentalist. Dr. Lewis G. Janes discussed the scientific argument. The Swami Abhedananda was listened to attentively as he spoke on the Oriental view of immortality. An interesting session of the conference was that devoted to the discussion of the Bible in the Light of Modern Thought. The expressions of broad and liberal minded Christian Ministers of Churches proved most interesting. Rev. B. Fay Mills, for many years a well and favorably known revivalist throughout the United States and now a Unitarian Minister, said "The Bible of to-day is a hindrance to the full development of life, a constructor of barriers between certain classes, and is directly in the way of progress that the world should be making. The infidels are the true believers of to-day. It is infamous to think there is a hell to come, when we are perfectly willing to allow hells of moral evil to exist on Earth." Among the more conservative speakers was Rev. J. L. Jones, of Chicago, who said that the priests of the Old Testament were responsible for the preservation of the great thoughts and actions of the prophets. The priests have bridged the centuries and have brought those thoughts and actions down to the present time."

In the light of the world-wide reputation of the great agnostic, Col. Robert G. Ingersoll, and of his recent death, his last public utterance at this meeting is of special interest. Whatever may be thought of Col. Ingersoll's particular opinions, his sturdy vigorous stand for freedom of thought must command enduring attention and respect. On this occasion, after deprecating the effect of "ignorance, poverty, and vice populating the world," he said "Science

must make woman the owner, the mistress of herself. Science, the only possible saviour of mankind, must put it in the power of woman to decide for herself whether she will or will not become a mother.

Religion can never reform mankind, because religion is slavery. It is far better to be free—to leave the forts and barricades of fear—to stand erect and face the future with a smile. It is far better to give yourself sometimes to negligence—to drift with wave and tide with the blind forces of the world—to think and dream—to forget the chains and limitations of this breathing life—to forget purpose and object—to lounge in the picture gallery of the brain—to feel once more the clasps and kisses of the past—to bring life's morning back—to see again the forms and faces of the dead—to paint fair pictures for the coming years—to forget all gods, their promises and threats—to feel within your veins life's joyous stream and hear the martial music, the rhythmic beating of your fearless heart.

And then to rouse yourself to do all useful things—to reach with thought and deed the ideal in your brain—to give your fancies wing, that they, like chemist bees, may find art's nectar in the weeds of common things; to look with trained and steady eyes for facts—to find the subtle threads that join the distant with the now—to increase knowledge—to take burdens from the weak—to develop the brain—to defend the right—to make a place for the soul.

This is real religion. This is real worship."

Mrs. E. D. Cheney said—" Religion and art are one. Art is the matter—the outward form—of religion." And one of the speakers in summarizing the thought of the evening meeting said: " People used to be divided into the religious and the irreligious, but there is no longer any such distinction. Every body has some religion in him.

There are no irreligious." The expressions of these last mentioned speakers are trite enough to the student of Vedanta. But to the onlooker in America who can easily remember when only orthodoxy was respectable and voiced publicly, it is indeed a glad sign of the times to hear such universal truths freely proclaimed to responsive audiences.

On the 9th of June the Swami drove from Waltham to Concord with Mr. Charles Malloy, the close friend of the great philosopher, Emerson, the first to introduce the Vedantic idea into the literature of America. A visit was paid to Walden Pond, where Thorean, another philosopher of Emerson's time, lived like an oriental ascetic for several years in a hut built by himself.

Leaving this peaceful, secluded spot the Swami went to Newport, Rhode Island, the most fashionable summer resort in America. Here the Swami spent three weeks as the guest of Dr. Kate Stanton. He visited the rock known as Bishop Berkeley's chair, where this noted divine sat when he wrote his famous philosophy on Idealism. The view of the Ocean on one side and of the Bay on the other is charming and grand, inspiring the thoughtful mind with the idea that this beautiful world cannot but be the fairy land of a Cosmic Dreamer. On the 20th inst. the Swami gave an address in the parlor of Ladd Villa, Newport, on the Religious Ideas of the Hindus, Rev. Dr. Cutter, a Unitarian minister introducing the speaker. An address of an hour and a half was followed by questions and answers. A congregational minister in the audience, as an indication of the growing liberal thought in the churches incidentally said that "Congregationalists no longer believe the doctrine of eternal punishment and Hell fire." It is interesting to notice how scientific education is changing the fundamental creed and faith of the orthodox

churches. Greeting the Swami personally at the close of the meeting this minister said "I do not know whether I have made you a better Hindu, but surely you have made me a better Christian." One of the strongest points of success in all the work of Swami Abhedananda, is that he never destroys the faith of his hearers, but always inspires their present beliefs and understanding with clearer and larger knowledge and truth. On the 21st inst. the Swami gave another parlor talk, in the home of Mr. Swan, before an audience to whom the Vedanta Philosophy was new, and who learned for the first time of the advanced philosophical knowledge of the Hindus, of spiritual laws and spiritual truth.

On July 1st the Swami went to the White mountains in Newshampshire, as the guest of Mr. Herschel C. Parker a member of the Appalachian mountain club of Boston. For ten days the Swami tramped with the club, scaling mount Moosilanke and mount Lafayette, about 5000 feet above sea level, and enjoying the unique natural profile of the old man of the mountain, whose changing face of stone under the different effects of weather, is now smiling and glad, and again sad and melancholy or contemplative and stern. The American Indians, who once lived on these wild and inspiring heights, were filled with awe and reverence by this calm and silent manifestation of body and soul as expressed in this meaningful countenance.

On the 8th of July the Swami spoke before the club on the Philosophy of the Hindus, and the address was highly appreciated. On July 12th the Swami went to Worcester, Mass, to attend the summer school for teachers in Clark University. Dr. Stanley Hall President of the University, is a most liberal minded man, with advanced and wise views regarding pedagogy and school reform. Such a man in India would do the highest service that

could be rendered to that or to any country, in reforming the old-time system of education which suppresses perhaps more than it strengthens the natural and healthy growth of the minds of pupils. The best friends of India cannot but wish that the highest American educational system might be introduced into the schools and colleges of India. Scholarly Hindus interested in the free education of the masses could hardly do better than to come to America, and, learning the best methods in practice here, found and carry on schools in India on these advanced and reformed lines. The Swami attended courses on child-study, Physiology, Minerology, Anatomy, Philosophy, Anthropology and Biology with laboratory appliances. On these subjects the Professors, all specialists in their respective lines, explained what each of them discovered after their own original researches. The Summer School of Clark University is unique in its original researches and investigations in the various branches of modern science and philosophy.

Before the students of this Summer School the Swami lectured July 23 on the Philosophy of the Hindus. The spacious parlors were crowded to the doors, and among other remarks one hearer said " I wish our ministers would give such sermons in our churches.

From Worcester the Swami went to Lily Dale, New York, a journey of about 500 miles. The scenery in this region is most picturesque, abounding in wooded ranges of hills and romantic lakes. Lily Dale is the summer home of spiritualists, and the Swami was invited to lecture on spiritual truth as understood by the great sages of India. He explained in a very impressive way the philosophy which lies at the back of all the genuine phenomena of spirit manifestations. The lecture was received with unusual respect; requests for further lectures followed, and

two more addresses were given. The spirit-mediums, thought-readers and psychometrists extended their courtesy to the Swami in invitations to their seances and meetings, so that this visit was remarkable for a set of experiences of its own. Many of the spiritualists believe in Reincarnation, some claiming that their "guide" teaches the doctrine of Reincarnation exactly as they heard it taught in the Swami's lectures. Questions and answers followed all these lectures. To those who know the singular power of the Swami's answers it is interesting to know that he has been questioned on any philosophical subject. So favorable and profound was the impression made for the philosophy of Vedanta, that a permanent body of students was formed at Lily Dale, and these continue to read and study Vedanta corresponding with the Swami for needed information and help.

From Lily Dale the Swami went, on August 10th., to Chantanqua, the mother of all summer Schools, founded on church lines nearly thirty years ago, and now superseded by more liberal institutions where all sides of questions may be heard. Buddhism was this summer represented at Chantanqua by Dr. J. H. Barrows from the Presbyterian standpoint and that of the Christian missionary struggling to save the souls of "heathen" Hindus. The Swami next went to Greenacre, Maine, another journey of several hundred miles. There he lectured before the Monsalvat school for the study of comparative religions, under the management of Dr. Lewis G. Janes. This school is held under a tree which can shelter nearly 200. persons under its over-spreading branches. This is known as the swami's Pine, named when Greenacre was founded in 1894 and the swami Vivekananda taught there and consecrated it for use in the teaching of Vedanta. Only the Swamis ever teach uuder its protecting shelter, and

happy memories associated with all the Hindu Swamis who have been in America are associated with this lordly forest relic of a by-gone century. The first-lecture was delivered on the 23rd of August, the subject being is Hinduism Pantheistic. On tha 30th inst. the lecture was on Reincarnation, also under the Swami's Pine, and on the 31st intst. on the spiritual influence of India in the West in the large assembly tent..

One of the visitors at Greenacre this summer was a Madrasee convert to christianity, who came to America to raise money for digging a well for the Pariahs in the Madras Presidency. He called himself a prince, and described the condition of the Pariahs in a very exaggerated manner, in a way which has become familiar through like efforts for American money made by Hindu converts. One of these, who claimed to be a princess, recently appealed for a fund for starting a hospital in Bombay, secured the money, married a French-man, and is now teaching occultism in London. It is difficult to say what motive is at the basis of statements made by these disinterested or interested workers. Time alone will reveal the truth.

At Greenacre the Swami was informed of the arrival in America of Swami Vivekananda and Swami Turiyananda, and received a telegram from Swami Vivekananda to visit him in the Catskill Mountains. The joy of this reunion of the brother Swamis after three years and more of separation by half the world must be imagined. For ten days the Swamis lived together in one of the cottages on the estate of their host, enjoying communion with each other, with loving friends and with nature. The Swami Vivekananda gained steadily in health and strength; with assuring promise of his recovery to former vigor. Swami Turiyananda is beloved and revered by all who meet him

and his very silence and quiet presence is making loving friends and students for him wherever he becomes known.

While on a brief visit to New York to meet the committee of the Vedanta Society, Swami Abhedananda, with other friends, met Miss Noble, the Sister Nivedita, on her arrival from England. The sympathy of friends of Vedanta and of India, in America, will be enlisted by this friend of the Hindus who is lovingly and unselfishly working for them ; not by converting from one kind of superstition to another, but by recognizing the good which the Hindu woman already possess, and by educating them in various departments of secular knowledge.

At the end of September the Swami attended a great Music Festival in Worcester, Massachusetts, having some of the best vocal and intrumental musicians of Europe and America, and returned to New York October 1st, to again take up the work of the Vedanta Society, beginning his third year in this city. Through these travels of two thousand miles or more the Swami met and spoke to several thousands of persons whom he could not have reached in any other way, many being highly educated and cultivated, prominent in the professions, engaged in higher education and in religious work. This sketch of six months absence from the Swami's regular work, when he is supposed to have time for reading, study and rest, gives some indication of the fullness of time for the teaching of Vedanta in America. The loving, grateful thought of many true friends and students follows Swami Abhedananda, who is steadily gaining in power as a teacher, and whose work, wherever he may be, is full of blessing.

AN AMERICAN BRAHMACHARINI.

BOOK* REVIEW.

Tanippasurattohai, *a book of sonnets in Tamil Part I*:

This work is a new enterprise in Tamil verse by one Paridimarkalaijnan, which pseudonym, is, I think, a rendering in pure Tamil of the name Suryanarayana Sastri, the Senior Tamil Pandit of the Madras Christian College. It is written in the popular Ahaval metre of two syllables or Asais, in each foot. These Sonnets closely follow the Sonnets in English, each sonnet in 14 verses treating of a principal sentiment, partially disclosed in the first two quartrains, the final developement being carried out in the sestet. Forty sonnets are given here to the public in the book-form, having been originally published in the Tamil Monthly, "Jnana Bodhini," edited by Mr. S. Purnalingam Pillai, B. A. The author not only treats of important moral sentiments as Wisdom, Good-will to fellow beings, Chastity, and Truthfulness, but also, like the English Poet Thomson, describes Sleep, the Dawn, the Sun, etc. in about 15 Sonnets. As to rhyming, the author conforms to Tamil Prosody by having head-rhyme every two verses and an occasional Leonine rhyme or Vali-Edukai in the same line. A rich melody is thus produced. We propose to discuss the sentiment contained in three Sonnets.

Sonnet XVI: *The Human Body.*

The human body, or the rich meadow whereon grows luxuriant the crop of divine grace, The Granary of Knowledge gleaned laboriously, The bowl wherein Experience is accumulating The arrow to fight Ignorance, The canvas whereon life's lovely picture is beautifully drawn, The dwelling of habits inestimable. The instrument of good offices, The gem of good works previous, wherefore, not seeking to rub out from it every Evil on the whetstone of practical life, seeking asceticism do men beguile

* Price 4 as. Can be had of all the leading book-sellers of Madras.

themselves and maltreat, The rare gift of the human body?

Surely, this is a vigorous protest against asceticism which, inspite of its being condemned in the Gita, and by Patanjali and Buddha it is still preserved in India here and there by the extremists in religion who are averse to work of any kind. The author is an Evolutionist with faith in Karma, and believes that the human body acquires faculties by Experience and by work.

Sonnet IV: *Sleep.*

Sleep, the helpmate to human kind, Thou maid of bewitching eye-brows, Sweet remedy to the stricken heart Thou matchless blessing to those on earth, unattainable even to the heaven-dwellers, Thou goddess, raising vigour and so prômoting progress, The highest of human comforts, The fountain of happiness here below, Who avoides thee, would he live? The fool, not understanding thy nature, would deride thee. Why call they thee the elder to the red-complexioned Prosperity? Because it would appear thou art higher than she. Is this a derogation? A merit rather, thou adversary to attacking Care.

Reference is here to the Hindu myth that the gods in heaven never wink, *i.e.*, are sleepless. The importance of sleep to health and to human progress is clearly stated. Sleep or Indigence and Prosperity are, in Hindu mythology, the elder and younger sisters which apparently the poet does not approve.

Sonnet XIX: *The Dawn.*

The maid Earth, seeing her lord the Sun, at once reddens her bright eastern face, The winged brood singing softly, drops the sparkling dew from the flower and wears the illustrious gold with glee, Oh, this scene, Is this Dawn? Is the golden heaven here established? Or Is the earth transformed into heaven? Or has the earth got the golden appearance from the light of the warm sun? Or am to compare this dawn on the sea-girt world to a masterly paintaing in glittering gold?

The earth is described by the poet to be appearing handsome and attractive on the approach of her lord the Sun and to be wearing a golden aspect an appearance which the earth would

make at dawn to a man in the sky at the distance of, say, ten miles.

This novel noble attempt by the Senior Tamil Pandit of the Madras Christian College, who has, unnecessarily out of a mere sentiment, suppressed his real name, to popularize easy versification in Tamil in Ahaval metre, untrammelled by archaic rules of prosody deserves the support not only of the reading and writing public but also that of the Educational authorities.

T. R. RAMANATHA AIYAR.

RAMANUJA'S PHILOSOPHY AND THE MYSORE GAZETTEER.

Many of our educated young men are surely at a great disadvantage in their attempts to obtain an accurate knowledge of the principles of our ancient religion and philosophy. Unacquainted with the language in which the sacred treasures of our Aryan civilisation are locked up and not in touch with the traditions that prevail among the orthodox class of Pandits, they are, of course, debarred from going to the fountain head, whence they could derive first-hand and reliable information. They are indebted, for what they know, to the works of oriental scholars and other writers on Indian religion and philosophy, whose conclusions are mostly vitiated by prejudice and want of sympathy with our ancient ideals. Of course, we do not mean to speak disparagingly of that eminent class of oriental scholars who are devoting their life-time to the study of ancient literature, and to the diffusion of ancient thoughts in the modern world. Our sincere thanks are due to them for the noble work they have done, and are still doing. But for that noble band of scholars, and their works on ancient India, the world would have heard little of our past civilisation and ancient glory, and much less, would have profited by it. But what we mean to say is that their conclusions on ancient philosophy and religion should not be taken for gospel truths, but should be accepted with caution until they are established beyond doubt by the approval of the learned Pandits who are intimately acquainted with the subject and its traditions.

No translation from a dead language, however faithful and scholarly it might be, could express the beauty or

the best thoughts of the original in full. The new language in which the old thoughts are clothed, arouses associations altogether different from those of the original. The translator himself has been brought up in different associations and ideals from the ancient authors. His intellectual climate being altogether different, it is impossible to expect the effect of the original in the translation; and hence is the difference in the impressions produced by the direct study of the Sanskrit scriptures, and that produced by the mere reading of the translations. Apart from these unavoidable defects, there are other defects from other sources which require special care to be guarded against. There are writers on ancient India, who, in spite of their critical powers, sound judgment, and careful research, unconsciously make erroneous statements, or perhaps are led into them, which by a little more diligent enquiry in proper quarters, could have been easily avoided. For instance, in the Mysore Gazetteer, Vol. I. by Mr. B. Lewis Rice C. I. E. M. R. A. S., we have a paragraph or two on the life and teachings of Rāmānuja, the celebrated Vaishnavite Reformer and Theologian of the 12th century. In the short space of two little paragraphs we find several statements which those who are acquainted with the history of Vaishnavism in Southern India, could easily see to be unfounded, and justified neither by history nor by tradition. We are told that Ramanuja travelled over a greater part of Southern India and established several Maths, the principal one being at Ahobila. We really wonder whence the writer could have got this information. The only available sources of information regarding the life of Ramanuja are the *Guruparampara*, containing the lives of the Vaishnavite Saints and Acharyas, and the traditions of the Vaishnavite Community. From neither of these are we able to learn that Ramanuja esta-

blished the *Ahobila Math*, or that he founded any Math at all intended for a regular succession of *Acharyas*. It is not also true that Ramanuja travelled only through the great part of Southern India. It is said that he travelled throughout India, more than once, and in one of his preaching tours he visited Cashmere, and in the presence of the Maharajah of Cashmere held a successful disputation with the Sankaracharya who presided over the Saraswati Pitha at Srinagar. Before he left Cashmere, he is said to have presented the Maharajah with a copy of his commentary on the Brahma-Sútras, who was so much pleased with the merits of the work that he gave it the distinctive title of *Sri-Bhashya*, by which name it was thence forward known. But Ramanuja does not seem to have established any *Math* anywhere either in the Northern or Southern India. The *Math* at Ahobila was founded more than three centuries later by one *Adi Van Satakopaswamigal*, an able Vaishnavite scholar and divine, who, it is said, was commanded by the God Sri Narasimha of Ahobila, to take up the fourth order and establish a Math for the propagation of the religion and philosophy of Ramanuja. The institution of Parakal Swami dates still later. In fact all the Vaishnavite Maths belonging to both the sectarian divisions known as the Tengalai and Vadagalai had their origin some centuries after the revival of Vaishnavism by Ramanuja and those who preceded him. The idea of a hereditary line of family priesthood or that of a *Math* with a regular succession of *Acharyas* presiding over it, without any regard for their qualifications was far remote from his mind. He himself studied under five *Acharyas*, and in his days, unlike our own, qualifications and not birth entitled one to become a Teacher, and it is amply illustrated in his own case, as one of his Teachers was not even a Brahmin, and another was a Brahmin of an inferior sect but

spiritually great. He himself had disciples without number. Among his lay disciples he chose seventy four men, in different parts of the country, noted for their piety and learning, and entrusted them with the business of teaching and preaching the Vaishnavite Religion and philosophy. These were called the seventy four *Simhāsanādhipatis* or Acharya Purushas as they were otherwise called. But this institution he never meant to make hereditary and formal, irrespective of qualifications as it has come to be in our own time. It is said that he had more than 100 Sannyasin disciples, to whom his parting injunctions were to popularize the truths of Vaishnavism and of the Visishtadvaita Philosophy throughout the length and breadth of this country. Before his death he did not nominate any successor to himself. He simply handed over the charge of his Math and other things connected with it to one Parasara Bhattar, the youthful son of one of his immediate disciples and one of the foremost of scholars of his time. And the tradition says that at his death he gathered his disciples around him and ordered them to look up to Bhattar with the veneration and regard due to himself, on account of his wisdom, piety and love.

Again in that same paragraph Mr. Rice tells us that after Ramanuja settled in Mysore under the royal favour and protection of the king Vishnu Vardhana, he tried to put down the Jains by the severest measures. We are of course aware of a popular tradition to that effect. But it seems to us to be unfounded and improbable. So far as we have been able to gather from the lives of the Acharyas and the traditions in well-informed circles we learn that he held many religious disputations with the Jain Pundits of Mysore, whom he is said to have defeated and converted to his faith. The story of the Jain Pundits

being grounded in an oilpress seems to us to be absolutely without any foundation, unless the oil-press is metaphorically intended to mean the press of Ramanuja's Logic. Such a mode of persecution is extremely improbable, in the case of a man who called himself a Sannyasin and whose mission in the world was one of peace and goodwill for all mankind. The story of this persecution we therefore, altogether disbelieve, as it is inconsistent with the nature of his life, his order, his teachings and above all his universal love, and sympathy to which he gave expression when he proclaimed from the temple-tower at Sri Ranga the sacred truths which his teacher on pain of damnation, ordered him not to reveal to the masses.

The next paragraph in the Gazetteer proposes to give us a brief account of the Visishtadvaita System of Ramanuja, which is as full of misconceptions as that which deals with Ramanuja's life. We are told that the Sri Vaishnavas "in opposition to the *Vedanta* doctrines deny that the deity is devoid of form or quality." We are at a loss to understand what the Vedanta is, to which the Visishtadvaita is opposed. If it is the Vedanta of the *Upanishads*—the real Vedanta, then every follower of Ramanuja will deny the accusation *in toto*. If it means the Vedanta of Sankara, we are prepared to admit that it is true to a certain extent. But how the writer came to identify the Advaita of Sankara, with the Vedanta of the *Upanishads* to which the followers of Ramanuja also claim the same title and on which they base their philosophy and religion as the Advaitins do, we cannot understand. Advaita and Visishtadvaita are based on two different interpretations of the same scriptures, and both have or at least claim to have past traditions in the commentaries of still earlier periods. Both of them are therefore entitled to the name of Vedanta; only they form two different Sects of Vedanta

School of philosophy. The same writer tells us that "the chief religious tenet of the sect of Ramanuja's or Sri Vaishnavas founded by him, is the assertion that Vishnu is Brahma (Brahman)" and further on that "Visishtadvaita (means) the doctrine of unity with attributes." We cannot, for a moment, believe that to give a name to the deity which is the ultimate cause of the universe, constitutes the chief tenet of any religious system. Is it the chief tenet of Christianity to call the first cause of the universe, God, or of Mahometanism to name it Allah? Brahman is the name given in the Upanishads to that from which the universe springs, and to which it ultimately returns. The different sects give it different names; the Vaishanavites call it Vishnu, the Saivites, Siva, and Saktas, Sakti. By whatever name it may be called, it is the same in the philosophy of the Vedanta. In Vedanta proper, there can be no dispute as to Vishnu or Siva being the ultimate cause of the world. But the same question assumes a different aspect in the popular religions of the country which are all more or less based on the Puranas and Agamas. It is there that the questions whether the *Brahman* is to be identified with any of the Devatas of popular religions, Brahma, Vishnu or Rudra or whether it is something above all these, and how far the Scriptures support the several views, become important. The questions of Saiva-Vaishnava-Vada and others do not belong to the higher plane of the Vedanta religion and philosophy but pertain only to the lower phase—the popular religion. We cannot therefore understand how, the doctrine that *Vishnu is Brahman*, Vishnu and Brahman being synonymous, can be said to be the distinctive tenet of Ramanuja's religion or philosophy.

Nor does Visishtadvaita mean unity with attributes. No doubt the Ramanujas hold that Brahman is endowed

with a host of auspicious attributes. But every one acquainted with the philosophy of Ramanuja, knows that it is not on account of these attributes that it is called *Visishtadvaita* but for a different reason altogether, namely, that the universe as it is, and God the ultimate cause of the universe are one but not in the sense that they are absolutely one, but that they form a synthesis, an organic union, like that of an animate body, and its vital force. It is a form of qualified Monism, which Ramanuja has put forward against the Absolute Monism of Sankara; and we believe that it would be better, if for the benefit of our readers, we put forth clearly the fundamental doctrines of the school of Ramanuja known as the Visishtadavaita or qualified monism in its purely philosophical aspect, and as *Sri Vaishnavaism* in its popular presentation.

Every system of philosophy, worthy of the name is based on a few fundamental notions, on which all the doctrines of the system are built up. The most important of these fundamental notions is its doctrine of *Reality*, that is to say, the view that it entertains with regard to what constitutes reality or existence in the highest metaphysical sense of the term. A careful metaphysical analysis of an existence gives us three catagories which the notion of reality includes (1) Modes (Avasthas) which are only temporary and which result from the action of agents outside the thing (2) the natural and essential attributes (Swabhavika dharmas) without which the thing cannot be conceived to exist (3) the bare existence, the thing-in-itself or essence (Swarupa) which unifies the manifold attributes and modes. These three aspects can still further be reduced to two, namely, (1) the aspect of unity or bare existence, (2) the aspect of diversity *i.e.* the attributes and modes. With regard to the ultimate nature and relation

between these twofold aspects, all schools of philosophy both in ancient and modern times, are in absolute disagreement. While one set of philosophers like Sankara refuse to recognise the aspect of diversity in the notion of reality another set of philosophers like the Buddhists reject the aspect of unity in the notion, and regard it only as the sum-total of attributes without an essence. With regard to this question Ramanuja has explained his position as clearly as possible in his commentary on the Brahma-Sutras. Thus in his commentary on the first *sūtra*, viz. *Athāto Brahmajijñāsā*, he says: "There are undoubtedly many attributes......And it is not possible to declare that these also constitute the thing-in-itself......Therefore it has to be stated that that thing, (namely, the reality) is certainly qualified by attributes." Again, he says in the same context: "By this much it is not meant that pure unqualified intelligence which is devoid of attributes is alone the reality." (Vide Translation of *Sri-Bhashya*, pp. 55 & 114).

He is of opinion that neither the view that holds essence only to constitute the reality nor that which takes reality as the sum-total of attributes is tenable. The essence or the thing in-itself is as much a meaningless abstraction as the attributes themselves without essence. The bare existence is inconceivable, and there can be no bare existence without attributes; the attributes flying loosely in the air without anything to unify them is no less inconceivable. A thing is always such and such a substance with attributes, it is what it is because of its attributes. The two aspects of unity and diversity spoken of above are inseparable. The conclusion of Ramanuja, therefore, is that the two aspects (Visishta *i. e.* existence with attributes) together constitute reality and are inseparably included in the notion. It is only by a sort of unreal abstraction, that the one is considered apart from the others. But in the nature of

things both are one and inseparable.

This explains the difference between the views of Ramanuja and Sankara, on the subject of God, Soul and Matter. For Ramanuja they are three distinct realities,—things with distinguishing attributes, with infinite relations to one another. They are not to be confounded with one another, and no one of them, can by any kind of metamorphosis, become the other. Thus, says Ramanuja, there is difference at the root of things. Whereas according to Sankara, the reality is neither God nor Soul nor Matter, for they are only phenomenal and illusory. There is the bare existence in and behind all these three (Sat) which is the only ultimate reality but which, according to Ramanuja is but a meaningless abstraction of the mind. The same fundamental difference explains also the difference in the view of the two Schools with regard to the relation of the universe to Brahman. Both the Schools hold that Brahman and the universe are one; but they hold this doctrine in two different senses. With Sankara, Brahman is but the essence of the universe, the bare unity of existence which underlies the apparent multiplicity of things. It is not and cannot be the real cause of the universe, the diversity of which is but a superimposition of Maya (illusion) on Brahman, the ultimate unity and the only reality which is self-subsistent and endures for ever. But with Ramanuja, Brahman is not the bare unity of existence, it is a concrete universal principle which underlies and sustains the diversity of the universe. It is not the passive abstraction of be-ness but the active cause of the universe with all its manifoldness, from which, it is for ever inseparable. The universe was, is, will ever be, in God, in whatever state it may be, whether it be diversified as we now see it or whether it be in a state of latency and undifferentiated. The universe is in God, is

sustained by Him and is absolutely dependent on Him even as my body is sustained by and dependent for its direction on my soul. Thus the relation between the universe and God is one of inseparable and intimate union as that of the human body with the soul of man. What is intelligence? is another fundamental question of metaphysics, the answer to which decides the nature of a philosopher's solutions of many other metaphysical and religious problems. There are several kinds of interpretation of intelligence, and each has its own advocates among philosophers. There are philosophers who hold that intelligence is but the result of a peculiar correlation of physical forces under certain conditions or a mere concomitant of such correlations. This leads naturally to the materialistic interpretations of nature and man and consequently to atheism or Agnosticism. But the majority of philosophers agree that intelligence is something over and above matter and force, but manifesting itself only under certain physical conditions. But with regard to the essential nature of that something called intelligence, they are hopelessly divided. One set of philosophers following Sankara hold that it is essentially impersonal, and that personality is an after-growth which results from the physical conditions through which it is manifested. Sankara identifies this intelligence (Chit) with the notion of *sat* which we have already seen to be involved in the notion of reality. It may be easily seen that the logical outcome of this mode of interpretation of intelligence cannot but be the pantheistic philosophy of Sankara.

With regard to this question, Ramanuja's view is radically opposed to that of Sankara. He holds that personality. *i. e.* the synthesis of self-consciousness and will—is the essential nature of intelligence. He thinks that impersonal intelligence is meaningless. An intelligent being

is and must be a personal being. But for personality which distinguishes intelligence from brute-matter, there can be no real distinction between matter and intelligence, and intelligence itself has no other attribute by which it can be distinguished from matter or force. Therefore he concludes that personality however conditioned and limited it might be in the present stage of our existence, is the essential nature of man and of every other organised being that manifests intelligence. Manifestation of intelligence always implies personality in and behind it. Intelligence in man implies personality in man, and intelligence in Nature implies the personality of God, in and behind Nature. This mode of interpreting intelligence logically leads to the theism of Ramanuja, and several other doctrines of his theistic philosophy. Thus we have seen that the system of every philosophy is based more or less on two fundamental notions as to (1) what constitutes reality (2) what constitutes intelligence. Both Sankara and Ramanuja interpret them in different ways and consequently arrive at different interpretations of man and nature. However much they may agree with regard to practical religion and its popular adaptations, still we cannot but grant that they have based their systems on fundamentally different principles and have therefore, arrived at conclusions which are as widely divergent as possible.

THE

BRAHMAVÂDIN.

"एकं सत् विप्रा बहुधा वदन्ति."

"That which exists is one: sages call it variously."

—*Rigveda*, I. 164. 46.

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POLITICS AND THE VEDANTA

BY

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The question, what is the State?—has been frequently asked and variously answered. On the one hand, it has been held that the state is an end-in-itself to be realised by human effort; on the other, it has been contended with equal pertinacity that it is but a means to a determinable end. Those who have held the former view have rested their doctrine on the contention that every individual of a nation or community is a part, and but a part, of the whole, and that therefore the whole, viz., the nation, the community, the state is all in all and takes precedence over the individual. Just as the members of the human body subserve its welfare, so the individual exists solely or mainly to promote the good of the state, and in fact has no existence apart from the state. On the other hand, it has been maintained with equal force—and this view has gained increasing importance since

the formulation of the modern utilitarian principle—that the state is simply a means, and the best means at present available, to secure the greatest happiness of the greatest number of men in each community or nation. A third theory has also recently been coming into vogue, and it seeks to reconcile this conflict of opinion by maintaining that, from one point of view, the state is a means, and that, from another point of view, it is an end-in-itself. It is a means in so far as it seeks to promote the welfare of the individual, and an end-in-itself, as for its sake and for its preservation the welfare and even the life of the individual have to be subordinated and all individual members of human society, rightly directed, actually recognise the obligation to serve it by every form of self-sacrifice. It is further contended in connection with this last view of the state as both a means and an end, that it should be enlarged so as to include not only the maintenance of the state organisation and of the political life of the community, but also the *development* and the *perfection* of the national life, consistently with *the ultimate destiny of humanity*. Mere national and social welfare, it is held, is inadequate as the ideal form and purpose of state life, for there may arise crises in a nation's history when the public *welfare* will have to be sacrificed for the preservation of political independence, and even the *existence* of the community may be imperilled or extinguished in the attempt to maintain its honour and reputation.

The above enumeration of theories, ancient and modern, regarding the state is of itself enough to convince us that the last of them makes a nearer approach to the correct theory on the subject than the two preceding ones, chiefly because it seeks to harmonise the existence and aims of the individual, not only with those of the particular community or state of which he is a member, but with the destiny of the race as a whole. But very often —indeed, almost invariably,—we are apt to use the expression, *the destiny of the human race*, with very little real comprehension of what the words really designate, especially when applied so as to denote the character and aims of the state. Certain

terms and phrases tend to become so universally current in ordinary social intercourse that we accept them like current coins without inquiring into their full and real value, and the result is often such as to disappoint hopes ardently cherished and to mislead the unwary. Especially is this the case with those of us who are too actively absorbed in the business of life to be able to command the time or the inclination to call up before us these universally-used and indispensable words and terms with a view to comprehending and defining their exact import; and we have often to read of men who, after an entire lifetime passed in accordance with the current conceptions and shibboleths of public and private duty, have a rude awakening when the imperative mandate of death, preceded by old age and disease, forcibly and cruelly separates them from all they had deemed most precious and lasting in their own career. This feeling once found expression in a letter from Mr. Gladstone to Mr. G. W. E. Russel on the occasion of the death of the latter's father, the late Lord Charles Russel. We have not a copy of the letter with us, but we can never forget the great statesman's pathetic reference to the contrast between the inevitable rending asunder of all earthly associations, on the one hand, and the eternal continuance of all such associations and possessions as may be attainable by man's spiritual being in Heaven, on the other. Mr. Gladstone had just then finally retired from public life under the stress of inexorable physical necessities after an unprecedentedly long career during which he had been so abundantly blessed with physical vitality that he could possibly never have had to realise, or even contemplate, the eventuality of an enforced conclusion of those political associations and efforts which had become part and parcel of his life on earth; and it might well have been a surprise to him that English political life went on fulfilling its usual stormy course of party and personal conflicts without feeling the absence of his once dominant personality, and so Mr. Gladstone's mind naturally turned to the eternal aspects of the soul's spiritual destiny.

What, then, is the true significance of the phrase so fre-

quently bandied about in the intercourse of life, viz., the destiny of humanity, as limiting the action of the state or nation. In modern times, the state is conceived as essentially a human arrangement for the achievement of purely human and worldly aims determined and formulated by human reason in accordance with the dictates of secular experience. In this respect the nations of Modern Europe are simply the children of the Renaissance and therefore the true successors of the ancient Greeks and the continuators of the spirit of ancient Greek civilisation, though it was not till the appearance of the French Revolutionary Spirit that Europeans were able to discern the real import of the change wrought for them by the Renaissance. Sir Frederick Pollock, writing on the history of the Science of Politics, says:—"Greece is to us the mother of almost everything that makes life worthy to be lived." "Our science, our arts, our literature, our philosophy, our moral code, our political code, our strategy, our diplomacy, our material and international law, are of Greek origin," says a great modern scholar and historian. Not that Christianity has not been a factor in European history, but its influence is, says this same writer, the late M. Renan, "in some respects, less assured of duration" than that of Hellenism, for "the tendency which leads the nineteenth century to secularise everything" is not simply, as he asserts, "a reaction against Christianity," but substantially a *suppression* of it by the triumph of the spirit of Greek Rationalism and Secularism which, reviving at the Renaissance, became an irresistible working force in European social evolution at the Revolutionary Epoch and has since entirely transformed society and civilisation in that continent. The Mediaeval conception of a Holy Universal Empire under the direction of the Holy Catholic Church so as to pave the way for the future inauguration of the Kingdom of Heaven gave place to the essentially human and secular conception of the State and its aims, and so long as this latter prevails, the *perfection* of the national life by State agency and State direction must be understood, too, as conveying a secular and purely human significance; and the *destiny of humanity*, with which these

secular and purely human aims of nations are to be harmonised, must either remain, as it has been, a vague and unmeaning phrase, or be understood as referring to a federal empire on earth of which the separate nations and states are to be members.

It need not be pointed out that states, in the modern significance of the term, are the organised results of the working of the spirit of human self-assertion, and therefore the perfection of the national life and the destiny of our race which is to flow from this source must necessarily be inconsistent with that harmony, peace and good-will among nations from which alone can spring such a co-ordinated universal empire as that of which we have spoken above,—for we must assume that every nation and state is imbued with this same spirit of self-assertion, and that must give rise, as it does, to such an enormous competition and rivalry in the pursuit of purely secular and human aims and interests as must necessarily bring on a conflict of human passions which can only be decided by the arbitrament of the sword. The armed peace of Europe during the last quarter of a century, the late wars on that continent between Italy and Austria, between Austria and Prussia, and between Prussia and France, the recent conflict between America and Spain, the Egyptian rivalries of France and England, the present condition of affairs in China and the unwelcome strain in the relations of some of the European powers flowing from the conflict of rival interests in the scramble for China,—all these surely point to the impossibility of permanently securing the prevalence of good-will and harmony among the states and nations of Modern Europe. If a Christian preacher coming to India as "a representative of Jesus Christ" can with truth and justice say that "the day is at hand when four-fifths of the human race will trace their pedigree to English forefathers" and that "English Colonies will occupy the vast Oceanic, African and Indian worlds," to the exclusion of every one of the races now inhabiting them, surely we know in what sense we are to understand the above reference to the *destiny of the human race.* Races of certain origin are alone to survive in the course of human social evolution, and only then can there

come into being such a form of the universal human state as shall lead not only to the perfecting of the national life of the individual states comprised in it, but to the perfecting of human destiny on earth as a whole. To us, however, it seems that there is no reason why the process of human evolution as thus conceived should not be continued by a further exercise of the principle of militant self-assertion between the various sections of these surviving races, and then the world's *last* stage of evolution will have to be settled on the principle of the famous fight between the Kilkenny cats.

Nor can this be avoided, as we can gather from the sociological laws taught by the history of the human race in the past. One of the best established of historical truths is that the fatal consequences of antagonism in the past have been avoided only when antagonism has been replaced by combination. It was only when family cohesion was discovered and devised that the destructive effects of the unrestrained strife of individualism so characteristic of the primitive horde were avoided. Within the family there was harmony and mutual help and toleration, and this internal peace helped to maintain strength without. When in this way family combinations came to be formed among men and a higher morality came to be practised in regulating the mutual intercourse of the members of each family, the phenomenon of strife did not cease to exist. Different families and tribes began to live in perpetual strife and rivalry, and the standard of morality observed in their mutual relations was of the same inferior kind as that by which the individuals of the primitive horde were actuated. Whether it be individuals or families or social combinations of any kind, strife is unavoidable when they have to compete for the attainment of the same or similar objects. In this way, gradually tribes and families have, by conquest, compulsion, interest, &c., been united together in course of time to form nations; and now in Modern Europe, nations have come under the law of strife, instead of individuals, families and tribes as of old. It is not meant that strife among individuals has ceased altogether with the combination and integration of men into the

great communities of nations. The instincts of savagery still exist in civilised men, as Professor Huxley has assured us; and, whether in the family or the nation, individuals do not always guide their conduct by the ideal of what is good for the welfare of the community to which they belong, though the two are intimately bound together, and so crime, poverty, and misery are eternally with us. Still the ideal of family peace, happiness and morality is always before men's minds and in Modern European Communities the ideal of national unity and mutual help among the members of each nation is very active, and so the cause of morality--the cause, that is, of internal or individual morality, not of external or international morality, —has advanced a good deal. There is now greater intercourse and greater unity of mind with mind among the members of the same community whether it be a nation as in the West, or a caste as in the East. But under the latter system such fellowship as exists is, from the nature of things, entirely social and religious and is therefore prevented from leading to the coercive organisation of force for any purpose of external aggression, while rival caste interests, being purely civil, can always be settled by an appeal to the decision of a legal tribunal; but under the European ideal of national union which is formed for the protection of economical and political interests and under which no international tribunal does or can exist, the arbitrament of war is more or less easily resorted to and the existing rules of international law are at best but a feeble and imperfect substitute for such a tribunal. So, the course of mediaeval and modern history in Europe is rife with wars innumerable and often these wars have taken place on a scale frightful to contemplate; and if there has been a somewhat prolonged period of peace recently it is due not to the fact that the feeling of racial and national animosity is now less keenly alive than a quarter of a century ago, but to the creation of those gigantic military and naval armaments whose equipment and maintenance have, while occupying so much the energies and intellect of men, also provoked their fears regarding the destructive results and the uncertainties

attaching to their employment in actual warfare among civilized communities. At the same time, war, even as practised among Western communities, has not been quite unproductive of benefits. Even so determined an opponent of all further wars as Herbert Spencer acknowledges them in the following terms:—"From war has been gained all that it had to give;" "that social evolution which had to be achieved through the conflicts of societies with one another has already been achieved; and no further benefits are to be looked for. Only further evils are to be looked for from the continuance of militancy in civilised nations." This may be Spencer's view, but we think that until a great world-conflict has taken place, or unless the European nations, from sheer weariness or by passing under the influence of higher spiritual ideals than they have yet known, lose that spirit of aggressive energy which has built up their present enormous armaments and those vast resources of material prosperity which have made their maintenance possible, there is not the slightest chance of the cessation of national antagonisms and ambitions, and the prospect for humanity, both in Europe and elsewhere, must continue to be dismal, as it is to-day.

If the ultimate destiny of the human race, then, is to be achieved in the sense of mutual help, harmony, peace and good-will among the world's communities so as to achieve for man eternal freedom, bliss, and the "peace which passeth all understanding", human political society must be built on the adamantine basis of principles which India through the voice of her ancient Vedic seers, was the first to proclaim to the races of humanity. A revered apostle of Christ, no less a personage than the Reverend Dr. William Miller, addressing a Madras audience sometime back, had the unparalleled generosity to avow and proclaim to the world his undoubted faith that India had a distinct place in the providential order of the world, and that she had gained it by formulating two great ideas which were destined to spread abroad for the benefit of humanity in the future as they had done in the past, though so far only within a limited sphere of human activity. These ideas are, to use his own language,

"the omnipenetrativeness (*Antaryamitvam*) of God and the solidarity of man (*lokasangraha*)", and clearly the first-named of these two ideas is the more important, as affording the rational and all-sufficient basis of the second. The co-ordination of humanity by the harmonious progress of political organisation, internal and external, among the world's communities can only be secured by the increasing realisation of the grand Indian idea of an Omni-penetrative God, the *Antaryamin* who penetrates and sustains the entire universe. But truly to know God is to love God and to become God, and this means that there is a life far higher, happier and holier than the life which we at present lead on earth and which will not only prepare us for the Eternal Life, but is calculated to enable us while yet here to realise that eternal Life. And what, according to the highest of all Indian authorities, is this mode or ideal of life-activity? The Vedanta sends forth to humanity its imperative trumpet-call, "Enjoy life by resignation" (*Isavasyopanishad*). The very existence of the universe is, according to the same authority, due to the working of the same marvellous and mysterious principle of self-sacrifice,—the result of the world-process called the *Purushamedha*, the conditioning of the unconditioned. Hence true knowledge of God must enable us to discard what is unsatisfying in this world of impermanence and substitute a life of rational endeavour after the eternal Life for our present modes of sensuous gratification which have so far brought us none but new cravings and numberless illusions and never the "peace which passeth all understanding," the *Santi* of the Upanishads,

> That content surpassing wealth
> The sage in meditation found,
> And walked with inward glory crowned.

Everything on earth, human life in all its forms, is but a means to this goal, this supreme and satisfying end, this Summum Bonum, viz., the life of the Eternal and the Real, to be attained by the resignation of the transitory and the illusory, gratification of the senses. No doubt all must eventually

reach the blessedness and the freedom of the Absolute, and all are privileged to claim for themselves the right to walk the straight and noble path of renunciation *(tyaga)*, but men are in different stages of soul-evolution and have, in their process of advance, to be helped forward by every possible means within human reach. When *the destiny of humanity* is spoken of, the only proper reference is to this final goal of deliverance from *Samsara* into the life of perfect renunciation, freedom, peace and bliss already mentioned. The State, in all its stages of evolution, is, or ought to be, a means for helping the individual in this life to attain to the utmost level of purity, self-culture and self-conquest which it is possible for him to attain, and the state is also an end-in-itself in so far as the *universal* form of it which will then be brought into actual existence on earth will be not only consistent with the perfection of each nation's collective life, but will be a veritable advance copy of the Kingdom of Heaven.

The importance of resigning the petty life of our little selves will become clear when we look into the full significance of one of the greatest of all Vedantic sayings and truths, *Tat tvam asi.* It asserts the real oneness or identification of every *Jiva* with the Supreme Self or *Isvara* in the perfected state of spiritual freedom attained by the former. Every *Jiva* is this pure Self, conditioned and limited by the bonds of *Samsara.* Resign this self-imposed bondage, says the Vedanta ; work it out by following the straight path of rectitude and self-sacrifice ; follow the Eternal Law (*Sanâtana Dharma*) discovered by the Sages of old and lighted up by their Divine Wisdom and Love ; and you will, as surely as day follows night, reach this goal of unification with the self-existent, omniscient, and loving lord of the universe. The *Jivanmukta* is the man who has learned even in this life to realise and live up to this great truth. As Schopenhauer says:— "With me the ultimate foundation of morality is the truth which in the Vedas and the Vedanta receives its expression in the established mystical formula, *Tat tvam asi*, which is spoken with reference to every living thing, be it man or beast, and is called the *Mahàvàkya*, the great word." And then the great philoso-

pher continues:—"Actions which proceed in accordance with this principle, such as those of the philanthropist, may indeed be regarded as the beginning of mysticism. Every benefit rendered with a pure intention proclaims that the man who exercises it acts in direct conflict with the world of appearance; for he recognises himself as identical with another individual who exists in complete separation from him." All human beings, every living thing, in fact, is thus *in reality*, though not in appearance, the same thing, "one only, without a second," *ekam eva adviti-yam*; and there can possibly be no conflict of interest between them, and this is the foundation of all moral and disinterested action, as has been truly pointed out by Schopenhauer. And another Western writer, imbued with the ancient wisdom of the East, also teaches us convincingly:—"A man shall love his neighbour as himself; because in a very real sense his neighbour is himself; because the Supreme Self is the truest self of both him and his neighbour, and the true relation between them can never be established on any other terms than on a recognition of this."

Nor can it be supposed that this true ideal of morality is to be pursued and realised in the relations of individuals only, and not to be applied to the regulation of international relations. The unity of the universe, expressed in the Vedantic *rahasya* or mystic formula above mentioned applies to all collections of men quite as much as to individuals; and, whatever diversity there may seem to exist between them in the world of appearance, they are one in essence; and nations, especially nations great as those that are now ruling in the world to-day, are bound to realise the Divine Unity which underlies the deceptive separateness which keeps the world's communities alienated and sundered from each other. Perfect peace, harmony, and good-will form the door-way to the unity of the Supreme and can be reached only by the practice of the eternal law of righteousness which enjoins the maximum of self-sacrifice and the minimum of self-assertion. Jesus taught to his followers the ideal perfection of international morality when he gave to them the noblest of all ethi-

cal percepts :—"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in Heaven, for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so? Be ye therefore perfect, even as your father which is in Heaven is perfect" (Matt. V. 43-48). A true interpreter of Jesus writes in connection with these divine precepts as follows:—"God makes no distinction among peoples, and lavishes his gifts upon all men; men ought to act exactly in the same way toward one another, without distinction of nationality, and not like the heathen, who divide themselves into distinct nationalities." And again:—"When I think of all the evil that I have done, that I have endured and that I have seen about me, arising from national calamities, I see clearly that it is all due to that gross imposture called patriotism—love for one's native land." What an irony of fate that the people of Christendom, so-called, should be the *real* "heathen" of to-day and "divide themselves into distinct nationalities," frequently make war upon each other and keep gigantic armaments for the purpose of self-aggrandisement at the expense of foreign nations. Especially is this constant emphasis of the distinction of nationalities detrimental when, in the light of the teaching of history, we have learned that these purely racial and religious conflicts have invariably done far more harm than good in the world, if indeed they have done any good at all. If Great Britain had practised a little of the spirit of moderation in her demands on her American colonies, would she have had to fight the fratricidal war which ended in the declaration of American independence? Is the world at all the better for the Thirty Years' War, or the wars of Napoleon? Is not England now convinced that she ought never to have entered upon the Crimean War? Has Japan to-day at all improved her safety, strength, prosperity, or

even dignity by her unjust and unprovoked war of aggression on China? Have not the prizes she hoped to reap by the war fallen to the European Powers, and has she not to keep constant watch and ward lest one day her very existence as an Asiatic Power should be extinguished by one or other of these mighty European nations long trained in the theory and practice of war. The civilised world may well give heed to the lesson of all human history as nobly comprehended and nobly enunciated by one of the mightiest intellects of our race in modern times, the late Mr. Gladstone:—"War benefits nobody. In all cases one country is in the wrong; and very often both countries are in the wrong." Voltaire,too,held that the aim of all war was robbery. And, finally, Herbert Spencer, approaching this subject of wars from the point of view of scientific and historical evolution, says that "the possibility of a high social state, political as well as general, fundamentally depends on their cessation..........Persistent militancy, maintaining adapted institutions, must inevitably prevent, or else neutralise, changes in the direction of more equitable institutions and laws; while permanent peace will of necessity be followed by social ameliorations of every kind." And as we also see that every nation which has gone to war in the past has invariably set up the insincere plea of self-defence, pure and simple, to justify its own recourse to it, we know that all people really consider war an evil and a curse to humanity, but resort to it simply out of the fear that, if you do not take advantage of your favourable opportunities to extend your power over other nations and place them under your own yoke, you will only have thereby by your own act and choice paved the way to the placing of yourself under your neighbour's yoke when he is strong enough to enter upon a course of aggression. Truly has it been said that "every state looks upon its neighbour as at bottom a horde of robbers who will fall upon it as soon as they have the opportunity." Are not men, as rational and responsible beings, bound to consider what it is that places nations so frequently in the wrong and yet prevents them from profiting by the experience of the past? To Vedantins alone has it been given practically to

realise the great truth that communities of men ought not to recognise between them differences of nationality, even though there may, in the struggle of life, arise between them occasional conflicts of divergent interests by the failure of any of them to comprehend fully the actualities of their situation under the blinding influences of selfishness, passion, or perversity. In all such cases, the Vedantin, and following his enlightened guidance, the rest of humanity, must endeavour to practise to the utmost possible limits the great principle of self-denial and self-conquest which the true comprehension of the *Mahavakya* above mentioned can alone be the means of justifying to humanity as the gospel of peace here and hereafter.

Of course there are not wanting siren voices to sing sweetly into our ears the entrancing melody of the sentiment that self-assertion is the law of all evolution, that in the struggle for existence the fittest alone can survive, and that the Darwinian gospel of "Marry, multiply, let the strongest live and the weakest die" must, after the "cultured cant" of the Vedantin has been freely bandied about in the social and literary life of every civilised community, inevitably determine the future of the human race on earth. We have also the enthusiastic, but deluded, military enthusiasts' advocacy of war as an efficient, though rough, instrument in human hands for the suppression of evil and the triumph of virtue, and it receives almost perfect expression in the following famous, though somewhat sonorous, utterance of the late German soldier and strategist, Von Moltke:— "War is a holy and divine institution; it is one of the sacred laws of the world; it keeps alive in men such great and noble sentiments as virtue and courage, and in a word prevents them from falling into the most deadly materialism." By the side of the above quoted expression of Mr. Gladstone's ripe wisdom, Von Moltke's view of war seems to have a rather plentiful savour of satanic sentiment. At the same time we must acknowledge that in the history of nations, after the utmost limits of enlightened humanitarian forbearance and renunciation of rights have been passed, a crisis of force may arrive which, if the cause of truth

justice and virtue is at all to triumph, will have to be met, not by frothy sentiment or logic chopping, but by masterful resource and the manly use of the sword. Are not these lessons impressed upon us by those memorable incidents of our own ancient history, viz., Sri Krishna's Mission of Mercy to the Kaurava King, His divine discourse to Arjuna in the hour of his weakness and vacillation, and the fierce struggle between the Pandavas and the Kauravas that followed soon after. But in any case the resort to the arbitrament of force ought to be an exception to the operation of the law and duty of self-sacrifice,—an exception so unique in its character, working and guiding influences and reserved for such an extreme contingency as that suggested in the illustration above offered; and it hardly needs insistence at all as an ordinary precept of established political duty. Nor is this law of force applicable only to international relations. Even in the internal affairs of each state, if the peaceful, innocent and duty-loving citizen—and a Vedantin of Vedantins to boot—is to be enabled to pass through life and to fulfil his function in society and the universal order, there has to exist an ultimate centre of force to put down by the strong arm of power, however tempered, it may be, by mercy, the ebullitions of unthinking brutality and fanaticism in the tamasic human nature. But it is revolting in the extreme to make this an all-sufficient ground for ignoring the rational and supra-rational foundation of morality as indicated above and to insist that the law of battle is as sacred and imperative in its demands on humanity as the law of love and self-conquest. Schopenhauer states the bare truth, however unwelcome it may be to us, when he says that "it is physical power alone which has any direct action upon men; constituted as they generally are, it is for physical power alone that they have any feeling or respect." And further the same great authority asserts truly:—"Almost every human breast is the seat of an egoism which has no limits, and is usually associated with an accumulated store of hatred and malice; so that at the very start feelings of enmity largely prevail over those of friendship." Very, very sad, indeed, that this should be the case; and yet every one of

us, considering our real self, is, to use the words of Swami Vivekananda, "a child of immortal bliss," a veritable "god upon earth." Still the naked truth about the average human nature, as it has developed on its present and long-existing lines of advance has to be known and borne in mind; and if, even when he is constituted exactly as Schopenhauer has declared him to be, there is so much of law and order and peace in society as we see it, it is due to the existence and activity of the political machinery, in whatever form, among the world's communities and to the physical force with which it is charged. But, because this is true, we must not forget what is even more true than this, viz., that the eternal moral law lays down that this physical force must be restrained so as to be reserved only for such extreme crises as are above mentioned; and even then man in his relations with his fellow-man must allow his spirit to be sustained by the life-giving milk of love and mercy.

Nor does our knowledge of the past altogether fail to sustain us when we aver that there has been an appreciable amount of progress in the effort to infuse an admixture of the higher considerations of humanity and justice into the action of physical force whenever it has been employed in the intercourse of mankind. At least in our estimate of individuals we have advanced so as to assign to purely physical excellence the lowest place in social estimation. Superior skill in athletics, in horsemanship, &c., and even feats of superior valour on the battlefield are not now thought so highly of as in ancient times, and even physical superiority has now to be manifested and established by the application of intellectual resources of a high order. Moreover the fact that the mercantile, legal, ecclesiastical and other professions are now considered quite as honourable, and even more honourable, than that of the soldier must be taken into account in this connection, and all of them require the possession and use of intellectual powers of a high order. There is, again, no doubt that character and moral excellence and lofty self-sacrifice are now more highly prized, if not also more largely practised, than ever before, though it is true that egoism and anti-social instincts

still so largely preponderate in human nature, that gentleness, tenderness, humility and self-sacrifice do not attract the degree of respect and consideration they are entitled to have. In India at least, the honour paid to the order of the Sannyasins, as the highest of the four Asramas, and to the Brahmins as the highest of the castes or Varnas points to the tendencies of social advance in the appreciation of moral worth, culture and self-denial. In Europe, too, the Christian saint has been accepted as the highest type of individual excellence, and even in these noisy times of material advance the entire European world joined in paying the tribute of tears at the passing away of Father Damien and none among those who figured in the Chicago Parliament of Religions received so cordial a tribute of love, admiration and reverence as the great Hindu Sannyasin monk, the Swami Vivekananda. And lastly, what does the position of woman in human society point to? Weak and gentle by nature, enslaved so as to serve as domestic drudge and the instrument of man's brutal lust, denied even in civilised times the blessings of intellectual culture, subjected to every kind of indignity as the morally frailer sex and counted, in fact, as afflicted in this respect with a triple dose of original sin, woman has in Europe and America come to be recognised as the *better half* of humanity by reason of her possession of the gift of self-sacrifice; and even in India she has always ruled as the autocrat of the household, and all who know the Hindu as he ought to be known know that he values his womankind as his household divinity and guardian angel.

All this is no doubt true; but what, it may be asked, is the place which morality occupies in national and international affairs? Here, no doubt, the possession and organisation of physical force seems to stand supreme arbiter in determining the fates of nations and communities, and so far the weaker has gone to the wall. Even now we have the unedifying spectacle of the *fin de siecle* publicist being lauded to the skies for inditing that strange ebullition of aggressive emotion originating in the proud consciousness of possessing superior physical force, to wit,

the oft-repeated cry of "Take up the white man's burden." Still the greatest living representative of the philosophy of evolution which many regard as the deification of the principle of the survival of the fittest—Herbert Spencer—assures us that "on contrasting the characters of our ancestors during more warlike periods with our own characters, we see that with an increasing ratio of industrialism to militancy have come a growing independence, a less-marked loyalty, a smaller faith in governments, and a more qualified patriotism; and while, by enterprising action, by diminished faith in authority, by resistance to irresponsible power, there has been shown a strengthening assertion of individuality, there has accompained it a growing respect for the individualities of others, as is implied by the diminution of aggressions upon them and the multiplication of efforts for their welfare." Comparing English civilisation in particular after the advent of industrialism in England with such peaceful and primitive societies as the Lepchas, the Santals, Todas and others, Herbert Spencer writes:—"In independence, in honesty, in truthfulness, in humanity, its citizens are not likely to be the equals of the uncultured but peaceful peoples above described. All we may anticipate is an approach to those moral qualities appropriate to a state undisturbed by international hostilities; and this we find." So, according to Herbert Spencer at least, the future of Europe promises well for the growth of these human and passive virtues and the decline of the qualities necessary for national expansion by the exercise of militant self-assertion. No doubt there seems to be in Spencer's comprehension of the past a good deal of misreading of facts for the establishment of a preconceived theory; still we cannot afford to ignore the speculations of so great a teacher and philosopher, and we must remember also that Spencer himself thinks his theories to be "much in advance of the time" and only hopes to be able "to facilitate the action of forces tending to cause advance." We, too, may be permitted to hope that in the future evolution of European society, the infinite worth of individual ethical excellence, of such qualities as humanity, truthfulness, &c., will find

an increasing sphere of active application and that such qualities as patriotism, loyalty, &c., which tend to promote racial strife and animosities, will more and more decline. At the same time we firmly believe that, if this is to be accomplished, men in Europe, and especially the leaders of thought must lend their ears and hearts more and more to the inspiring words and truths of the Vedanta, and especially to that which we have adverted to as the two loftiest of all Vedantic truths.

"Government is a business and has for its chief concern the protection of those who dwell under it from the aggressions of fellow-citizens, and from the impositions and assaults of foreign enemies," says Mr. Nelson, a writer in *Harper's Magazine* for July 1898. This "business" has to be done, and most efficiently too; and in the present condition of the world, it cannot be done without the organisation of physical force through the agency of the political organism, in some one or other of its well-known forms which may be suited to the circumstances and characteristics of each community. But we fail to understand why this ugly necessity of the present evolution of the human race should be utilised by the enlightened and even Christian nations of the world so as to subjugate and even to exterminate distant and unoffending peoples on the most frivolous of pretexts and from the most barefaced motives of self-aggrandisement and the brutal impulses of earth-hunger. No one can deny the perfect legitimacy of the statement that "it is one's duty, if one have the ability and the calling, to try to discover the form of government that will best promote the general welfare and to help to maintain it when it shall be discovered." But, is it necessary also that, when such a form of government has been established, its power and resources should be used to deprive all other peoples of their own forms of government and their own social usages in order to secure the utmost amount possible of power and wealth and to utilise them for the purpose of systematically designing and compassing the destruction, first, of the independence and, then, of the very existence of the rest of the world's communities? The propriety of national aggression by means of cruel and ex-

terminating wars is defended by the statement that the law of love applies only to the relations between individuals, and not to international relations. Says the writer, above quoted:—"It is one's duty to love one's neighbour, but it is the duty of the individual." This piece of Machiavellian logic is merely an ingenious device of arrant hypocrisy to explain away the unjustifiable and un-christian conduct of the so-called Christian nations of the world. The moral law is quite applicable to the concerns of nations as it is to those of individuals, and if in practice it has so far been ignored, especially by the European notions, it is because they have not been enlightened, or have shown an unwillingness to be enlightened, as to the true basis of morality. The Upanishadic *Mahavakya* alone contains the key to the moral and spiritual progress of humanity, and only by following its sweet and inspiriting guidance can the nations of today be wafted along the only true path to the achievement of lasting political prosperity.

But, at least, can it be asserted with truth that, in the states of the modern world, political organisation is such as to promote to the utmost the rendering of mutual help and the developement of harmony and love among the various classes of citizens owning allegiance to the same sovereign? We will first quote the authoritative pronouncement of a sober and philosophic writer on the science of politics, and then we will refer to what the latest American advocate of democracy already more than once mentioned here has to say on some of the inevitable aspects of that form of government as it has been organised among men unwilling or unable to appreciate the higher teachings of the spiritual guides of our race in the past and in the present. Professor Bluntschli points out about the proletariate in the modern state that "it is essential to the safety and the maintenance of the state, but it is constantly threatening its very existence"; that "it consists of the waste of other classes;" that "atheism and communism have found a fruitful soil in the lower strata of the fourth estate, and that in most large towns, and even in some parts of the country, the rank weeds threaten to choke the nobler growths of the past"; that "the general ferment tends to an

aimless war of every man against his neighbour"; and that "the real interests of the proletariate proper demand patrons rather than representatives, which it cannot find in its own ranks." And yet the cry for the representation of the lowest dregs of the mob swells daily in volume and force, and men of influence and even of culture are not wanting to declare that "the popular judgment in politics is better than that of the highest orders" and to rejoice that "the great tide of democracy is rolling on, and no hand can stay its majestic course." Mr. Nelson, the American champion of democracy in *Harper's Magazine*, also informs us that "the business of government in the nation and the states is generally managed without skill and often without honesty"; that "many of our evils come from the servility of politicians to that part of the public that is most insistent and most noisy"; that "our politicians court the power that rules the country by bowing to its impulses, its idle fancies, its crude passions, its first impressions"; that "they dally with dangerous tendencies at their birth, and make use of them for their selfish objects, until the mere suggestions of folly become mighty tidal waves of partisan or socialistic passion"; that "in their eager rush for legislative remedies and benefits the people fall an easy prey to designing flatterers, and they are also the victims of their own ignorance and inexperience"; that "the boss (who nominates to all sorts of offices) is generally a coarse vulgarian who will not hesitate to adopt any method, however vile, that may seem to him best fitted to his purpose and therefore he has corrupted the source of power"; that "in reality in recent years the functions of government have been performed in many of our States by the creatures of the boss under his dictation and for his benefit." In England, too, some similar tendencies have of late been seen to develop, as for example, the Birmingham Caucus, but owing to the existence and influence of a monarchy and nobility imbued with high and honourable traditions, their evil influences have been minimised, though it is to be regretted that no well-directed effort has been put forth to nip them in the bud. An ingenious attempt has been made in some quarters to shift the blame and

the responsibility of the rampant social evils above enumerated from the State-system of Modern Europe on to its civilisation, or even to excuse them as necessary evils from which no earthly institution can be free altogether. But, before lending any countenance to such suggestions, we must, in the first place, bear in mind that these evils have originated in society only after the modern political ideal of militant nationalism had been formulated as a consequence of insisting on the "rights of man" and on the dogma of human "equality and fraternity." France conceived these ideas and started a propaganda of force for the purpose of overthrowing the old conception of duty and Faith as the foundation of social and political order and of enthroning Right and Reason in their place. Since then Europe has alternated between Reaction and Revolution, and now it has become the accepted political creed of Europeans that, while both of these should be sedulously avoided, constant and unflagging social change by the agency of the legislative and executive machinery should be made the end and aim of national political activity. Hence our age is vaunted as "The age of progress"—by which is meant that the four leading European nations of today are determined not to rest until they have destroyed the social, economical and political organisation of every other of the world's communities; and now the Americans have come in for their share of aggression and annexation, while the Anglo-Saxon race entertains the pious hope that "the day is at hand when four-fifths of the human race will trace their pedigree to English fore-fathers" and that "English Colonies will occupy the vast Oceanic, African, and Indian worlds,"—which means that every resource of modern civilisation is to be utilised for the purpose of exterminating all the other races of the world now inhabiting the earth, as in former days the Britons, the American races, and the Tasmanians were exterminated and as to-day the remnants of the Red Indians, the Australians, the Maories are gradually being made to disappear from the places that have known them so long. In these and other ways born of the militant national activities of the European peoples, great and powerful states have been organised in Europe

but they have also paid and are paying the penalty for all these achievements of their "blood and iron" policy towards their fellow-men, and we are assured by no less a man than the great Methodist preacher, Mr. Hugh Price Hughes, that "the Manhood of Europe has been alienated from the Christian religion." We have also already quoted Prof. Bluntschli's frank declarations that "atheism and Communism have found a fruitful soil in the lower strata of the fourth estate, and that in most large towns, and even in some parts of the country the rank weeds threaten to choke the nobler growths of the past," and that "the general ferment tends to an aimless war of every man against his neighbour." We will quote one further testimony regarding the present nature of man in Europe from a source even more valuable than any which we have previously drawn upon. No less a man than Mr. Herbert Spencer writes as follows:--"No such nature as that which has filled Europe with millions of armed men, here eager for conquest, there for revenge—no such nature as that which prompts the nations called Christian to vie with one another in filibustering expeditions all over the world regardless of the claims of aborigines, while their tens of thousands of the religion of love look on approvingly--no such nature as that which, in dealing with weaker races, goes beyond the primitive rule of life for life, and for one life takes many lives—no such nature, I say, can, by any device, be framed into a harmonious community." Here is the answer to the question which we put at the commencement of this paragraph, and no one can now deny that we have the highest authority for holding that there is very little prospect of achieving social harmony among these aggressive European communities, in spite of the boasted progress of their arms in every quarter of the globe. When nations violate recklessly and mercilessly the rights of other communities in order to lead their own chosen forms of social life and activity, is it possible in the nature of things that the individual members of these communities will be governed in their own mutual relations by considerations of tenderness, charity and justice, or at least will long continue to be

so governed. We can now easily find an answer to those who hold that the evils of Western society, economical, political and other do not originate in the present form of their state organisation, but are merely necessary incidents, or temporary and accidental excrescences of their present civilisation which time and experience are certain to remove so as to produce a perfect and harmonious social life. That answer is, that, with the European nations, the state is all in all and that every form of human life and activity is subordinated to the well-being of the state and, through the state, to the well-being of those who are included in it. With the European man, the highest aim in life is to live for "his king and his country" and everything is right for the individual and for the community which will advance the progress and prosperity of king and country. So, when any other people stand in the way of the progress of the state, he looks upon them as his enemies ; and the tremendously swollen armaments of Europe, the enormous acquisition of wealth and power by which alone these efficient and powerful fleets and armies and the unhealthy spirit of rivalry and jealousy among the nations is maintained, the "general ferment" in society which is the result of this ceaseless pursuit of wealth and power, and the source of "the aimless war of every man against his neighbour" in European communities, their atheism, nihilism and anarchism and their heartless manner of dealing with weaker races so as to harass and ultimately to exterminate them are the direct result and natural outcome of the prevailing tendency to bolster up the sentiment of nationality and suppress the sentiment of humanity in men.

With the Vedantin, on the other hand, the State has to work in subordination to the eternal laws of love and duty for their own sakes so as to enable the individual to live the life of the spirit and thereby to realise the unity and solidarity of the entire human race and even of the universe of being (*lokasangraha*, as the *Bhagavad-Gita* has it) so as to approach step by step to the lotus feet of Isvara, the Lord of Law and Love, the *Satchitananda* of the *Siddhapurusha*, the perfected sage. The

state, then, is not a necessary evil to be put up with by the ideal man, but a necessary good demanded by the imperfection of human nature and a capital instrument in the hands of the higher man for realising the perfection of human nature on earth. To the perfected sage, to the true Pundita, as defined in the *Bhagavad-Gita*, and to him alone belongs what a European writer ascribed to that illustrious man, one of the greatest teachers of our race, our beloved Swami Vivekananda, viz., "that larger patriotism which counts the world as its home, and all the people in it as fellow-countrymen." These ideas are the special contribution of India to humanity, and they form the only possible basis for the building up of the future *United States of the World.*

Has the Vedantin to recommend any particular form of the state as the perfection of the political life possible for men to attain in this world? The answer must be in the negative. Progress towards spiritual peace and perfection being the law and end of the universal organism, the form of the state must be adjusted to the several stages of the progress in knowledge, purity and power achieved by the several sections of our race. Centralisation and decentralisation, popular liberty in the shape of an extended franchise and popular restraint by superior administrative direction and control,—all must be mingled in the due proportions needed for enabling the individual to fulfil the obligations of citizenship so as to attain to the highest perfection of human nature. The question whether the state should be a Monarchy or Aristocracy, or Democracy, or a proper combination of monarchic and democratic elements is altogether beyond the scope of the Vedantin's theoretical contemplation. It is, indeed, a very secondary consideration, being merely a question of form. At the same time, government is an art, the highest and most difficult of all, and it can thereby be entrusted only to those who have the necessary qualifications for it in the knowledge, the interest in affairs, and the character needed for properly fulfilling political functions. Mr. Gladstone once declared the principle of English liberalism to be "trust in the people qualified by pru-

dence." A prudent statesman and ruler will only trust with political power those in whom he can recognise the existence of the qualifications above stated, while at the same time he may have to take the risk of making practical experiments so as to give the opportunity of securing a training in the duties of citizenship to all or most of those who seem to him to deserve or desire the trust. Still it remains true that, for the preservation of the integrity, independence, continuity and progress of nations, political influence must rest, as it has always rested in every country, with the aristocracy of birth, wealth, intellect and character. No doubt in the ancient Greek democracies, and especially in Athens, the political capacity and patriotism of the individuals was evoked to the highest possible degree by daily contact with public affairs; but in order that the large body of citizens might be enabled to give a considerable portion of their time to political business, they had to consign a large native population, often three or four times the number of the entire body of citizens to slavery for the performance of services of various kinds, menial, professional, industrial, or other. But in all modern states, with their large territorial extent and entire populations of freemen, it is no longer possible to have state affairs transacted in assemblies composed of all the free citizens; and so the device of popular representation has been largely resorted to, and in this manner even the popular part of the machinery of government is in practice largely modified by the introduction of aristocratic elements, not to speak of such constitutional restraints on democratic excesses as the vetoing power of the crown or the President, the existence of a Second Chamber, &c. So then, in the actual conditions of modern democratic forms of Government we are far from discarding political capacity and knowledge as forces making for efficiency in the guidance of the state. To the Vedantin, especially, with his characteristic insistence on the value of spiritual realisation (*Nidhidhyasana*) as the highest and surest of all means to the attainment of heavenly happiness and liberation from bondage, it must appear most natural and desirable that

the eligible and capable citizen alone—the man in whom alone the *Sattvic* element of human nature preponderates—must rule on earth. The Vedanta classifies human beings into three divisions according as the *Sattvic*, the *Rajasic*, or the *Tamasic* substance or element preponderates in their constitution. In the 14th discourse of the *Bhagavad-gita*, there is an elaborate explanation of the attributes of men, according as one or other of these substances predominates in them. Purity (*nirmala*), mental health (*anamaya*), joy (*sukha*), and knowledge (*jnana*) appertain to the *Sattvic* nature (verse 6); the abundance of unfulfilled desires (*raga*), the unquenched thirst for life (*trshna*) and attachment to action (*karmasanga*) as a means of satisfying the cravings of the heart are the characteristics of the Rajasic nature (verse 7); and, lastly, ignorance (*ajnana*), delusion (*moha*), listlessness (*pramada*), indolence (*alasya*) and sleep (*nidra*) preponderate in the Tamasic nature (verse 8). From this description it is clear that only the men of *Sattva* can be granted the *full* suffrages of citizenship and permitted to take part in the work of government and legislation, while the two other classes must be utilised for the service of the state and the people at large by engaging either in the production and distribution of wealth, or in naval and military defence, or in any of the multifarious employments pursued by men in civilised society. And this is the real basis of the *ideal* of the caste system as formulated for all human societies by Sri Krishna in the Gita; and though heredity must be accepted, especially in the light of the modern theory of evolution, as a large factor—it can never be a *quantite negligeable*—in the production of the dominating characteristics of human nature, in society as well as in the individual, the type of the caste system flowing from the teachings of the Vedanta must be very different, indeed, from the fossilised condition of society into which the enforced degradation of ages arising from manifold causes has landed us. The Vedanta thus gives us a clue to the qualifications, needed for fulfilling the duties of citizenship in the State, though it does not dictate any particular form of the state. As the Vedantin holds the doctrine known to modern

writers as Philosophical Teleology, as Isvara is both Lord and Law, as the world is the product of evolution in accordance with law, all forms of the state are acceptable to him so long as the administration of affairs is carried on in such a manner as to satisfy the demands of an all-round human progress, and not to retard the realisation of the poet's dream regarding "that far-off divine event towards which the whole creation moves."

Even in this democratic age the extension of the suffrage is denied to the lowest classes of modern society known as the Proletariate, and in England only a seventh part of the population enjoys the privilege of voting at elections and only a fraction even of these actually avails itself of the privilege. The thoughtful and philosophic German writer, Professor Bluntschli, while pointing out that it is unfit for an independent organisation or for any share of representation in the national Parliament, avows that it is entitled to have its interests protected by patrons and guardians from among the higher and influential sections of the community of which it forms the lowest grade, so that its organic connection with the upper ranks may be preserved and its more energetic and intelligent members may not be denied the opportunities of self-advancement to which all are equally entitled. The Vedantin holds likewise that the leaders of society who by their superior endowments or endeavours after the higher life, have risen to the position of rulers, lawgivers and administrators are bound to regard the remaining members of society as their *clients* and serve their interests as their *patrons*. Everywhere in the Mahabharata, which is a high Vedantic authority, it is declared that the duty of the king and of his ministers and officers is to "protect" the interests of his subjects. This is the keynote of the great Bhishma's teaching in the Santiparva when he set himself to declare the duties of royalty. Bhishma's theory is that the king incurs sin for any trouble which may befall his subjects from his neglect of the duty of *protecting* them. "When a weak person fails to find a rescuer, the great rod of divine chastisement falls upon the king." The great teacher

says further :—" The Creator created Power (represented by the king) for the sake of protecting weakness..........The eyes of the weak, of the *muni*, and of the snake of virulent poison, should be regarded as unbearable. Do not therefore come into hostile contact with the weak.........Weakness is more powerful than even the greatest power, for that power which is scorched by weakness becomes totally exterminated." The theory is that a ruler who allows the weak to be tyrannised over by the strong and, coming into daily contact with them, is unable or unwilling to give them protection, must soon degenerate, and his race will inevitably die out. The strong can preserve their strength only by avoiding " hostile contact " with the weak, by protecting the weak and by preventing them from " being humiliated or struck." The weak masses must be ruled over and protected, but not " represented " in the government, for this will only enfeeble and ruin the governmental organisation. Every one has his proper place in the arrangement of society, and no one can do good by attempting that which is not appropriate to what he is and the place he is in. We live in a conditioned world. Duty and morality are relative and mutable, not immutable and absolute. What is right for one is not always so for another, and it is best that each man is appointed to do that which is proper to his position in life. Swami Vivekananda teaches us the pregnant truth that " wherever you see the most humanitarian ideas fall into the hands of the multitude, the first result you may notice is degradation. It is learning and intellect that help to keep things safe." That is the awful lesson taught to humanity by the history of two of the greatest revolutions the world has known,—the Buddhistic Revolution in India and the French Revolution in Europe. That democratic freedom and representative government are in themselves most excellent things no one can doubt, but a real Demos capable of governing itself has yet to come into existence, and it has thus far been found necessary to restrict the franchise. It is absolutely necessary that the work of government in all its aspects and forms should only be entrusted to those who have the *Sattvic* qualifica-

tions above specified. That at least is the Vedantin's position, whatever may be thought of it by the representatives of Western and Christian civilisation. This Western and Christian civilisation sets more store by the *Rajasic* ideal of active competition among nations than by the *Sattvic* and Vedantic doctrine of the solidarity of the human race. The function of government, like all others, falls to the active, restless, passionful section of society and this is why to-day the nations professing to follow the creed of the "Prince of Peace" are frequently at war with one another, and the so-called Christian ideal of "a society in which there should be no more warfare, but peace" (to use the words addressed by Bishop Welldon to the Volunteers of Calcutta) is becoming *not*, as was asserted by this same authority, "more and more capable of realisation," but less and less capable of realisation, as the history of the latest Christian century now drawing to its miserable and melancholy close abundantly testifies.

Finally, what light does the Vedantic doctrine of the "solidarity of man" throw on the nature of the political union of mankind in the future, if at all there is to be such a union? Race after race has lived and played its part on the theatre of the world and disappeared for ever, leaving not a rack behind. Is the future, too, to be like the past? Is God's Earth to be accepted for ever as the predestined scene of contention for mastery among the several communities of our race which successively appear and thrive on its surface? Is there to be no peace and good-will among the nations? Is "the parliament of man and the federation of the world" nothing but the phantom of a poets' fantastic vision? The present scramble for Africa and China among the European nations, the gradual and growing decay of the Latin races of Europe, and the perpetual rivalries and discords among the world's communities often ending in desolating wars,—these recurring phenomena of modern politics seem to indicate that there is never to be political union of any kind among the different communities of men. Still the Vedantic doctrine of the solidarity of man would seem to falsify this doctrine of despair. The worshipful Rishi Svetasvatara, has

assured us that the Vedic seers "beheld the power of the Divine Soul." Is "the power of the Divine Soul" calculated to make only for the heartless message of the Gospel of struggle for existence and survival of the fittest? That cannot be when even the philosopher of evolution—Herbert Spencer—has to recognise the truth that "the consciousness of an inscrutable Power manifested to us through all phenomena has been growing ever clearer, and must eventually be freed from its imperfections." To us this seems to be more or less identical with the Vedantic conception of an *Antaryamin*, the all-pervading Brahman, "the omni-penetrative God"; and when this idea or doctrine permeates the life and heart of humanity, can it be that the different sections of our race will continue, as at present, to face each other with swords drawn and to seek each other's blood? Can they avoid being drawn together into some kind of co-ordinated universal state, forming *a real federation of the world* and ruled and guided by the wisdom of *a real parliament of man*?

Has the Vedantin any suggestions to offer towards bringing about some form of a universal state? It may be thought by some that where the Macedonian, the ancient Roman, the Mediaeval Frank, and the modern Frenchman have failed, it is absurd to hope that the Vedantin will succeed. Still, the Vedantin has remained the heir of all the ages, and it is no mere extravaganza to say that his thoughts and words promise one day to rule the mind and heart of the thinking man of the West, when we see that men like Max Muller, Schopenhauer, Carlyle, and Emerson can mould their thoughts and lives on the wisdom of the Upanishads and avow their obligations to the sages of the East in the classic terms which they have chosen to employ and which have become so widely known as not to need repetition here. It will be absurd for any one to expect to be able to formulate in set terms, or even to indicate in outline, the written or unwritten constitution of the federated humanity of the future. States and their constitutions are not made, but grow with the growth of circumstance. But we may—at least negatively—indicate the lines of practical political activity we may have to travel upon if

we are at all to follow the light of the Vedanta. Everything in the nature of an artificial union of peoples or of a forcible introduction of exotic civilisation and institutions must be avoided, for that will lead only to dislocation and destruction and not to the continuous developement of organisation of our race by political co-ordination. This is certainly extremely vague, but it formulates in a fairly comprehensive manner the general principle of political advance in the future. At the same time, it is possible to enter—negatively, again—into some detail regarding the ways in which we can actually further political integration. In the *first* place, we must avoid all attempts at artificially and forcibly uniting communities which are situated at too great distances from each other and which cannot be easily welded together. In these days of rapid railway and telegraphic communication, it is true that the objection to the union of communities on the score of distance has to some extent disappeared. Still it cannot be altogether ignored, as we often see statesmen and rulers misled by the interested misrepresentations of their agents in distant localities, though the mischiefs arising from this source were once even more frequent. At the present time, the national policy of the European states is all in one direction, viz., to increase the extent of subject territories at the sacrifice of form and proportion and complete efficiency of control, and this is certainly not a healthy state of affairs. In the *second* place, where two peoples belong to different civilisations or even different stages of social or religious evolution, it will be nothing short of impossible to bring about political unification between them. The same set of institutions cannot suit both, and the conflict of opinions, practices and principles must result in nothing but trouble, dislocation, discontent and disturbance. The attempt at assimilation is foredoomed to failure and often nothing but the extermination of the lower races is the result. Among the forces of disturbance, religion stands most prominent, and there are good grounds for believing that conversions from one religion to another largely result in evil. Professor Knight once wrote convincingly in the *Mind*, a Quarterly English periodical devoted to Psychology

and philosophy:—"Many persons who forsake a lower for a higher creed bring with them, and cannot help bringing, much that passed current in the lower; while the two cannot amalgamate. Many who cannot abandon the customs of their country, who give up—it may be on conviction, or it may be through bribery—the faith of their ancestors, adopting a new cult, and becoming 'proselytes at the gate' at the instigation of the missionary, develope sundry vices in the course of the process. Any one who, on a sudden, accepts ideas which are not native to him, and practices which are not hereditary, becomes unnatural. He loses, rather than gains, by the process. Contact with the higher types of civilisation has not always elevated the lower. It is so much easier to assimilate the vices, than to imitate the virtues of the former; and the healthy relation between the two, when they happen to be brought into contact, is not that the higher should force its customs or practices, its religion or philosophy or government upon the lower—still less that the lower should try to extinguish the higher—but that each should tolerate the other and gain, from contact with it, as much as it can healthily assimilate." In the closing session of the Parliament of Religions at Chicago, Swami Vivekananda spoke the following memorable words expressing this very truth from his own point of view:—"Do I wish that the Christian would become Hindu? God forbid. Do I wish that the Hindu or Buddhist would become Christian? God forbid. The seed is put into the ground, and earth and air and water are placed around it. Does the seed become the earth or the air or the water? No. It becomes a plant; it develops after the law of its own growth, assimilates the air, the earth and the water and converts them into plant substance and grows a plant. Similar is the case with religion. The Christian is not to become a Hindu or Buddhist, nor a Hindu or a Buddhist to become a Christian. But each must assimilate the others and yet preserve its individuality and grow according to its own laws of growth." The Vedanta, alone among the religions of the world, proclaims the great doctrine that "all religious are true" and that "the whole world of reli-

gions is only a travelling, a coming up of different men and women, through various conditions and circumstances to the same goal"; and it has therein anticipated by ages the philosopher Herbert Spencer's scientific generalisation that "every religion is the best which its followers could hold and practise in that stage of their developement." Another European writer, too, says:—"No nation can part with its religion without destroying its mental continuity and cutting itself off in a fatal way from the sources of its strength." Hence men of different religious faiths must remain content with influencing each other for good, and this result is best achieved when all nations live in peace and harmony with each other so that every one may develop along its own line of advance so as to enter finally into the most suitable form of political, social and religious relationship with the rest of the world in the universal empire of the future. The issue of the Tsar Nicholas II's Peace Rescript led Mr. Stead and others to embark on a great humanitarian scheme for the realisation of what is called by him "The United States of Europe." Would this have been possible now if England had conquered France, or Austria had conquered Italy, or France had made the vast conquests which Napoleon had planned in the palmy days of his strength and glory? If, then, every independent state and people in the world to-day are permitted to retain their independence and their traditional faiths and to advance on their own lines of social evolution, the day may come when it may be possible to realise the political co-ordination of them all in a truly universal state. Herbert Spencer sums up in a few words the result of our entire discussion on this part of the subject in the following brief sentence:—"Empires formed of alien peoples habitually fall to pieces when the coercive power which holds them together fails; and even could they be held together, would not form harmoniously working wholes; peaceful federation is the only further consolidation to be looked for." To the irrepressible modern Imperialist, so-called, to the blatant advocate of eternal, and unceasing territorial expansion, no doubt, Herbert Spencer's noble idea of a "peaceful federation" of the

world's communities and civilisations must appear futile ; but to every true human being--and not solely to the philosopher and the philanthropist—and to the Vedantin in particular, not only "the unimaginable amount of suffering" mentioned by Herbert Spencer as resulting from war but the evil effects on human character and human nature of the fostering of the spirit of strife and enmity among men forms a consideration so overwhelming in its importance as to bear down all thought of any modicum of advantage that may yet result from war. War may have once brought mankind more good than evil, but its part is played out, and civilised men in these days can gain more by compromise, conciliation and concession than by promoting international antagonisms and by maintaining the huge armaments which, according to Herbert Spencer, are "at once the cause and consequence of them." When such a co-ordinated universal state has come into existence in the world and when, owing to the disappearance of war, the present militant organisation of every one of the existing states of the world has ceased to exist, it will be easy to see what will be the function to be fulfilled by each individual state, whatever its external form and aspect, towards the persons and property of its own citizens. Not only will all the traces of militancy now existing in the internal, social and economic organisations of each society disappear, but the utmost amount of freedom will be permitted to the individual so as to confine within the most absolutely indispensable limits, the extent of the present state control over the citizen's person and property. Every man will have perfect liberty to do the work and live the life he chooses in the future industrial, as opposed to the present militant, organisation of society, and every one, too, will be solicitous of securing the enjoyment of a similar freedom for others. Every man will have perfect freedom to join any association of men and to organise it so as to secure the maximum of industrial efficiency both for the individual and for the community. And thus every practice, custom, sentiment and institution which savours of industrial regimentation will have ceased to exist. In this condition of society, the action of

the state will be limited to the irreducible minimum needed for providing the machinery to decide conflicting claims in the very few disputes that will arise regarding property and to prevent or punish any offences against the person that may still occur from the continued survival of any of the primitive instincts of uneducated human nature. This does not mean that the age of equality and fraternity is to be ushered in upon the earth under the new political regime to be evolved under the peaceful and benignant influence of the central conceptions, already so often referred to, of the Vedanta religion. Never was there proclaimed on earth a greater falsehood than the Revolutionary dogma of the natural equality of all men, and the result of that ever-memorable outburst of the "fanaticism of *egalitarisme*" has been to produce in the land of its birth an alternating succession of catastrophes and reactions and finally, a spirit of restless and rapid change among its people absolutely unprecedented in the whole course of human history and also to bolster up unduly the political ideal of government by mere numbers which really amounts to nothing more than what has been aptly called *Kakistocracy*, i. e., government by the worst, instead of by the best, sections of the community. The order and progress in human life is certainly and necessarily founded upon an unquestionable gradation or hierarchy of talent and character and even of possessions, among men; we must not forget "the great truth of the solidarity of the social organism governed by the law of inequality," and so the evolution of human society must take the form not of progress in the simplicity and equality of the relations of men living in society, but of their complexity and co-ordination through the working of the laws of heredity, on the one hand, and of differentiation on the other.

We have referred above to the issue of the present Tsar's Peace Rescript. The world witnessed a remarkable series of enthusiastic demonstrations in favour of universal and permanent peace among civilised nations, and a Conference of European diplomatists assembled to discuss proposals for stopping all further enlargements of existing military and naval armaments. It

is difficult for us to believe that any good will come out of these proceedings. Do civilised men really believe that war is an evil, requiring to be minimised, if not also abolished? No. It is impossible for them not to see that the material welfare of the individual citizen of every state in Europe, America and elsewhere is advanced by successful state violence in the shape of war, and so long as men of one nationality wish to get on by the ruin of their fellowmen of other nationalities, war cannot and will not cease on earth. A writer in the Fortnightly Review for April 1899—Mr. V. Tchertkoff—writing on this question of the Tsar's Eirenicon says truly that "the evil of war can actually disappear only when men having made up their minds to refrain from any participation in it, direct their efforts towards the true realisation of love and concord in all their mutual relations." No manner of excuse can be alleged on behalf of the civilised communities of Europe and America and their leaders when they ignore these duties and devote all their energies to simply *talking* about peace and good-will among nations, while all the time their soldiers and sailors toil with all their might to promote strife and bitterness among men. Professor Bluntschli, whom we have already more than once quoted, writes about the nations of Europe:—"They have not come to a clear understanding among themselves and about themselves. A definite result is not possible until the enlightening word of knowledge has been uttered about this and about the nature of humanity." Indeed! Has not the Enlightening Word of Knowledge been uttered about the nature of humanity? Pause and consider. The mighty voice of old thundered forth from the forest glades and by the sacred waters of ancient India, *Tat tvam asi.* Another Asiatic voice, though centuries later, proclaimed his message to the Hebrews in those memorable words, "I and my Father are one", and "Love thy neighbour as thyself." Will the nations of the world, especially those of Europe, willingly lend their ears and, what is more, their hearts to the sweet and consoling messages of the Eternal Oracles and, by obeying their divine mandate of love and truth, emancipate themselves from the thraldom

of savagery and superstition? It is not given to us to foresee what course civilised man will take in the future. But the Vedantin made his choice centuries ago, and his past and his present justify the hope that he will remain the heir of all the ages.

UNIVERSALITY OF THE VEDANTA.

In these days of conflicting religions and creeds, we believe that nothing is more important for a seeker of truth, than to have a clear idea of what constitutes a perfect religion. Every religious system, however imperfect it may be, boldly asserts that what it teaches is the whole truth and nothing but the truth; and even refuses to recognise any merit in its rival creeds. The absurdity of this attitude of religions towards one another is apparent to every unprejudiced mind. It has been the sole cause of almost all the mischievous discords and dissentions in the past history of humanity, so much so that many persons, who would, under other circumstances, have been very staunch upholders of religion, have been forced to doubt if religion is at all an institution tending to any good for mankind. Of course, the majority of thinkers do not take up this extreme attitude with regard to religion. They believe that religion, in some form or other, is a necessity for man, tending to satisfy some imperious demands of his nature, which cannot otherwise be satisfied. They believe that all

the popular systems of religion, now prevalent in the world are neither wholly true nor wholly false, and that there are some elements of truth in each of them mixed with a host of erroneous doctrines and theories. But in taking up this attitude there is involved an implication which we are generally apt to overlook, namely that there are some characteristics by which the truth or the falsity of a religion could be determined. By implication such characteristics are also those of the ideal religion, the religion as it ought to be; the greater or less predominance of whose characteristics determines the greater or less worth of any religious system. In fact, whenever we make a critical study of any religion or compare one religion with another for the sake of ascertaining their relative merits, we are constantly, though unconsciously making use of these as our standard of reference. Of late the comparative study of the world's religions has shown to us the essential characteristics that pervade all great religions, irrespective of their differences in unessential features. A more scientific and psychological study of human nature has determined the place which religion occupies in the complex nature of man's being, and the needs that it is intended to satisfy. We believe, therefore, that the characteristics of an ideal religion, pure and perfect in its nature, which, at the same time, may be used as a standard of comparison for judging the relative merits of the popular systems, are not altogether beyond the reach of an enquiring intellect.

Before we proceed, we think it proper that we should explain our position with regard to religion, as clearly as possible to our readers. Our conviction is that, in the present condition of man's being, no religion can be satisfactory unless it is based on both revelation and reason. Mere unaided speculations of the human mind can never solve the highest problems of metaphysics or religion.

The speculations of modern thinkers have fully shown that mere dependence on reason leads us at best to Agnosticism if not to atheism. But the agnostic attitude is not a state of mind in which it can remain long or permanently. It has no stability. It is a condition of forced and unstable equilibrium of the intellect, aimed at by unnaturally stifling the natural aspirations of the human mind. It is procured at a heavy price, the sacrifice of the imperious metaphysical demands of the human soul. It is but forging artificial fetters for the human intellect which is already under so many natural disabilities to make itself free. But the intellect can never be crushed but will, some time or other, try to burst its unnatural bonds to make itself free to satisfy its metaphysical longings. The agnostic attitude of mind can never be permanent so long as man is what he is, a metaphysical being, with metaphysical and religious aspirations. Under the present limitations of his intellect, therefore, he cannot but accept revelation at least as a means to satisfy his spiritual wants, which Reason is confessedly unable to meet with satisfactorily. We are, of course, ready to grant that reason has absolute jurisdiction in her own legitimate sphere. She is our sole guide and authority in the matter of the certitude of most of our ordinary opinions and beliefs. But in the field of religion, both Reason and Revelation should work together in the formation of our religious beliefs. This is due to the recognised impotence of Reason in matters metaphysical and religious. But even in religion, Reason does not altogether give up her natural supremacy. If She is subservient to Revelation for the solution of metaphysical and religious problems, Revelation is also subservient to Reason in other ways. Revelations give us only facts which are beyond the scope of Reason. But it is Reason that has to interpret and

systematise the revelations. The mere name Revelation does not carry with it any credentials for its trustworthiness. It is the business of Reason to find out the characteristics of a true revelation and to distinguish what is true revelation from what is spurious and untrustworthy. Thus in a double way Reason instead of giving up her natural supremacy constitutes herself the supreme judge in the domain of religion also as in those which are considered to be her legitimate spheres.

This was the opinion of the ancient thinkers of India, on the subject of reason and revelation. It explains the reason why the ancient Rishis thought it right, to base all their religious and metaphysical speculations on both Reason and Revelation. They knew that no religious philosophy founded on pure speculations only could be possible and trustworthy. They therefore rejected the systems of the Buddhists and the Jains as heterodox and unworthy of belief while they accepted even the atheistical systems of Kapila and Purvamimamsa within the pale of orthodoxy. They knew what purpose revelation was intended to serve and have clearly distinguished in their writings the province of revelation from that of pure reason. Their position that revelation has no voice in matters that can be brought under the evidentiary criteria of sense and logic, is of course quite justifiable. It is only in matters beyond the scope of pure reason and logic that revelation is required to complete the work of systematising our knowledge and beliefs which Reason has partially effected in other departments of knowledge. Their maxim has been distinctly declared by them to be that the Sastras are evidence only when no other means of proof is accessible from the nature of things. In their opinion both Reason and Revelation should work together in perfect harmony. If Revelation

fails to satisfy the demands of our higher nature, if it fails to harmonise Reason with itself, it stands self-condemned. Even then Revelation is imperfect and not worthy of credence unless it teaches methods by which the truths of the revelations could be brought under the cognisance of personal experience.

Their theory of true revelation is peculiar. It is different from that of every other religion which professes itself to be a revelation from higher sources. For them the real Veda is eternal and infinite, in other words the spiritual truths inculcated in the Veda (Revealed or unrevealed) are eternal and infinite. They are intuited or in the Vedic language, are seen by the mind which has undergone a certain method of purification and discipline. When the mind of man can attune itself to the universal mind it has attained the divine vision. Such a mind could realise the truth of the teachings of the Vedas face to face. That is why the Rishis of the Vedas are said to have seen the *samhitas* and the *mantras* which they have revealed in the Vedic books. The Vedas contain only the verbal expressions of some of the truths which the Rishis have seen in their moments of divine ecstasy. It may more correctly be said that the Veda revealed itself in part through the minds of the seers or the Rishis. Such a revelation of spiritual truths is possible in the case of every man provided he is willing to subject himself to the long and difficult discipline of the Yoga sastras. Thus the real Veda is an eternal infinite and universal existence, and the portions which we have, form a part of the infinite store of spiritual knowledge or revelations possible for humanity. The duty of every religious student is to make the Vedic revelations through the Rishis, real revelations, revelations through self, should he be disposed to convert the probabilities of the Vedic teachings into *certitudes*. Whatever may be the validity of their

theory of Revelation, still it cannot be doubted that they have to a great extent succeeded in harmonising Reason with Revelation. The theory is certainly wide enough to include all kinds of spiritual revelations in every clime and in every age. It admits the possibility of such revelations in other parts of the world, and is not so narrow and illiberal as the dogma of only one particular revelation at a particular period of time in a particular individual as the revelation for the whole mankind and the generations yet to come. It admits also that revelation is positive knowledge for the particular individual through whom it is given out to the world. But to others such truths come in the form of assertions to be justified by self-experience and further enlightenment. They are just like scientific truths given out to beginners to be afterwards proved by direct observation or experience. But being truths of a higher order, and more intimately concerned with the eternal interests of man they require a greater degree of faith from us. Nor could they be realised so easily as the truths of Science, being, by their very nature, incapable of observation or experimentation of a scientific nature. They should be realised by each man for himself after a laborious process of previous preparation and self-training, under the guidance of *Gurus* who have themselves gone through the same path and attained spiritual realisation and enlightenment.

Of the characteristics by which the worth of a religious system could be determined, the most important is its tendency to satisfy the real wants of our higher nature. Man is not simply a physical being, with mere physical wants and material aspirations. He is also an intellectual and ethical being; the postulates of a religion should therefore, be such as directly minister to the real needs of his intellectual and ethical natures. For instance, the postulate of a God is necessitated by his intellectual demand for

a rational Author of the universe, and an ethical demand for a moral Governor of the same. The consciousness of sin and imperfection, and of our inability to approach the highest Reason of the intellectual, and the stern Justice of the ethical philosophy, necessitates a God of Mercy and Love who could be accessible to us as the forgiver of all sins and the guardian of our eternal interests. How can this longing be satisfied better than by the theory of incarnation which brings Him nearer home, within the reach of ordinary mortals, so as to make Him the object of our deepest love and reverence. Of the leading religions of the world, Buddhism seems to have taken no account of such needs or in any way, provided for them. Buddhism sets at nought our deep longing for a God of Love and Mercy, by its Agnosticism, and by its substitution in the place of God, the stern Law of *Karma* with its awful dictates. It is only Christianity and Vedanta that have recognised the importance of satisfying such needs of our higher nature. But Christianity in our opinion, divorces itself altogether from Philosophy. It dogmatises wherever it ought to be rational. It places itself in unnecessary opposition to philosophy and sternly refuses its natural and legitimate privilege to assist Revelation in the construction of a religious philosophy; because the pure air of philosophy is the tomb of its concrete and historic cult. It is only the Vedanta of our Rishis that combines philosophy and religion in a harmonious synthesis. Sankara has worked out the Vedanta from the standpoint of pure philosophy. His sublime speculations have established the unity and solidarity of the whole human race and all existences, and also the essential nature of the first cause of the universe. He has shown that the highest philosophical conception of the first cause is *Satchidananda*, pure existence, knowledge and

bliss ; in other words, the whole universe, in spite of all its imperfections and sins, which are phenomenal only, has its essential being in and is inseparable from, the one eternal existence, intelligence and unalloyed happiness. This is the highest conception of God in the essence ; but the conception of the first cause in relation to man and the created universe, has been satisfactorily worked out by Ramanuja in his Visishtadvaita philosophy. Ramanuja combines the two conceptions of the God of philosophy, and the God of religion, by converting the Absolute of Sankara, into a Personal Absolute,—the highest person who is conceived to be endowed with all auspicious attributes and conceivable excellences, power, wisdom, love and righteousness. Again by the Vaishnavite theory of *Avatars*, Ramanuja has brought God nearer to humanity, as one ever interested in, and working for, its welfare and progress. This theory of *Avatars* links God and man, and makes Him the ever watchful protector of our interests. The Bhagavad-Gita puts forth as the object of the *Avatars* the establishment of Dharma (righteousness) in the world. Says Sri Krishna—" Whenever there is decay of Righteousness, O Bharata, and there is exaltation of *Adharma*, then I make myself manifest. For the protection of the good, for the destruction of evil-doers, for the sake of firmly establishing Dharma, I am born from age to age." Unlike the Christian theory of Incarnation, which accepts but one incarnation in an insignificant part of this insignificant planet of ours, the Vedantic theory accepts numberless incarnations every where in the universe, wherever the circumstances are such as to necessitate such incarnations. It is certainly conceived in a more liberal spirit and tolerance than the Christian theory which limited the river of Mercy to a single Incarnation and a single revelation. Even Mahammedanism is more liberal, as it admits the

possibility of Prophets arising at all times and in all places. There is nothing in the Vedantic theory to prevent either Christ, Buddha or Confucius from being accepted as incarnations, should it be proved that there were necessities for such Avatars in the light of the historical conditions of the respective nations during their times.

Another characteristic consistent with the universality of a religion is that none of its postulates or ideals should be such as to be repugnant to our ethical sense of right. In this respect Buddhism and Vedanta stand on an equality. Both of them by their theories of Karma and rebirths are eminently calculated to satisfy our sense of justice and equity. 'He who sows reaps' is a doctrine the ethical and consoling influence of which cannot be too highly appreciated. No man can rightly complain of God or anybody else but himself for his own sufferings and failures. In this respect Christianity is very weak. Its theory of original sin in Adam for a trifling transgression, and of its consequent inheritance by all humanity who are in no way concerned in the affair, is certainly unethical if not positively revolting. The awarding of eternal Heaven or Hell as the result of probation in a single life, the sacrifice of the life of Jesus, for the sins of others for which he is in no way responsible are certainly doctrines which are not calculated to satisfy the ethical man or God. We are, of course, aware that in the recent expositions of Christianity attempts are made to interpret these doctrines esoterically or otherwise so as to be consistent with our natural sense of right and justice. We are glad that in many cases the interpretations approach as nearly as possible the teachings of the Vedanta on the subject. Perhaps in course of time one may expect that they will become unconsciously Vedantic, and justify before the world the merits of the

religious speculations of our ancient Rishis.

The next feature of a religion which is likely to become universal is its adaptability to all conditions of life. Whatever may be the state of a community, whatever may be the social or political condition of a people, it should be so capable of modification as to be in perfect harmony with it. Such a system is the Vedanta only. It is an abstract religious philosophy which adapts itself to any form of concrete expression. In India, it has been the soul of Vaishnavaism, Saivaism, Saktaism, and almost all religious cults. What is falsely believed to be religious conversion in modern times is totally unknown to the Vedanta. It is only a conversion from one set of social customs and forms of religion to another, both of which are imperfect, involving an unnatural separation of individuals from their kith and kin. But the Vedanta knows only the conversion of the head and the heart, whatever may be the outer form in which it may find expression. It is a change of ideas and ideals, which is consistent with any condition of society, and any mode of life.

No less important than the characteristics mentioned above, is the impersonality of a religion if it lays any claim to become universal. All that is personal must give way to the impersonal. It is the impersonal that can be universal. It is the impersonal that the higher mind wants. That great French thinker Henry-Frederic Amiel talking of Christianity said—" The transference however of Christianity from the region of History to the region of psychology is the great craving of our time. What we are trying to arrive at is the *eternal* Gospel. The religion too which Jesus professed must be disentangled from the religion which has taken Jesus for its object." Thus Christianity must become Vedantic before it is acceptable to all. No religion

which requires, for salvation, an implicit faith in an unknown saviour, of an unknown age and country will be acceeptable to the whole human race. Christianity demands absolute faith in Jesus, and Mohometanism in Mahomed, as the saviours of the world. Both these religions lose their unity and attraction, when they are divorced from these personalities. But it is not so with the Vedanta which is the *eternal* Gospel which Amiel wants freed from all fetters of personality. Its importance is not due to the personality of its founder, human or divine. It lays its claim to universal acceptance on the sublime nature of its philosophy and the soul-satisfying nature of its religion. Yet personality is the only means by which the ideal of the *eternal* Gospel presents itself in the most attractive and practical form to the great majority of mankind. The Vedanta has recognised this. And no religion has produced more personalities, the embodiments in life of the *eternal* Gospel, suited to the conditions of time and place as the Vedanta. Each man, accoding to the Vedanta, must depend on himself for his salvation, on his own spiritual wisdom and conduct in life. Mahommadanism though more kind to its own votaries in that it saves even the sinful Mahommadans from eternal damnation, teaches every man to work out his own salavation; and consequently even non-Mahommadans can reach heaven through faith and good works. Vedanta recognises no saviour except one's own self and the supreme God who is alone the true Saviour of the world.

The last but not the least important trait of a universal religion is its elevating tendency. No religion is worthy of the name unless it makes the individuals and nations that profess faith in its ideals, live better and nobler lives. This all the religions of the world claim to do to a greater or less extent. But it is

only in times of trial and distress, in an individual or a nation, that the elevating and consoling nature of a religion could be judged. Judged by this standard, it is Vedanta and Buddhism only that can ever justly claim to have been true to their professions. In times of deepest trial and sufferings, and under all sorts of political and social convulsions, India has for the last thousand years and more found consolation in the Vedanta and its noble teachings. Where else can we find a more self-contained, a more harmless, a more peaceful people quietly submitting to the will of God whatever afflictions may befall them. But it is said that the Western civilisation and the power that the Europeans wield over other nations of the world are due to their fidelity to the teachings of Christ. We believe it is otherwise. It is not by Christianity that they have become great; their greatness is the result of some traits in their character, their perseverence, their enterprise, their indomitable energy, their spirit of union, which are due to other causes, but certainly not to the teachings of their Bible. It is well-known that the Christian church offered obstacles to progress in Europe during the middle ages, and that modern civilisation has been built up in spite of the impediments due to Christianity. It was not by showing the other cheek when one cheek was smitten on that the European nations attained dominion over other races. It was not by giving the coat, when the cloak was taken away, that they have acquired all the wealth they have accumulated. Where else do we find so much ambition, so much love of wealth and luxury, so great a struggle for social rank and title, except among the Christian nations of Europe? Where else are taught the levelling principles of socialism, communism, anarchism except in the countries which profess faith in Christ? Every reader of history knows that

the Hindu and the Buddhistic nations had not at any time their Smithfield fires, the Inquisition and the Holy wars. Not even in the palmiest days of the Hindu or the Buddhistic civilisation was there any such self-imposed burden, to compare with the modern white man's burden of Rudyard Kipling. Such are the results of the practical religion of the west, however opposed, they may be to the real religion of Christ. But we do not find so great a gulf between the theory and practice of the Vedanta, as between the theory and practice of Christianity. We have thus described some characteristics which may commend a religion for universal acceptance. We have seen that the Vedanta alone can boast of possessing most of these characteristics. Neither Buddhism nor Christianity can vie with the Vedanta, in its purity, sublimity and universality, however great and imposing the personalities of their founders. Could the dream of a universal religion be realisable, we are sure that only the Vedanta, or some such religion closely resembling it, in its main features, could hope to become the universal religion of the future.

Chapter II.

ANALYSIS OF THE TRANSCENDENTAL ÆSTHETIC.

I. Time and space are pure forms of sensibility.

II. Time and space are nothing of themselves. Attempt of Kant to escape from the idealism of Berkeley.

I.

In the number of the *a priori* notions which all experience supposes, Kant first enunciates the ideas of time and space. Without these ideas we can perceive no phenomenon, no object (since phenomena are successive and objects extended). Now they cannot come from experience, for they are necessary representations and experience gives nothing but the contingent. We can suppose objects ceasing to exist in space and in time, but we cannot suppose time and space to be annihilated.

In every representation we must distinguish the *matter* and the *form*: *Matter* is that which varies according to the objects represented; *form* is that which is invariable and belongs to the nature of the thinking subject. Now, sensibility perceives certain phenomena at one time and certain others at another; *phenomena* then are the *matter*; but whatever the object given, it is always perceived within space, if the representation is external, or in time, if the representation comes from the internal sense. Space and time are then the invariable element, the *form* of sensible knowledge; time is the form of the internal sense, space is the form of the external sense.

Kant again calls the representations which I make for myself in time and space *pure intuitions;* They are intuitions rather than ideas, for they correspond to the things which I see,

which I feel; they are pure, because they do not come from experience and are, on the contrary, the probable condition of experience. We obtain, by means of these pure intuitions the first element for the solution of the capital problem of the Critique, *the possibility of synthetic judgments a priori;* the bond which unites subject and attribute is precisely the intuition of time or that of space. It is these intuitions which subject the sensible impressions to a synthesis, and bring it to unity, without which nothing could be grasped by my mind. Thus, we perceive clearly, in an *intuition* of *space,* that the right line is the shortest distance from one point to another; by an *intuition of time* we perceive a necessary connection between phenomenon and its cause. But, for this very reason that the *intuitions* are the conditions of synthetic judgment *a priori* Kant concludes that these judgments have value only relatively to things situated in space and time, that is to say in the domain of possible experience.

This assertion already encloses in it the ultimate conclusions of transcendental scepticism; for, if the affirmations of reason should be resticted to things which can be represented by an intuition, we perceive that the Critique, when it comes to examine the idea of God, will reject as illegitimate all judgments relative to the existence of a Being, the infinity and the perfection of which cannot correspond with any intuition. We shall preserve without doubt the right of *thinking* the Infinite but without our being allowed to affirm anything on the question of its nature, not even of its real existence.

Will this impossibility of affirming anything in the Infinite extend to time and space also, which we conceive as without limits? Such is not absolutely the doctrine of Kant; in fact, if it is impossible, following him, to affirm the Infinite Being, it is equally impossible to deny his exis-

tence; on the contrary, with regard to that which is of time and of space, we cannot limit ourselves to say that we do not know if they (space and time) are any thing; we can affirm, in the most absolute and dogmatic manner, that they are nothing; these *pure forms* of our sensibility have no reality beyond that which our thought gives them; they are *subjective* notions.

II.

It may perhaps appear astonishing that the necessity of space and time is precisely the argument which Kant uses to deny their reality. It is because we *necessarily* perceive things in space, that they cannot be in space. In fact, says Kant if space and time were real existences, I could only know them by experience, and consequently the ideas that I have of them would be contingent. Now, these ideas are necessary; they do not then come from some exterior reality, but from the very nature of my thought; they correspond to nothing out side of my thought. An intelligence made differently to mine might perhaps possess the power of perceiving material objects beyond space.

Besides if time and space are other than the forms of my sensibility it must be that they are two infinites. But how conceive two infinites which have reality and which nevertheless are not beings? How, if they are not beings, nor substances, can they contain real beings? And if we would wish to regard them, as Leibnitz did, as *real relations* between beings the difficulty is not less for I cannot know *à priori* a relation between *contingent* realities, the knowledge of which is not given *a posteriori*. Besides what would become of the necessity of mathematical truths, it the relations which they determine have their foundation in the nature of contingent things?

Finally, if time and space really exist they embrace all things; nothing can exist beyond their infinity. God himself would be subject to their duration, an idea repugnant to the idea of absolute perfection. In the presence of these contradictions, which are inevitable, if we admit the objectivity of time and space, we are forced to regard them as simple *forms* of our sensible knowledge.

Kant does not hide the fact that there are serious objections against his doctrine. If time is nothing, nothing successive exists; then, we must deny the reality of the thinking, subject itself, since his thoughts are successive. Moreover, if space is nothing, there is nothing in space, and the exterior world does not exist; there is only a time idea, as Berkeley held. To the first objection Kant replies that the thinking subject, the ego, is certainly in time *as phenomenon*, that is to say such *as it appears* to itself; but *such as it is* it many exist beyond time. "If I could myself perceive myself or be perceived by another being without this condition of sensibility" (time to wit) "the same determinations which we actually represent to ourselves as changes, would give a knowledge in which representation of time, and consequently also that of change would no longer have place." Time then does not belong to the ego as object, but to the perception which it has of itself. In a word the ego *subject* perceives in time the ego *object* which is not in time. This reply appear to one perhaps not altogether satisfactory; but it is in agreement with the doctrine of the analytic and the dialectic with regard to consciousness, the perceptions of which, according to Kant, do not give us knowledge of the ego as it is.

If the ideality of time does not entail the negation of the *ego*, the ideality of space does not entail the negation of the exterior world. It does not in any way result, because objects are not in space, that they do not exist, but

only that *they are not such as they appear to me.* They must realy exist in order that they may appear to me *other than they realy are,* for only a real thing could porduce even a *false appearance.* The Critique then does only lead to the system of Berkeley; on the contrary according to Kant, his own doctrine is the only one which give us the means of escaping from *idealism*; for if we attribute *objective reality* to time and space, the world will be in space as a *contained* in a *containing*; but in objectifying space we cannot go so for as to make it a *being*; thus, the *containing* will be a nothing; how then can that which is *contained* in this nothing be real? "Thus we can scarcely blame the good Berkeley for having reduced body to pure appearance, even our existence, if it thus depended on the reality of a non-being subsisting in itself, such as time, would be as it were a mere vain appearance," an absurdity which no one has hitherto dared to uphold.

Thus, concludes the author, the Critique in denying the objectivity of space and time, far from leading to scepticism places the existence of the world and and of the ego beyond all doubt. Every other doctrine subordinates the two the world and the ego, to the reality of two nothings in which they are supposed to be contained; but this contradiction disappears if we recognise that space and time are not conditions of the existence of things and that the necessity in conceiving them is merely a law of my thought to which nothing corresponds in real nature.

CHAPTER VII.

ON SERVING THE VIRTUOUS.

1. For the removal of doubt in what we have learnt and for mutual enlightenment, sages (*sadhus*) should be sought; for, the virtuous are the cure of attachment.

2. Bhagavan Vyasa (illustrious) says regarding the remedy for the renunciation of sense-objects as follows :—

"By all means attachment is to be given up. If it is not possible to give up, *sadhus* should be sought after; for, the virtuous are the cure of attachment.

3—4. Whenever a doubt arises as regards one's own conduct and action, approaching with humility such sages (*vipras*) as have well deliberated, and are perfect and steady in the path of virtue, one shall learn the solution. Whatever course of conduct they pursue in the particular case in view that course a virtuous man shall (in his case) adopt.

5. Sages aught to be sought even though they do not give a single instruction. For, even what they spontaneously talk become *Sastras*.

6—7. Saunaka says about the visiting of *sadhus* by virtuous men as follows :—

"The place where a holy man (*bhagavata*) lives, even though it be a long way off, should be resorted to and the holy man seen even though with exertion, for, therein lives Hari (God)."

8. "Visiting the *sadhus* is a meritorious act; for, are not the *sadhus* sacred? A holy object yields fruits in course of time but the intercourse with *sadhus* forthwith."

9. Bhagavan Suka says that praising the qualities of

the virtuous is, as it were, the fruit of knowledge long acquired, in the following terms.

10. "No fruit has directly been proclaimed by the sages to persons whose learning is one of long labour, therefore is (advised) the constant thinking of the qualities of those in whose heart is the lotus-feet of the lord (*Mukunda*).'

11. " By the good, the sages that have come to their house aught to be specially worshipped with kind words, with offerings of water to the hand &c., and with agreeable food in a fit way.

12. " One shall not wash the feet (of a guest) in a vessel made of bell-metal, is the injunction of the *Smritis*. Therefore in other vessels like the mud ones, shall one wash. And Bhagavan Suka says as follows :—

13. "Those houses that are destitute of holy water from the feet of spiritually great men, even though these be not devoid of all sorts of riches, are verily the trees (sandal) which are the abode of serpents.

14. " The adoration of the holy-water from the feet of the devotees of God, is determined by the wise to be the atonement for all sins.

15. "This water is to be received on the head, as well as on the limbs and eyes and other members of the head. It is to be taken in the same way as the *soma* Juice where there is not the religious ceremony of sipping (*achamana*).

16. " O holiest of the twice-born! if the water of the feet of Vishnu as well as of the *bhaktas* of Vishnu be drunk no ceremony of sipping should be practised as (is done) in the case of the *soma*-Juice."

17. Lord Krishna washing with his own hands the feet of the guest, Narada, in the houses of all his beloved (*Gopis*), drank the holy water of the feet of that sage.

18. For the promotion of the knowledge of one's subserviency to God (*Seshatva*), in one's house one shall, atten-

ded with the consciousness of their tripleness* (*prapya*; object of attainment; *prapaka*: the means, and *Seshi*: appropriator), gratify the Vaishnavas with repasts which are to their liking and are in consonance with the *Sastras.*

19. After they have finished eating a truly pious man should eat the remnant. For those virtuous men who eat the leavings are liberated from all sins.

20. The conversation and such other intercourses with them, the Lord has mentioned in the *Puncharatra-Sastra* :—

"What the twice-born, who ride the chariots of the Vedas and wield the sword of knowledge, shall utter even in sport—that is considered as the highest ethics (*dharma*)."

21. "The Vedic scholars know those alone to be *dharma-Sastra* (codes of law) that are the practices of men who have taken refuge with Vasudeva."

22. Men are rendered pure by the mere sight of the *Vaishnavas,* but not so much by holy places. Sounaka says as follows:—

23. "O King! a being is not made so holy even by thousands of holy waters as by the mere look of Vaishnavas cast as if in sport.

24. Residing within a cage of the flames of fire is commendable and not the torment of association with men who are averse to the thought of *Souri* (God).

25. Great sage! I am the slave of those that touch the *Bhagavatas* (the godly) with their limbs, even sit near (them), see (them) even, and hear (them).

26. With the good alone one should live, with the good one should associate, also with the good quarrel and make friendship; but with the wicked nothing whatever shall

* *Trividha-Tyaga* is another variant of *Trividha-jnana.* In that case the meaning is 'preceded by the threefold renunciation', of *Phala-sanga-kartri* (fruits of action, attachment and the claiming of agency.)

one have to do.

27. As Yayate* having fallen among the good regained his own position from there, even so one falling among the good does not get embarassed.

CHAPTER VIII.

ON THE DETERMINATION OF KARMAS FROM AMONG THE PRESCRIBED.

1. The determination of the duties of a *Prapanna* from among those prescribed is dealt with at large :—

2. The obligatory duties prescribed in *Sruti*, *Smriti* and other Sastràs aught to be performed. For the Lord of Lakshmi says "*Sruti* and *Smriti* are my own commands."

3. A *Prapanna* shall also perform what is specially prescribed to him in the *Pancharatra-Sastras* ; that is, shall always do knitting garlands and such other works of God (*Sripati*).

4. Among those prescribed the determination of the duties of one practising *Nyasavidya* (the science of refuge-seeking), as said by Lakshmi in her own *Tantra* to the interrogating Indra, is as follows :—

5. One who has renounced expedient and detrimental actions (*upayapaya*) and has followed a meduim course and who resolving that God will protect him, has laid down all

* The allusion is to the story of the Mahabharata. When Yayate the celebrated king of the lunar race, the son of Nahusha, was reaping the fruits of his merit in the Svargaloka, blinded with pride he one day used vile language towards the sages, which destroyed his *punya* and led his fall through a curse from Indra. But by the favour of the king of gods he fell among the sages called *ashtakas* and by their grace regained his lost position.

that one can claim as one's, shall recognise as the Protector, that God of gods, the Supreme Being.

6. What course is it, mother! (*ambike*) that is midway between detrimental and expedient *karmas*? All actions rest solely on the quality of being expedient and detrimental *upayapayata*).

7. On the acceptance or the denial of prohibitory and mandatory injunctions (*sastras*), is clearly seen the expedient and detrimental naturedness of *karmas* (rites).

8. Know, O king of the Devas! the mysterious course of *karmas* to be threefold. And learn from me the same classification (as it arises) from the prohibitory and mandatory injunctions.

9. Some are the means of producing evil (detrimental and some the means of accomplishing an object (expedient), while some other *karmas* are taught for the remedying of evil (expiatory).

10. The classification of karma into three groups should thus be known by those that have the sastraic eyes. The first two groups designated the detrimental and the expedient (*apayopaya*), shall one relinquish.

11, The third group which is for the remedying of evil is of two kinds. Some are of the expiatory nature and destroy the evil that has already arisen (*prayaschittātmaka*). This portion, like the previous groups, a wise man shall not practice.

12. (Other *karmas*) which in being done do not happen towards any benefit whatever but in not being done (happen) towards evil—such *karmas* one shall surely practise.

13. This is that Vedic course of conduct which is midway between the detrimental and expedient ones. Remaining in this shall one reach *Janardana*, the Lord of the universe, (*jagannatha*).

14—16. This is what has been taught here: such groups of actions as injuriousness, theft, &c., are the detrimental *karmas* which are the means of producing evil; the *kamyakarmas* or the *karmas* performed with a view to some particular worldly object and future fruition, are those that are the means of accomplishing some object (expedient), such as, building temple and other worldly acts, as also *Sankhya** *yoga*† and other means (for securing

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* *Sankhya* : The system of philosophy attributed to the sage Kapila. This philosophy is so called because it 'enumerates, in order, twenty five *Sattvas* or verities, beginning with *prakriti* or *pradhana*, the primordial matter; and its chief object is to effect the final emancipation of the twenty fifth *tattva*, the Purusha or soul, from the bonds of worldly existence—the three miseries of life-by obtaining a correct knowledge of the twenty-four other *tattvas* and by properly discriminating the *purusha* from *prakriti* and its products. It regards the whole universe as a development of this innate principle called *prakriti*, while the *purusha* is altogether passive and simply a looker on, untainted, unaffected, pure and perfect. It agrees with the *Vedanta* in being synthetical and differs from the analytical *Nyaya* or *Vaiseshika*, but its great point of divergence from the *Vedanta* is that it maintains two principles which the *Vedanta* disapproves and that it does not admit God as the creator and controller of the universe which the *Vedanta* affirms.

† *Yaga :* The system of practical philosophy attributed to Pantanjali who appeared to have given it first a systamatised form, which is only another form of the *sankhya* philosophy though practically reckoned as a separate system and differs from it in admitting a twenty fifth principle, God. The chief aim of this philosophy is to teach the means by which the individual soul *jiva* may be completely united with the supreme spirit by isolation from matter and thus secure absolution; and abstract meditation is laid down as the chief means of securing this end. The word *yoga* from the universality of the science came to be

future fruition). Similarly the expiatory karma (*Prayaschitta*) is of two kinds; one is *chāndrāyana* and such other penances destructive of sins already committed, the other, *sandhya* (the morning, noon and evening prayers), worship and such other (obligatory *karmas*).

17—18. Of these, injury and other detrimental *karmas* (*apāya*), building temple and other *kamyakarmas* (performed for some particular object and with a view to future fruition, *Sānkhya* and other expedient *karmas* (*upaya*) and also *Chandrāyana* and other expiatory *karmas* (*prāyaschitta*)—all these, one shall not, at any time practice.

19—20. Those *karmas* (rites) which are mentioned as remedying future evil, such as *sandhya* (the morning, noon and evening prayers), *archana* (worship) *panchayagna** (the five sacrifices) and such others as are honoured by those that are desirous of freedom (*mumukshus*), and the occasional one's such as, the oblation consisting of first fruits at the end of the rainy season (*āgrāyana*), the parting of the hair (*Sīmantonnayana*) &c., and also such others as consecrating the fire (agnyadhana),—all these, aught to be done by the twice-born (*dvijas*) if they have a right to them. But those *Karmas* that are known as the forbidden (*nishiddha*), those done for some gain (*Kamya*) and those that are the means for securing some future fruition (*upaya*), these others one shall not perform.

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applied to any practical science or method for realising an ideal; thence to a portion or even a member of it. In this sense is affixed to several other words, where it indicates the method of leading to the ideal indicated on.

* *Panchayagna*: The five devotional acts or worships which every house holder, especially the twice-born, has to perform every day. They are *Bhutayagna*, *Manushya-yajna*, *Pitriyajna*, *Devayajna*, and *Brahma-yajna* which are collectively called 'the five great sacrifices.'

21. Should an occasion arise, one shall perform that *prayaschitta* (expiatory rite) which is specially prescribed to a *Prapanna* by Lakshmi in *Lakshmitantra*.

22. This (special) teaching of the *Pancharatra-Sastras* being observed only once, shall surely enable a man to cross *Samsara*. In case of his being attached to the expedient and detrimental *Karmas* (*upayapaya*) he loses in faith or fixity.

23. When there is an overflow of evil then alone shall one perform an expiatory rite (*prayaschitta*). This *prayaschitta* is that special one 'that he shall again seek refuge with God.' Even in the case of accepting the expediency of beneficial rites, the same is the remedy,

24. When an occasion for *prayaschitta* arises, whatever may be the sin that gave rise to it, one shall seek refuge with me alone, the Consort of the God of gods.

25. Therefore whatever may be the sin of a *Prapanna* brought on either by negligence or by intention—all these, this *Saranagati* (refuge-seeking) alone removes at once.

26. That fool who, even knowing the loss of position in detrimental rites (*apaya*) (willfully) performs them,—to him there shall be only the enjoyment of those *karmas* and no atonement even by this (*saranagati*).

27. From the pride that one is a Prapanna one shall not commit excess of sins. The fool, even while being conscious of performing detrimental *karmas*, falls down.

28. The wise do not at all commit (such deeds) If through ignorance or mistake, they do any, getting a lucid state of mind they burn them all with the fire of knowledge.

29—30. In this connection Bhagavan Krishna says to the attentive Arjuna :—

"As a fire well-kindled reduces the fuel to ashes so, to ashes, the fire of knowledge reduces all actions ?"

31. To the sages whose minds are purified by the trust in the knowledge of God, the knowledge of God mentioned in the *Sastras,* is the atonement for all the sins committed by them.

32. Only as much accomplishment there is to a person as the degree of faith in him. The efficacy of faith cannot be measured as 'thus much'.

33. An intelligent man shall always obey the approved customs mentioned in the Vedas. With reference to the transgression of the Vedic course of conduct what is said in the *Pancharatra-sastras* is as follows:—

34—35. "For the non-lapse of *dharmas,* for the preservation of the race, for the protection of the people, for the establishment of the moral-laws (or fixity of usages), for the pleasure of myself and Vishnu, the God of gods and the Wielder of the bow *saranga,* an intelligent man shall not transgress the Vedic usage even mentally.

36—37. "As the favourite of a king destroying a channel inaugurated by the king, even though he be indifferent towards it—a channel which is of public use, which is beautiful and which sustains the growth of many plants—shall be impaled on a pike, so a person having violated the usage established by the Vedas, even though he be dear to Me ceases to be my beloved on account of the transgression of My command.

38—39. With reference to these *karmas,* a wise man shall give up the idea of perceiving in them the means to an end. But remaining in his own caste and order of life, suitably to place and time he shall perform only those *karmas* agreeable to God that have been specially prescribed to him.

VEDANTA WORK.

NEW YORK LETTER.

The Vedanta society engaged rooms for headquarters early in October, and a hall for public lectures. The headquarters consist of a spacious parlor floor where more than one hundred persons can easily be seated. The rooms are cheerful, homelike, and more than comfortable, for all who visit them, recognize their atmosphere and influence to be that of the sanctuary. Most of the furnishing has been provided by students and a library is being formed of the best philosophical and religious books, current issues of the best magazines in similar lines, with complete files of "The Brahmavadin" and "Awakened India." The rooms are known as the office and library of the Vedanta Society, at 146 East 55th street.

On Sunday evening, October 15th, these rooms were first used, the occasion being a reception to Swami Abhedananda, who had just returned to New York from his summer work. The Swami was welcomed by many students and friends, and so the season of 1899-1900 was begun. On October 22nd the following Sunday, the Swami gave the first lecture, the subject being "Philosophy and Religion." Week-day meetings are regularly held in the headquarters; a lecture on Tuesday evenings; class instruction and meditation on Thursday evenings; on Saturday mornings the Swami reads from the Upanishads, translating stanzas into English, and making a colloquial commentary that is greatly appreciated by the class. Questions and answers follow all the lectures and classes by no means the least interesting part of the teaching, for many points are then made clear. There is a daily meditation hour, from four to five o'clock. The Swami meets any who wish personal instruction Wednesday afternoons and business men who are not free to come at that time are invited for Thursday evenings before the class.

On Tuesday November 8th Swami Vivekananda came to New York city from the mountains, and was urged to take charge of the meeting of that evening, Swami Abhedananda introducing the Swami in words of love and reverence as the founder of the present Vedanta work in New York, and the pioneer and prophet of Vedanta Philosophy in America. Swami Vivekananda presided and gave the evening to questions and answers. On the 10th November a reception was tendered to the Swami, many old-time friends and students, as also others who had long desired to see the Swami, were happy for the privilege of greeting him. On the 22nd of November Swami Vivekananda left New York for Chicago, a thousand mile journey and a week later went to California, two thousand miles further, so that he is now on the Pacific coast, with only the great ocean between him and his native land. There in a balmy atmosphere, amidst luxurious semitropical vegetation, hospitably cared for by loving friends the Swami will doubtless fully regain health and strength. There has been a large sale of the Swami's printed lectures in California during the past five years, and the blessed privilege of seeing and hearing the teacher has now come to students there. Vedanta is thus carried across this continent, and the truth as taught in this philosophy will be known in many regions where it has been unheard of until now. Swami Turiyananda has been in Montclair, New Jersey, near New York, since late in October. He has begun work there, holding a class on Tuesday afternoon in the home of his host and is beloved and revered by students there, as here. A new feature of the work in New York is in charge of Swami Turiyananda, this being a children's class which meets on Saturday afternoons. Moral instruction is given through stories from the Hitopadesa and other Indian books in a most interesting and helpful way. At

the opening class, in the first public instruction in America by Swami Turiyananda, a beautiful story was told by Swami about Jesus, from the Apocrypha, new to all present in this christian land. So, in the fulness of time, wise men are again coming from the East, bringing strong and helpful truths to the waiting West. Swami Turiyananda sits in meditation with an increasing number of students after the Children's class.

Besides the opening Sunday lecture already mentioned Swami Abhedananda has lectured on Cosmic Evolution and its Purpose. The Relation of Soul to God; God our Eternal Mother; Philsophy of Good and Evil; The Way to the Blessed Life; Does the soul exist after Death. Other subjects for the remaining Sunday afternoons of this year are, Heredity and Reincarnation, the attainment of God-consciousness, worship of Krishna and Christ. These lectures are given in Tuxedo Hall, in a desirable location, and are very largely attended, the audiences having grown steadily until now the hall is crowded, about three hundred and fifty being present last Sunday. Several of the lectures are already published in pamphlet form, and others are in the printers' hands. The interest in Vedanta is growing, and is shown in many ways:—in loving reverent regard for the Swamis, in attendance at the teachings, in financial support, in sales of Vedanta literature, in applications to the Swamis to give lectures in many places and to write articles for periodicals, &c. In "the Arena" for December is an article by Swami Abhedananda on "Women in Hindu society." Swami Turiyananda has gone to Cambridge, where he is the guest of Mrs. Ole Bull, and next Sunday will give an address before the Cambridge conference on Sankaracharya.

AN AMERICAN
BRAHMACHARINI.

To

THE EDITOR OF THE BRAHMAVADIN,

MADRAS.

Dear Sir.

Better late than never. I was thinking of sending you a brief account of the opening of "Swami Vivekananda's Society" at Pudur attached to Vaniyambadi by Swami Ramakrishnananda on the 20th of January last for publication in your Valuable journal but owing to some unavoidable circumstances I was prevented from doing so a little earlier than this. I now request that you will be good enough to publish this in the Brahmavadin.

As requested by the President of the Society, Mr. Venkatasawmy Naidu, the Swami Ramakrishnananda was pleased to come to Vaniyambadi by the midday train on the 20th January, from Madras, and a large gathering of respectable Hindu residents of the place awaited his arrival at the Railway Station. As soon as he got down they garlanded and took him in procession, with music, to Pudur which is about a mile from the Station. He was driven in a dog cart, while the gentlemen present all walked the whole distance. A separate place was selected for the Swami's lodging and the road was decorated with flags and festoons. After opening the Society the Swami deliverd an impressive lecture on "Hinduism" in the evening in which, he said that the religions of the world have been mostly founded by particular individuals such as Mahammed, Christ, Buddha, Zoroaster and others and hence they have been named after their founders, as Mahamedanism, Christianity, Buddhism and Zoroastrianism and so forth, but Hinduism has been founded by no such person and therefore it bears no such particular name. It is from without beginning and hence comes out of God Himself who is from without beginning. That is the reason why it is called "Sanatara Dharma" or a Religion intended for all people at all times. The Swami then discussed the difference between Hinduism and other religions by saying that

the latter point out only one path, for one particular set of people, whereas the former gives wide scope to persons of all sorts of tendencies and dispositions to embrace it and find salvation thereby according to their own different natures thoughtful, active, or dull. To illurtrate this he said that a diet which can be given to an adult cannot be given to a baby as the latter will not be able to digest the same and may die of indigestion; further in Hinduism, animal sacrifice is allowed in one place and disallowed in another and this gives room to criticism, but it is on account of this contradiction the religion becomes a universal one and suits the physical, and mental requirements of all. The Swami after fully explaining the nature of the three Gunas or tendencies showed how a thing that suits a person of one Guna does not suit the person of a different Guna. Then he pointed out that Satchithananda is without any Guna and therefore to realize it within one's own self it is necessary to renounce all worldly attachments caused by the different Gunas or tendencies. As regards renouncing the world a beautiful parable which he had heard from his Guru, was given by him and that is that of a maid-servant who speaks of the child of her master, she looks after, and the house and other things, belonging to him, as her own, while in reality she fully knows that they do not belong to her but to her master. Similarly if a family man regards everything belonging to him, to be really belonging to God, he has truly renounced the world. The Swami discussing at length about *bhakti* &c., concluded the lecture by saying that to attain the goal one should take the help of a competent Guru.

The middle-sized, and decent looking society building was regularly packed up as it were by persons of all castes and creeds to hear the Swami's lecture; and after it was over the Swami was garlanded and cheered most enthusiastically and when he expressed a desire to start to Madras by that night's Mail Train, the audience requested him to remain and give another lecture on the following morning and the Swami was pleased to give consent accordingly.

So at 8 A. M. on the next day another lecture about the "Unity of religions" was given and this day too there was a good gathering of men of all religions. The Swami explained fully how Mahammedanism, Buddhism and Christianity agree with one another in most important points and arive at the same truth, like Hinduism, as pointed out in the previous day's lecture—Mahammed realized God after closing his eyes and forgetting the outer world, Buddha realised Nirvana by renouncing all worldly pleasures, sitting under the solitary shade of a tree, determining not to stir from the place until he attained his goal, and Christ has also said that "the Kingdom of God is within thyself" and therefore all these religions teach that God is within the man himself and so does Hinduism. The Swami here stated that usually ordinary persons say that heaven is above, in the skies, and hell below, but actually the ideas of 'above' and 'below,' have no independent existence apart from our organism. Hence Heaven and Hell can never exist outside the body. Human mind moves in six planes within the body and the higher it rises in these planes it is said to be rising towards Heaven and the lower it goes down in search of carnal pleasures &c., it is said to be going to Hell. Hence both heaven and Hell are within ourselves. Here the Swami pointed out that the propensities of an ordinary man is in no way superior to those of a beast, in as much as both are in search after carnal pleasures. As such men are merely sensual they can be said to be living in Hell. To elevate himself a man must have higher ideals, and by and bye renounce carnality to find out the glory of his self. This "self" though painted differently in different religions yet everywhere it is one and the same. The parable that chameleon "which appeared in different colors to different persons when seen at different times, and that of an elephant seen by a number of blindmen were brought in and explained. Though each of those persons did not agree with the others in his opinion, yet when a mediator appeared they were all reconciled when he explained to them. Accordingly all beginners need the help of a Guru who will be able to clear their doubts and show the real self, to them.

The lecture was briefly explained in Tamil to those who did not know English as was done in the previous day too and the Swami was thanked for the delivery of the lectures and for the trouble taken. After the breakfast was over he was driven to the Railway Station in procession with music, followed by a large crowd of people. While in the waiting room a number of persons inculuding, Pandarams, Virags and Sannyasis as well as all the respectable Hindu gentleman one after another prostrated to the Swami and obtained blessings. A regular enthusiasm prevailed during the Swami's stay at this place and when the train arrived and Swami got into the carriage all the respectable gentry remained till the train started when they took leave of him and wished God speed.

A Sanskrit Pandit appeared when the lectures were delivered who had composed very able verses on the Swami, which he explained to the audience.

I beg to remain,
Dear Sir,
Yours Most Obediently
"One Present"

BHAGALPORE DISTRICT.

To
The Editor,
"Brahmavadin"

Dear Sir

Under the ideal as conceived by the term, "Vedanta Work," is to be included not only the work of preaching

the sublime truths of the Vedanta to the religious aspirant, but any work, begun and done with the true spirit of "work unattached" of the Gita, whether in the shape of physical, intellectual or spiritual help, has a just claim to have its place in the denotation of the term. The *Sannyasins* of the Ramkrishna Mission always try to have such an ideal before them and have more than once brought down the theory of the ideal into practice, by doing what little they could, in their own way, by offering physical relief to the distressed population of some of the plague and famine stricken areas. Swami Akhandananda, well known as the founder of the Bhabda orphanage, has lately given proof of his loving heart in connection with the relief works in Ghoga, a place in the Bhagulpore District, Behar.

India, once the land of wealth and prosperity, has now become the poorest part of the world and of her different provinces, where the poor people vie with one another, to expose the wounds of their poverty to the careless gaze of the well-fed, the condition of Behar is worst beyond all description. Perhaps to lay bare the vain mockery of boasted sympathy of man to man, that never cared to say even a sweet word to these people there neglected in indigence and ignorance, Death, in her bitter sarcasm, was kinder to take them away from their miseries and place them in her more loving embrace, by overflowing some parts of the district in a terrible flood, September last. Whole villages were clean swept away by the flood, whole families perished, cattle were drowned by thousands and most people become simply homeless, foodless and without clothing.

The Swami went to the scene of disaster about the middle of October and obtaining permission from the District Magistrate, J. G. Cumming Esq., who was already in the field, to work in the distressd area, exhorted the

people of the place to join in the cause of humanity and succeeded in enlisting the sympathy of some of the nobility and gentry. With what he could collect on the spot and other sums received from his other friends,—of which an account is given below,—he at once set about his work. He visited forty-five villages and distributed rice and small sums to those who had scarcely been getting any meals. Besides, cholera brought on propably by the free use of damaged grain as food, broke out in several places, and specially at Pakiserai, where he had to nurse some helpless patients. Meanwhile noticing that several destitute people had barely anything on their person to cover their nakedness, most of whom were women, suffering in the sharp inclemency of the weather, he explained to Mr. Cumming the necessity of having pieces of cloth destributed to those who badly wanted them. At the suggestion of the collector, he went about from village to village, distributing tickets to those who needed clothing and 527 such tickets were distributed in four days. The distribution of cloths took place at Ahoga on Sunday, the 17th December, when the moon was in eclipse. 540 pieces of cloth were distributed in all, of which 408 alone to helpless widows. He also distributed *chura* and *gur*, the same day, to about 800 people. In this oonnection, the Swami heartily thanks the good Professors and students of the Bhagulpore College and othe gentlemen, who kindiy assisted him at the distribution and expresses his earnest wish that there were more in this country like them.

Mr. Cumming, in a letter to the Swami, thanked him and the members of the Ramkrishna Mission, for his work in the flood-swept areas of his district,—and was so satisfied with the work of the Swami, that he gladly contributed Rs 50,—by way of donation, to the Swami's Orphanage Funds. The Swami takes this opportunity of thanking

Mr. Cumming for this act of benevolence.

The Orphanage
Bhabda P.O.
Moorshidabad.

With Love, &c.
yours
Sachchidananda.

ACCOUNT.

Reciepts :-

(1) J. G. Cumming Esq, on behalf of the relief committee, Rs 235, (2) Maharaja of Kasimbazar 100, (3) An European Lady 40, (4) The Belur Math, Howrah 25, (5) Nibaran chandra Mukerji, Bhagulpore, 20, (6) Pranmohan Thakur, Bhagulpore, 20, (7) Students Teznarian Jubilee College, Bhagulpore, 15, (8) A friend, 10, (9) Nilkamal Mukerje, Calcutta, 10, (10) Bhagulpore collectorate 5/14, (11) A poor man, Chinsurah, 5. (12) Harendralal Cai, Bhagulpore 5, (13) Suresh chandra Rai, Bhagulpore, 5, (14) Devendranath Bose, Kasimbazar Raj, 5, (15) Dr. Nagendranath Mazumdar, Bhagulpore, 5, (16) Ghoga people 3/4/6, (17) Sarat chandra Mazumdar, 2, (18) Bata Krishna Mittra, Bhagulpore, 1.

Total————Rs 512—2—6.

Disbursements :-

(1) Clothing Rs 388—12—6, (2) *chura* and *gur*, 56—12—3, (3) Grains, medicines, diet, &c., 16–9–9, (4) money payment to the poor people 7–8–6, (5) Paid to the Secy, Flood Relief committee, Bhagulpore, 5–14, (6) conveyance for the Swami and destitutes, 15–15–9, (7) conveyance for Swami Sadananda from Belur Math to the affected tracts and back, 15, (8) Postage 4–12–6, (9) contingencies, 9–13–3.

Total————Rs 512—2—6.

BOOK REVIEW.

Ideal Suggestion through Mental Photography by Henry Wood (Publishers—Lee and Shepard Boston).

The book illustrates the line of its motto—"Our life is what our thoughts make it" (Marcus Aureleus) and is a valuable contribution to the American Science of spirit Healing or Christian Science. This is a very ancient science, and we may almost say that it has been rediscovered by the Americans. As a *science* it is as old as Aryan civilisation, but in its rudiments it is coeval with man. The Indians classify Healing under three heads—*Mani* (charms and armlets), *mantra* (incantation, prayer) and *aushadha* (medicine-Herbal and Mineral). Charms and armlets were mostly used in the savage state of man; next as man began to look beyond matter to spirit, prayers and incantations came in naturally; and these in time gave place to medicine, as they gave room to much deception and superstition. Later still medicine being found as inefficient as the previous means of cure, was given up for the highest Vedantic ideals; and medicine passed into the hands of the lowest classes--such as barbers. And the reason for the degradation of medicine was the growth of the belief in the doctrine of Karma. Moderns through experience are beginning to lose faith in medicine and taking to spirit healing which the author of the book under review hopes will finally overthrow medicine. The Vedantin of course cannot accept this dogma; he is propared to see all these forms, as well as any which the future may disclose, exist side by side, satisfying the needs and cravings adapted to the capacities of various classes of human beings. The only fault we have to find with the book on hand is the lowering of the highest Vedantic truths, by applying them to the exclusive satisfaction of material needs. The Hindu looks *beyond* matter and this world. The Westerns try to make the other world "a means for enjoying this world." It is superfluous to praise the get up of American books.

ACKNOWLEDGMENT.

We beg to acknowledge with thanks the receipt of the following books:—Force Massing Methods by Ernest Loomis, Bhagavadgita with Sankara Bhashya translated into English (I part) by S. C. Mukhopadhaya Esq. M. A., Hinduism Ancient and Modern by Lalla Baij Nath Esq. B, A, monthly numbers of the Upanishads with Tamil commentaries of the three Schools by Siva Row Esq. B. A.

THE

BRAHMAVÂDIN.

"एकं सत् विप्राबहुधावदन्ति."

"That which exists is one: sages call variously."

—*Rigveda*, I. 164. 46.

Vol. V.] MARCH, 1900. [No. 5.

SAYINGS OF SRI RAMAKRISHNA PARAMAHAMSA.

1. The Vedas and the Puranas must be read and heard, but *one must* act according to the precepts of the Tantras. The name of Lord Hari must be uttered by the mouth and heard with the ear as well, for, as in some diseases, it is necessary not only to take medicine internally but to use it externally also.

2. On being questioned, are you conscious of the gross world in your state of *samadhi*; the Bhagavan replied, there are hills and mountains, dales and valleys under the sea but they are not visible from the surface, so in the state of *samadhi* one sees the broad expanse of the *Satchidananda*, and all one's human consciousness lies latent in Him.

3. If the scum on a tank is removed a little it comes back again but if it is walled up with bamboo frames it can never come back again : So if Maya is once forced back, back she comes again ; not so when the heart is walled with *Bhakti* and *Gnana*. Then God is kept always manifest.

4. The devil never enters the house wherein are always sung the praises of Hari.

5. A frog lived in a well. It had lived there for a long time. It was born there and brought up there and yet was a little small frog. One day another frog that lived in the sea came and fell into the well. The frog of the well asked whence are you from ? The frog of the sea replied—I am from the sea.

The sea ; how big is that ? The frog of the sea said—It is very big.

The frog of the well stretching its legs said—Is your sea so big ?

The frog of the sea said—It is much bigger.

The frog of the well then took a leap from one side of the well to the other and said—Is it as big as my well ? 'My friend'—said the frog of the sea—how do you compare the sea with your well ? The frog of the well said 'nothing can be bigger than my well, there can be nothing bigger than this ; this fellow is a liar, so turn him out.'

Such is the case with a narrow-minded fellow. Sitting in his own little well he thinks that the whole world is his well.

6. Faith cures diseases. The faith healers of India order their patients to say with full conviction "There is no illness" " There is no illness." The patient repeats it and thus mentally denying the existence of illness the illness goes off. So the man who always says there is no God, to him God is a non-existent being.

PRAPANNAPĀRIJATA.

(*Continued from page 302.*)

CHAPTER IX.

ON THE KARMAS THAT OUGHT TO BE RENOUNCED.

1. Of the worldly and Vedic *karmas* those that ought to be renounced by the *Prapannas* are here described. One shall always shun what is incongruent with one's own status, place and time.

2. What is particularly mentioned by Manu and others as contrary to caste and order of life and what is said in the *Pancharatra-sastra* as inconsistent with one's own duty, shall one not perform.

3—4. The reverential going from left to right, keeping the object of circumambulation to the right, round a place where the four roads meet, a tree, an auspicious object and such other acts which are destructive of sins to men, all those acts that are sanctioned by the general *sastras* but are contrary to the special ones, and the *karmas* yielding the enjoyments of both the worlds *i. e.* performed for some particular worldly object and future fruition (*kamya*), all these the prince of men devoted to one object only (*paramekanti*) shall not do, as also wearing marks and other tokens which are prescribed in the general *sastras* but are contrary (to the practices of a Vaishnava).

5. Singing, dancing &c, which are enjoined by the special *Agama-sastra*—all these shall a Vaishnava do. Yama and Sounaka have thus declared :—

6. "O the purest of men! except the singing of God, no other song of words should be sung by a Brahmin. Therefore (if other songs are sung) sin has been committed by you."

7. Singing of Vishnu, composing songs on Him and dancing, O Brahmin! ought to be specially done by those born of the Brahmin caste, like the obligatory *karmas* (*Nitya Karma*).

8. The birds of great sins which inhabit the bodies of men who dance in the presence of God are scared away by the clapping of hands &c.

9. A Vaishnava shall not give up the mark of the disc of Vishnu and such other tokens which are mentioned in the special *sastras,* on account of the superiority of a special rule.

10—11. Owing to sparseness of followers in the world, owing to the quality of being an easy means, from the weightiness of the result and also from construing otherwise the authorities (for prapatti) with the help of specious reasoning, some disregard the expediency of *Prapatti* for the accomplishment of freedom.

12. They who are wicked and foolish, are deemed the vilest of men. Robbed of their knowledge by *Maya* (illusion) they have betaken themselves to demoniac nature.

13. Those sinners at the time of birth whom—Vishnu *satva* shall not glance at, but Brahma or Rudra shall look at as being covered with passion or darkness, with such one shall not speak. For, with the unrighteous, one shall not have any intercourse whatever.

14. Manu has said the *Sastras* of the vain questioners of cause to be vulgar, and forbids intercourse with them even by mere speech.

15. Those *smritis* which are contrary to the Vedas, and those low cults which are sophistical, all these are useless after death; therefore, indeed, they are considered as resting in darkness (low ideas).

16. One shall not honor even by speech heretics who practise impious acts, who are impostors in 'cat-like obser-

vance,'* and who are religious hypocrites behaving like the crane.†

17. A Prapanna shall not practise any such (*karmas*) acts whatsoever by which hindrance arises to *Prapatti.*

18—21. Honoring deities other than God except in the established usages of daily work, following other means than *Prapatti,* and malice towards holy men, too much indulgence in sensual objects, reviling and otherwise acting in any such way towards Lakshmi, the Lord of Lakshmi and their attendants, and remorseless conduct as long as the body exists, egregious sins devoid of *prayaschitta*-all such acts also a *Prapanna* shall not do.

22. In case there is any connection with these to the good, and if repentence sets in, they shall, then, perform *prayaschitta* both privately and publicly.

23. To a repentent *Prapanna* there is authorisation to *prayaschitta* only in private. Thus has Lakshmi said to the

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* *Baidalavrata.* "Catlike observance," concealing one's malice or evil designs under the garb of piety or virtue. The allusion is to a characteristic story of a cat which after infusing confidence into the rats by a show of assumed piety, tries to destroy them by carefully preying on the stray ones. Manu gives the following definition of a *Baidalavratika.* "One who vaunts his piety by carrying the flag of righteousness, who is always malicious and who is a religious hypocrite, deceiver of the world, fierce as a beast and a traducer of all, is known as a *Baidalavratika.*"

† *Bakavritti.* "Cranelike conduct,' religious hypocrisy. The reference is to the act of a crane which under the pretence of sleep watches the fish passing through an acqueduct till a big one passes when it suddenly pounces upon it. Manu defines a *Bakavratika* thus :—"He is a *dvija* (twice-born) acting like the crane who (like a *yogi*) has a downward look, who is false and cruel, who is always bent on securing his own interest who is a rogue and who is falsely modest.

questioning Indra.

24. In the ways of yore secrecy has been pointed out to a *Prapanna.* Implying the same idea the words of Parasara are as follow.

25. "To a person in whom repentence sets in when a sin is committed, the remembering of God alone is mentioned as the highest atonement (prayaschitta)."

26. "O Maitreya! Swayambhu and other sages have spoken of *prayaschitta* to be of the same degree as the sin (proportionate to), a severe one for a great sin and a light one for a slight sin."

27. "All *prayaschittas* are of the nature of austerity (*tapas*) and rite (*karma*). Of all of them the constant remembering of Krishna (God) is the highest."

28. That those rites which are done in a sacrifice either from negligence or from deviation from the right course become perfect by the remembering alone of God, is the teaching of the *Srutis.*

29. To him who is devoted to the meditation on God, expiatory rites (*Kriyas*) end with the setting in of that meditation; but to a foolish unbeliever those of ten year's duration are enjoined.

30. As the expiatory rites which ought to be done (*kartavya*) are prescribed to be of twelve years duration only to an atheist, by thus distinguishing the subject, there can be no confusion of the 'severe one' and the 'light one.'

31. "The purification that arises to a soul (*Kshetrajna*) from the knowledge of Isvara (the Lord) is considered the highest." By Yajnavalkya who thus has said, is also described the purification of the soul that arises from a knowledge of the relation of the appropriated and the appropriator (*seshaseshi*) that exists between the Soul and God (*Atman* and *Iswara*).

32. Even though a person be much addicted to sin,

meditating on God for a moment he becomes anew an ascetic (*tapasvin*) and the purifier of the pure who sanctify by their presence those persons that sit with them in the same row to dine (*panktipavana*).

33. Whether he be holy or unholy or even has fallen into all sorts of undesirable states of life, that person who shall think of God, becomes pure both internally and externally.

34. To such men, meditators on God, mentioned by Sounaka and others who feel repentence when a sin is committed, their expiatory rites end with the setting in of that meditation (*i. e.*, on God).

35. A *Vaishnava*, only giving up association with those that are devoted to other deities than God and also with those that are devoted to other means than *Prapatti*, shall live with the *prapannas*.

36. A virtuous man (*sadhu*) shall not resort to a fool, nor a *guru* shall teach a fool. For, he who betakes himself to an ignorant person enters the darkness; and the knowledge that is given to a fool is seed sown in a barren, saline soil.

37. The *guru* and the disciple shall not at anytime bear malice towards each other. Of these he who is maliciously inclined falls from the path of freedom.

38—39. No person shall have recourse to God (*Hari*) with a *mantra* uninstructed by a *guru*. From cupidity a disciple shall not reproach a righteous *guru*. An intelligent man shall not appropriate anything without offering it to his *guru*. A good Vaishnava shall relinquish all those that hate his *guru*.

40—41. In a temple of Vishnu a *Prapanna* shall not commit spitting, and such other defilement; shall not wash his feet; nor walk between God and the altar; nor enter God's temple by any passage which is not intended as a regular

door way.

42—43. A Vaishnava shall never enter clothed in a blanket of blackwool; nor in a temple of Vishnu perform any other work but the lighting of lamps &c, the knitting of garlands and such other services of God.

44. He shall not salute any other deity, nor contemplate any other deity; he shall not go up into any other temple nor enter any other sanctuary.

45. In the Varahapurana thirtytwo offences against God are especially considered. A Vaishnava shall abstain from them.

46. A Vaishnava shall not get, on his own behalf perfumes, flowers, also clothes, jewels, animals, houses and other objects of enjoyment.

47. The idea of subserviency should not be entertained in one's own sons &c, who are the manifestations of the glory of God (Vishnu). For a wise man shall always shun the feeling of *meum* (*mamata*).

48. An *Ekanti* (one who is devoted to one object) should not be designated with the appellations of Village, family &c, but he should be called by the names of Vishnu. For, his all is that Vishnu.

49. As of a river which has entered into the ocean all names are but the names of that ocean, so of an *Ekanti* who has completely surrendered himself to Vishnu.

50. He shall not also do crossing the shadows of the holy sages and such other acts. He shall always remain with spiritual men and shall avoid dispute with them.

51. The Vishvaksena Samhita of Pancharatra Agama thus enjoins a *Prapanna*. He shall not evince taste for an unvaishnavic look or love to an unrighteous *sastra*.

52—53. He shall not take a false oath, nor consult (astrologers &c.) for good and evil. With base *mantras* he shall not effect extraction of poison, exorcism of devils and other evil spirits and the cure of all diseases.

54. He shall not wear matted tresses, also he shall not wear ashes. He shall give up for life all heterodox marks.

55. My idea is that wherever the Vaishnavic course of conduct approved of by wise men is in vogue, in any such place shall he always live and not elsewhere.

56. Any how for the sake of livelihood one shall not follow the ways of the world. Occupying that profession which is to the approval of the good and is consistent with place and time, he shall not, out of temptation, resort to vulgar means.

57—58. Bhagavan Vyasa has, in this connection, pointed out what ought to be rejected by the virtuous:—

"There is no *moksha* to him who takes delight in the science of words (*sabda sastra*) and also to him who is fond of fine habitation; not to him who is exclusively devoted to food and clothing; nay to him who is bent on captivating the minds of people. But to him who is of a retiring disposition, of firm practice, who has withdrawn from the pleasures of the senses, whose mind is devoted to the knowledge of the Supreme Spirit, and who is always harmless, *moksha* is certain."

59. He shall not welcome death, he shall not welcome life. As the hireling his wage, so shall he abide his time.

60. Mostly those people who have not accomplished the object of their lives shrink from death; but those who have accomplished their objects await death like a welcome guest.

61. A person shall never pray to Vishnu (God) for any other reward than love (Bhakti) and knowledge (*gnana*) at his feet; for, by so praying he is sure to go to ruin.

62. If an offence is given to a sage either from negligence or from intention, repentant one shall seek him alone for forgivness, otherwise there will be no palliation.

63. Even in the case of an offence againist God this expiation is unsurpassed. A wise man shall avoid all carnality.

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64. Therefore shall a wise man completely renounce the objects of the senses like poison. An ignorant is called a vulgar man of the world but a wise man, a Vaishnava.

65. A wise man shall not do anything with any unwise man. This has been said by the Lord in the *Pancharatra Sastra*, also by Manu and others.

66—67. Therefore a pious Vaishnava shall shun contact with a vulgar man of the world. Intermingling is said to be of eight kinds which ought not to be held with unblushing sensualists;—occupying one bed, one seat, sitting in one row with other people, using one pot, intermixing cooked food, conducting sacrificial rites, teaching the Vedas, intermarriage and interdining.

68. Sins enter into men by conversation, touch and the manner of sleeping, by sitting and lying down together, by the functions of a priest and of an instructor, and by intermarriage.

69. Through conducting sacrifices, through reaching the Veda and learning them, through lying down, sitting and sleeping together, having associated with a fallen man for a year one falls.

70. The delineation of this commingling (*sankara*) by Brihaspati and, Manu is diverse. But the power of conducting sacrifices and such other intercourses to cause degradation is immediate.

71. To the high souled Vaishnavas who are devoted to the knowledge of self-surrender (*Nyasavidya*) the praise of the low sensualists is declared to be a censure and their censure, praise.

72—73. O worldlings! henceforth you are yourselves and we are ourselves. You are devoted to worldly prosperity and sensual enjoyments and we are devoted to Narayana (God). There can be no intercourse whatever between you and us. You are servants of senses but we are servants of (God) Vishnu.

(*To be Continued.*)

WOMEN IN HINDU SOCIETY.

By

Swāmi Abhedananda.

In approaching this subject, let us first realise that the women of India form part of a community of 300,000,000 people, in a country two-thirds the size of the United States. Here in America you have all grades of society and all conditions of living; in India the same is true on a larger scale. To report the convict camps of Georgia or the Mormon community of Utah as representing the national life here would be narrow and unjust. Still more so is it to base the moral or social state of all India upon the observations of foreigners in a few provinces.

You have heard a great deal of the condition of women in India; you have read many stories regarding these women, some of which are utterly false, some partially true, and others greatly exaggerated. You have learned from various sources that Hindu mothers throw their babies into the Ganges, where they are eaten by crocodiles. I did not know of this until I came to this country. I used to bathe in the Ganges almost every day, but never saw such a thing in my life. I have travelled in India from near the mouth of the Ganges to near its source, but never heard of such an act, nor did I meet a single women who threw a living baby into the river. Those who tell these stories ought to know that crocodiles cannot live in the strong current of a river like the Ganges; they live only in water where the current is slow. Perhaps the stories arose from the fact that, in certain places, poor Hindus place dead bodies on the riverside, because they cannot afford

the expense of cremating them ; and there the bodies may be attacked by dogs, jackals, vultures, etc., or swept into the river.

You are also familiar with the story of the Juggernaut. I was once at the festival where it is used. It is a huge car made of solid wood, nearly four stories high, and is drawn by hundreds of men and women who become excited with religious enthusiasm. There may be accidents on these occassions, when some of the multitude are run over and killed by the car. From this it is easy to see how the story may have arisen that the Hindus throw themselves under the car of Juggernaut in order to obtain salvation.

We often hear of the severity of Hindu law-givers in prescribing the status of women. It is true that there are some passages of Manu and other legislators of ancient India that prescribe the status of women in the same spirit as was expressed by the laws of Moses amongst the ancient Hebrews, or by the mythology of Adam's fall, or by St. Paul, the disciple of Jesus. As the Christian world has held for nearly two thousand years that a woman must "obey" a man and consider him her superior, so in India that idea has been dominant. There are to be found such writings as: "Ordinarily, women are not fit for independence, for they are physically weaker than men and must be protected by friends and relatives ;" but there are other passages that describe the extraordinary strength and valor that women have displayed in their lives. Manu says: "A woman in her childhood must be protected and taken care of by her parents, in her youth by her husband, and in old age by her sons and relatives." In the same book you will read a protest against that statement. He says: "Such women are truly secure who are always protected by their good inclinations and virtue. No walls

nor men can protect a woman who is not virtuous. Virtue, chastity, and purity are the only armor that will protect a woman so long as she lives." The wife of Buddha said, "Good women need no veiling more than the sun and moon."

The exclusion of women from the society of men, which we find in some parts of India, is not due to their religion but to other causes. It came into practice merely for self-defence against Mohammedan brutality. The Purda system, *i. e.*, the custom of not allowing women to appear in public, is not of Hindu origin, but was introduced into India by the Mohammedans. There are many parts of India where the Purda system does not exist at all—where men mix freely with women, travel together, and appear in public with the women unveiled. Sir Monier Williams writes: "Moreover, it must be noted that the seclusion and ignorance of women, which were once mainly due to the fear of the Mohammedan conquerors, do not exist to the same degree in provinces unaffected by those conquerors." The women of the upper classes have as much influence in family affairs as have those in Europe. "Indian wives often possess greater influence than the wives of Europeans," says Williams, "and one old grandmother will sometimes rule a whole household with a rod of iron."

The Hindu law allows legal powers to women. If you read "Sakuntala," one of the best dramas ever written in India (dramas always describe the social condition of the people most accurately), you will find that *Sakuntala* was allowed to plead her own cause at the court of the king Dushyanta, and that she boldly rebuked him after pointing out his faults. The Hindu law allows such privileges to women. Manu says that a wife must take part in all social, civil, and religious duties of a husband. Here

is the definition of a wife given in 'Mahabharata," the great epic:

> "A wife is half the man, his truest friend;
> A loving wife is a perpetual spring
> Of virtue, pleasure, wealth; a faithful wife
> Is his best aid in seeking heavenly bliss;
> A sweetly-speaking wife is a companion
> In solitude, a father in advice,
> A mother in all seasons of distress,
> A rest in passing through life's wilderness."

A wife does not adopt her husband's name in India, as European wives do. She does not merge her individuality in that of her husband, but retains it. Hindu law allows women a larger share in the management of property than the statutes of most Christian nations. In family affairs (secular and religious), in business transactions, and in trade, a husband can do nothing without permission of the privy council of the female members of the family. Unmarried daughters inherit, equally with the sons, their mother's estate. The special property that a woman gets as a dowry at her marriage cannot be used by the husband. A wife cannot be held responsible for the debts of her husband or her sons. She must be supported by her husband so long as he lives, even if he goes abroad.

In ancient times, when the country was governed by Hindu kings, the Swayamvara system of marriage was very common. It is the system of free choice by the maiden of a husband. When the Hindus lost their freedom they would have been unable to prevent the intermixture of races had such liberty been continued, so they abandoned that system of marriage and adopted that of betrothing their sons and daughters in their youth. The betrothal system, however, is not practised in all parts of India. Where it prevails it is the outcome of a long period of

social and political discord. The Hindu religion has *never* sanctioned Hindu girls' assuming the responsibilities of marriage before attaining womanhood. The law of heredity is strictly observed by parents in choosing the husbands and wives of their children—according to their parentage, birth, social position, caste, and personal qualifications. Burnouf says, "Marriage in India was never a state of servitude for women." In Manu we find eight kinds of marriage described and discussed. Among them the contract by courtship is considered not to be the highest and best, because it generally proceeds from the idea of selfish desire and the gratification of the lower nature. Marriage must be based, not on sense pleasures, but on the higher ideal of spiritual union: it must be a sacred bond. The wife is called in Sanskrit *Sahadharmini* *i. e.*, a partner in spiritual life. This word shows that marriage is a holy bond. God cannot be worshiped and prayers will not be heard if the wife does not join the husband. For this reason we have no divorce in India. Marriage, when based upon spiritual union, needs no divorce law, but always leads to a happy home life. The first duty of a husband, according to Manu, is to adore his wife; to give her everything she needs or desires—as clothes, ornaments, jewels, etc.—and to make her happy. "When women are honored the *devas* are pleased; but all virtue and all goodness leave the family where women are dishonored." Monier Williams says: "They (wives) are generally loved, and cruel treatment by brutal husbands is unknown." A woman's body must not be struck, even with a flower, because it is sacred. For this reason Hindu law does not allow capital punishment for women.

Another mistaken idea is that Hindu women are never allowed to read or write. Of course, in many cases reading and writing are very limited in extent. They can read

in their own vernacular the translations of the epics, and so forth, and they can write letters. There are hymns in the Rig-Veda composed by women *rishis*, or seers of Truth. Malabar boasts of seven ancient sages, and four of them were women. The moral sentences uttered by one of them (Avvaiyar) are taught in the schools as the golden rules of life. The writings of Lilavati, a great female mathematician, are still read in native schools. The higher-class Hindu women always learn to read and write in their own vernacular; but they do not generally pass public examinations.

People in the West are generally mistaken when they say that Christianity has elevated the position of women. To social and physical science and to intellectual culture it is due that the eyes of men have been opened, and they have become more humane and just toward women. The more a nation has shaken off the thraldom of the Church, viewed in the light of theological creedalism, the freer and better have become the women of that nation. Compare the American woman with the Spanish.

To-day fault is found with the Hindus because they do not allow women to read certain portions of the Vedas; yet the Christian councils and popes, echoing the great apostle to the Gentiles, have prevented women not only from becoming priests but also from speaking in religious assemblies or administering baptism. Why is it that to-day only a few women are ministers, and that there is still a prejudice on the part of many against investing them with these rights? On similar points Hindu women are much freer. All wisdom, according to the Hindus, has come from Saraswati, a woman whom every Hindu must revere. The idea of the Motherhood of God is founded in India alone; although in America Theodore Parker expressed the same idea, viewing the Personal side of the

Deity as Maternal. Ecclesiastical and canon laws have been the source of woman's disabilities. It was Roman law and Roman jurisprudence that gave woman a place far more elevated than that given to her by Christianity. The Christian learned to honor woman from the pagan. The Teutonic tribes, who were barbarians in the eyes of the Christians, held that a queen was as good as a king, and recognized a perfect equality of sex in all domestic and social relations.

Self-burning of widows was a great social evil in India. It was not sanctioned by the Hindu religion, but was due to other causes. It is often said that the "Christian government" has suppressed it; but the fact is, when the Mohammedans conquered India they treated the widows of the soldiers so brutally that the women preferred death to such inhuman treatment. As the Hindus do not bury, but cremate, their dead, when the funeral pyre was lighted it often happened that the poor and unprotected widow threw herself in despair into the fire—committed suicide, in the hope that she would join her husband after death. Some of the priests supported this by perverting the meaning of some spiritual passages. The educated classes strongly protested against the priests who supported this custom (which prevailed only in certain parts of India), and efforts were made to suppress the evil by force; but, as they could not do it without official help, they appealed to the ruling government, raised a large sum, gave it to the officers, and asked the Viceroy, Lord Bentinck, to pass a law against *suttee,* which he did. Thus the evil was practically suppressed by the Hindus themselves, through the help of the British government.

Mrs. F. A. Steele, the author of "On the Face of the Waters," who lived in India for nearly twenty-five years, mixing freely with the Hindus as inspectress of girls'

schools in the Punjab, says: "Our standard of civilization is personal comfort—luxury—a thing absolutely unknown in native India. There is scarcely any difference there in the mode of living between the rich and poor. A man may spend wealth on jewels for his wife, but not on pleasure or personal comfort." "In regard to the general position of women in India, I think it rather better than our own—certainly better than our own used to be Women in India can hold property, and a widow always gets a fixed portion of her husband's estate. During the twenty-five years I lived in India I never came into personal contact with but one case of a girl going, as the phrase runs, wrong." Mrs. Steele says in regard to child marriages and child widows: "In my opinion child marriages are contrary to the Hindu religion, which teaches that a girl should be of marriageable age before she takes a husband. In the part of India with which I am acquainted—the Punjab—a girl is not married until she is thirteen or even older, and in that country she is a young woman at that age. The result of my personal observation is that marriages in India are singularly happy. There are fewer cases of unkindness and violence than in this country.' Mrs. Steele further says: "Education is spreading amongst the women of the lower classes in India." This is equally true in the case of the men of the lower classes; there is a general movement at present for the education of the masses. Miss Carpenter, after visiting India, said that the intelligent Hindus were earnest and extremely interested in the question of female education; but that at the same time she was convinced that such a movement must rise from the native Hindu community in order to have success.

The school already started by a native woman has done good; but it is hampered, and will be in its results, by the introduction of sectarian methods into secular edu-

cation. The Hindus believe in absolute freedom of religious thought; so that anything contrary to this, especially from one of their own people, cannot fail to rouse antagonism to all such methods. In India we do not have the public school system, as in America. We have no free education in India. Eighty per cent. of the people, both men and women, are illiterate and utterly ignorant of material progress, but not of religion and morality. In these they are far ahead of the ignorant masses of America and Europe. They need secular education—in art, science, chemistry, physics, and their practical application to every-day life. For want of such an education the masses in India do not know how to better their social condition, how to reform social evils, or how to be free from superstition and prejudice of all kinds.

Ardent efforts to convert the Hindu to Christianity have been great obstacles in the way of educational work for Hindu women. They have prevented the orthodox Hindu community from sending their girls to mission schools or from allowing the women missionaries to enter families, because by their methods they bring discord. The system of education adopted by these workers resembles this: I start a school in New York for the education of your girls and boys, and teach them day by day this lesson: "Whatever your religion teaches is superstitious and false. If you worship or believe in Jesus you will not be saved from eternal punishment. What the Bible teaches is all nonsense; your God is a dead God. This is the only way to heaven, and your forefathers are all gone to hell," etc. How would you like such teaching? Would you send your boys and girls to my school? No; you would not. For the same reason Hindu parents do not like to send their children to the mission schools. Seeing the failure of such methods, the Hindus have now determined to

start schools in different parts of India for the education of women, and for giving them secular education, which they actually need, without attacking their religious ideas or destroying their faith. Swami Vivekananda, who is well known in both England and America, has already started such a school in Calcutta, under the superintendence and direction of Miss Margaret Noble, who has gone to India from England for the purpose of helping such a movement. Miss Noble is a highly educated woman, and was an experienced teacher in London. At present she has charge of a kindergarten school for Hindu girls. It is on a small scale for want of funds; but we trust it will gradually grow into a large free school, where women of all ages will obtain free instruction in every branch of learning—thereby enabling them to better their present condition and to enjoy a broader and more useful life.—*The Arena.*

New York.

RAMAKRISHNA, AN INDIAN SAINT OF OUR DAY.

BY DR. ARTHUR PRUNGST (FRANKFORT).

In Constables Hand-atlas of India we find a well executed map of the Indian Empire in which all European and American mission stations are clearly shown. The large number of these stations convinces us of the enormous sums that must be yearly expended on the Indian mission. But any one who has at all occupied himself with Indian questions, will only look at this map of Constable's with melancholy, because the idea must dawn on him, that a great part of this expenditure would without doubt find another outlet if the religious thought of the country of the Ganges were more studied in the circles of Europe and America where conversion is zealously sought. It is therefore of the highest consequence that correct ideas as to the spiritual life of peoples should be more generally disseminated, because on them depend the solution of many very importent practical questions. Without such ideas it is impossible to judge with any correctness of spiritual culture. As a means to this end we must warmly welcome a book of Max Muller, which has recently appeared and which deals in detail with the life and opinions of Ramakrishna, an Indian saint of our day. It gives us an instructive insight into an importent modern religious tendency.

But Max-Muller's book is also in another view of great importance. Of late years the so called "Theosophical movement" has taken its rise, which in spite of its mystic obscurity has suddenly risen in importance and has found many followers in America and Europe. This movement by means of a widely diffused press spreads a successful propaganda for "Esoteric Buddhism", which however does not exist and has much compromised the modern religious tendencies in India, even in circles free from prejudice. It is therefore fortunate that we are made acquainted

with an Indian thinker of our time whose thoughts—as expressed in the words of the editor—are still of value to those who went to school with Plato and Aristotle, Kant and Hegel.

In India men have been always found who have been regarded by the people as saints with superhuman spiritual powers. In early days they were called "sannyasins", signifying those who have given up all wordly thoughts and desires. In the Bhagavad Gita it is said " he shall be called a sannyasin, who no longer hates nor loves." To-day such a person is no longer called a Sannyasin, but a mahatman—that is a man in a higher plane of thought. Within the last ten years many men of this kind have appeared --Dayananda Sarasvati was one worthy of special mention. He established the important and striving sect of the Arya-Samaj. Another was Pawari Baba whose recent death under remarkable circumstances roused painful interest throughout India. For nine years this saint had lived alone in his house, which was surrounded by high walls and enclosed by a large gate. Only his younger brother, no one else, was allowed near him. Once a week he came to the gate to exchange a few words with any one who might happen to be near. One day he declared to his brother, that he could no longer bear the misery which he foresaw was coming over India. His brother did not understand what he meant. The Mahatman quietly took his usual bath, went through his customary religious practises, then smeared his body all over with butter, and powdered it with incense and then proceeded to set fire to his house at all four corners. As the flames spread through the room, he cast himself into the fire, and before any one could come to his help he was burnt to ashes. Nothing was left to those who revered him than to cast his ashes with all solemnity into the stream of the Ganges. This death of Pawari Baba, honoured as a sage and saint, must naturally have made a great impression on the Indian People; who have been accustomed from the oldest times to ascribe a really superstitious importance to mortification and asceticism and even at the time when the Mahabharata was comprised we read of penances the power of which made even the gods in heaven tremble.

Such Mahatmans have lived in India within the last ten years; and amongst the most holy, called Paramâhamsa by the people, belonged Ramakrishna who died in 1886. It is with his life and sayings that Max Muller's book makes us acquainted. It was from Vivekananda that Max Muller obtained the material for his work.

Ramakrishna was born in the small place Kamarpukar in 1833. His father was the head of the few Brahmin families who were settled in the place. He belonged to the most orthodox sect of Brahmins and would rather have died of hunger than have departed in a simple particular from the holy precepts of his caste. And he was of a specially unbending nature. At an earliar time he had lived in another village, the Zemindar of which threatened that if he did not give witness in his favour, he would forfeit his wealth and property and be ejected. He obstinately refused, was ejected and went to Kamarpukar where some friends helped him in his need. In spite of his poverty he helped the poor and practised hospitality—in short he unceasingly and nobly did his utmost to put his religious conviction into practise. The people revered him with superstitious awe. They ascribed supernatural powers to him, and that everything, which he said of any one, whether good or bad, must necessarily happen. Ramakrishna's mother was known for her simplicity and benevolence. A rich disciple of her son wanted to make her a present of a few thousand rupees; in spite of her poverty she refused the gift.

Ramakrishna was very precocious. He had a special talent for music. He was able as a child to repeat the text and the music of a religious drama which he had heard only once. He showed considerable knowledge of sculpture. Even in his youth his judgment on the excellencies and defects in the statues of the gods and goddesses was regarded as accurate. He could himself represent and paint pictures of gods. For the dramatic art he also had great talent. When he had heard a religious piece he was accustomed to assemble his comrades around him to teach them each separate roles and then they would play the

piece in the open air under the trees. Then at other times he would make a picture of the god Siva in order to worship it with his companions. He was familiar with the holy books, though he studied them in Bengalee, as he never learnt Sanskrit. As the village in which he lived was in the pilgrim road he often found an opportunity to meet pligrims and to converse with them on religious subjects.

After Ramakrishna, at the age of sixteen had been invested by his father with the holy thread he entered the school of his eldest brother in Calcutta. However, he there felt much repulsion, when he was forced to recognise, that the men with whom he came into contact, in spite of their high declamations on Being and not-being, on Brahman and màyà, on the release of the soul through realisation of the atman--did not in any way think of making all this teaching a reality in their own lives; that in fact they only strove for things of sense, for gold, for honour, for fame. He however continually longed to learn something which might raise him above all these things, which might lead him to God as the reward of all his struggles. He soon told his brother, a very learned professor of the old school, that he did not wish for a learning, the only object of which was the acquisition of a few silver pieces or his daily meals—so he left the school.

He then betook himself to Dakshinesvara, in the neighbourhood of Calcutta where is found the splendid temple of the goddess Kali which was built on the Ganges in 1853. One of his brothers was nominated one of its priests and he happened to arrive at the temple on the day on which it was consecrated. As a woman of low caste had been set over the temple Ramakrishna protested strongly against the intention of his brother to serve them, and so strong was this caste prejudice then that he refused to eat anything cooked by this woman. The only one amidst the 15 or 20,000 people who had come to the consecration he kept his fast and returned at night to Calcutta after he had procured himself some food at a hotel. But his love for his brother drove him at the end of a week back to the temple and

he consented to remain with his brother on the condition that he should himself prepare his meals on the holy banks of the Ganges. As his brother shortly afterwards was obliged to give up his place on account of illness, Ramkrishna himself undertook service in the temple.

He entered into his work with zeal and looked upon the goddess Kali, as the great world-goddess. His worship was so fervent that he forgot everything for it. After the service was over he sat for hours singing hymns and praying to her. He often wept because he did not succeed in recognising the divinity of the adored one, as he wished.

The new priest of course did not fail in attracting attention. Opinions about him were divided. Some considered him disordered in intellect; others believed that his conduct was undoubtedly the result of his love for the goddess. His mother and his brother hoped for the change in his mental condition when he had taken a wife and had established a family and so they married him—according to Indian custom—to a child five years of age from his native village. After his marriage he returned to the temple, but his mental condition became more strange, so that he often wept and cried the whole day long, because he could not comprehend the divine nature. His friends thought him estranged in intellect and consulted the best physicians in Calcutta, but none of them could help him. A physician declared at last that Ramakrishna was a great ascetic (a Yogin) and that such peculiarities could not be overcome with medicine. On this his friends gave him up.

He now often had visions and led almost a dream life. The regular temple service had to be transferred to one of his relations and Ramakrishna was now able to follow his own inclinations. He sought his salvation in asceticism and undertook for twelve long years unheard of penances and mortifications. He wished to mortify everything within himself which chained him to the world; all feeling of greatness, which he discovered in himself because he was a Brahmin he tried to uproot. On this epoch of his life he reports. "I used then sometimes to pass my

time on the banks of the Ganges with a heap of gold and silver money as well as a heap of rubbish placed near me. I then took some of the money in my right hand and some of the dirt in the left and said to myself, this the world calls gold and on it is impressed the image of the Queen. It has the power to procure me daily food, to feed the poor, to build houses, to accomplish everything in fact that the world regards as great, but the greatest knowledge, the highest blessing—the realisation of Brahman—it cannot bring. I therefore must regard it as so much dirt, and I mingled the gold pieces with the dirt in my hands and said aloud continually " gold is dirt, gold is dirt." I thus lost my sense of the distinction between the two things and threw them together into the Ganges. No wonder that the world holds me to be mad."

The least mark of honour was at this time distasteful to Ramakrishna. Once one of his followers threw a rich mantle, embroidered with gold, and which was worth 1500 rupees over his shoulders. For a moment or so he looked at it with pleaure,but suddenly threw it off, trod and spat on it and then swept the ground with it saying " the mantle only panders to my vanity, but it cannot help me in the least to comprehend the highest; I therefore regard it as no better than a rag." Many remarkable things regarding the spiritual development of Ramakrishna are related especially in regard to his intercourse with other ascetics and his ever deeper penetration into the teaching of the Vedanta. This teaches that the Brahman, the principle of all being, is identical with the *atman*, the soul, the self of man, but that an illusion or delusion (Maya) prevents us from recognising this identity. Thus a Sannyasin named Tota-puri once came to Ramakrishna, sat at his threshold and asked if he would become his disciple. Ramakrishna accepted his offer and was initiated into the most secret doctrines of the Vedanta. The Sannyasin kept up a constant fire which he regarded as the most holy of all things. One day a man passing saw the fire and lighted his pipe at it. Tota-puri was seized with unspeakable rage by his desecration, but Ramakrishna remarked to him quite quietly "Dost thou not

regard all things as in the same way identical with Brahman? Is not the evil-doer as much Brahman as thy holy fire? What is above and what below in the view of thy teaching?" The sannyasin calmed his rage at once and said "Brother, thou art right, from to-day I will never be angry again" and he kept his promise.

After Totapuri left him Ramakrishna passed sometime alone and devoted himself to the worship of Vishnu. It was then he learnt to know Mahommdanism and Christianity. This religious genius acquired a thorough comprehension of all religions. He at length reached the conviction that the Truth was to be found behind all religions, although each one of them only recognised one side of the undivided and eternal Existence, Wisdom and Holiness. But all religions appeared to him to lead to the same highest ideal.

During the long years which he passed in seeking for the divine he forgot that he had been married. His wife had meanwhile reached her 17th year. It had come to her ears that her husband had fallen into mental debility and this had plunged her in grief. But from another side she heard that he had become a saint and she determined to set out on the road in order to convince herself of the fact by seeing him. After she had received permission from her mothers he set out on foot on a journey of 30 or 40 miles to the Dakshinesvara temple. Her husband received her with great kindness but told her that the old Ramakrishna was dead and that the new one could look upon no wife as belonging to him. His wife declared that she was ready to consent to whatever he professed; she wanted nothing more than to become his disciple in order that she might herself learn the truth, she would remain near him, cook for him and look after his comfort and health.

Soon after this his friend Muthuranatha set out on a pilgrimage with his family and invited Ramakrishna to accompany him which he undertook. They visited all the holy places of the Hindus and everywhere, Ramakrishna was treated with the greatest reverence. In Brindabana he was so happy that he could have gladly remained there but the longing to see his

aged mother forced him to return home again. On the way he came to a village the poverty of which caused him to weep most bitter tears. He declared he would not go further till the place had been made happy. Mathuranatha fed the villagers for some days, gave each a cloth and some money and not till then did he get Ramakrishna to accompany him further on his journey.

Meanwhile Ramakrishna's fame had spread through India. People came to him from all sides, followers of every sect and religion in order to be taught by him. From earliest morning to night he had no leisure to eat and drink. The great Indian reformer Babu Keshub Chunder Sen first published some of the Sayings of Ramakrishna which created immense interest in the educated classes of Calcutta. Day and night the 'Paramahamsa' was surrounded by visitors and he denied no one his stores of wisdom. To those who asked him to spare himself he said "I would suffer any bodily pain even death itself a thousand times if I could thereby bring freedom and release to a single soul."

His body was not equal to such efforts; he was attacked by an inflmmation of the throat and as he would not follow the instructions of his medical advise, who had forbidden him to speak, his disease took a bad turn and he died on the 16th August 1886, much mourned by all his people and by his wife, who still lives in Kashmirsie. Max Muller publishes a letter which was written to him by the widow of the famous violinist Ole Bull, after a visit she paid Ramakrishna's widow in July 1898. It is touching to read with what honour the widow regards the memory of her husband, whom she married as a five-year old child; her one life's desire is to strive and follow in his footsteps.

Vivekananda, a disciple of Ramakrishna, has collected his sayings. We give a tew specimens in order to give an idea of his value of thought.

Sayings of Ramakrishna.

A teacher said "all that exists is God." His disciple understood according to the word but not the spirit. As he was going

though a street he met an elephant. The mahout called out loud 'get out of the way' "get out of the way". The disciple thought to himself why should I get out of the way? If I am God, so is the elephant—why should God fear Himself? With this reflection he did not move aside. The elephant took him up into his trunk and threw him aside, by which he was much injured. The disciple returned to his teacher and complained of the mischance that had occurred. The teacher said "Thou art God, that is true. The elephant is also God. But God under the form of the mahout nevertheless warned thee—why didst thou not heed his warning?"

If a steel sword is touched with the philosopher's stone it is turned into gold and although it retains its former shape it can no longer do hurt to any one. It is the same with a man who has touched the foot of the almighty God; outwardly he is in no way changed but he afterwards does no more evil.

So long as a man continues to shout aloud "O God, O God" thou mayest rely on it that he has not found God. He who has found God remains silent.

A woman who has a king for a lover will not care for the homage of a street beggar. So is it with the soul which has once found the Godhead, it has no further need of the miserable things of this world.

Only a sage can recognise a sage. It is only a cotton yarn merchant who can say of what number and of what quality any particular yarn is.

Men are accustomed to cite the example of King Janaka as a man who attained perfection although he lived in the world. But in the whole history of mankind this is the only example of the kind to be found. His case was not the rule but the exception. The common rule is that no one can attain to spiritual perfection who has not destroyed all desire and all that. Do not take thyself for a Janaka? Many centuries have passed and the world has not yet produced another Janaka.

Be not like the frog who sits in the well. The frog there does not know anything greater or more important than the well

So it is with all supertitious devotees—they see nothing but their own narrow faith.

The washorman has a large warehouse with all its purses full of clothes—but they do not belong to him. When they are ready washed, the purses are emptied. Men who have no thoughts of their own are like this washerman.

After a man had practised penance for fourteen years in a lonely forest he succeeded at length in acquiring the power of walking on water. Beside himself with joy he hastened to his teacher and related his wonderful feat. The teacher answered "my poor boy, what you acquired by the strenuous and continuous labour of fourteen years ordinary men accomplish when they pay the ferrymen a penny.

We must now leave the Sayings of Ramakrishna which contain many original and witty thoughts. After reading Max Muller's book we can heartily endorse the words, with which we now close this paper "A land penetrated with thoughts such as we find in Ramakrishna cannot be in any way regarded as a land of ignorant idolators, whom we may convert by methods which would be more in place amongst the negroes of Central Asia."

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HINDUISM AND ITS CRITICS.

The utility and importance of criticism as a means to the ascertainment of truth is no doubt recognised by all. But the critic has a very difficult and onerous duty to discharge. He is himself a seeker after truth, and his business, no less than that of the constructive thinker, is solely to arrive at truth. Unless this task is done conscientiously and in a spirit of loving devotion to truth and truth only, the consequences are generally far more harmful than good. The human mind is a bundle of prejudices, and there are a thousand and one forms of bias, individual, social, religious and political, ingrained in its very constitution, which unconsciously warp the judgment and try to drag us down from the steep and narrow path of reason and duty. It is perhaps almost impossible for a man to get over his hereditary and acquired bias, to keep his mind free from every form of prejudice, that it might reflect things as they are. Hence none but the best men, men whose minds are essentially *satvic* in their nature, can hope to perform impartially and satisfactorily, the function of a judge and critic. But "fools rush in where angels fear to tread." In this, our boasted age of reason and freethinking, every individual, well-informed or otherwise, thinks that he has the right and competency to criticise any institution, secular and religious, however useful and beneficial it may be considered to be by its own adherents. The cheapness of the press, has given a readily available medium through which he can disseminate his thoughts for good or evil, among the unreflecting masses in the world. Of course such criticisms can do little harm, in

the case of those who know, and can judge for themselves. But for the majority of the unthinking who have to depend on their betters for the formation of their opinions and beliefs, they are certainly injurious. Of late, the world has been flooded with publications of this sort of literature, which profess to judge of the merits and demerits of the religion and social system of the Hindus. Most of these are of course not worth anything and do not deserve the consideration of just and right thinking even. They are evidently the work of men whose minds are wholly warped by prejudice and who have other motives than the good of the Hindu community at heart. They deserve to be treated with contempt as being the outcome of the Rajasic and Tamasic natures of the human mind. But we do not deny that there are fair minded critics, —critics who are fully conscious of the importance and responsibility of their profession and try as much as possible, to discharge their duty conscientiously and without fear or favour. Such men are very rare; and they are the salt of the earth. It is to them the world owes what peace and good-will it has among the rival nations and religions. It is to them only that the world is indebted for its progress and looks for further guidance. To this noble band of workers belong persons like Prof. Max Muller, and others. We have also amidst us some missionary gentlemen who can take a broad and liberal view of men and things outside the pale of their religion. All honour to these brave souls who are engaged in the work of promoting peace and good-will among the rival religionists, and thus help the cause of the regeneration of humanity by recognising the good and by boldly pointing out the evils, wherever they exist, without any favor or prejudice.

But the small-minded persons whose sole business in life is to misrepresent every institution which belongs to an alien

class or community are too many in number. They see nothing but good in whatever belong to their own religion or community, and could see nothing but evil and what is not conducive to progress in other communities. As the poet says "Such men see in others faults which have no existence, but are blind to their virtues which do exist. But with regard to themselves, contrary is the rule ; such is the glory of the enchanting collyrium of the god of illusion." They declare everything irrational and absurd, which militates against their pet doctrines and theories. Consciously or unconsciously, they are led entirely by their prejudices. They fill both earth and heavens with their deafening cries. Of such nature are most of the criticisms that pass current in our country and elsewhere, on matters relig ious and social, that concern the Hindu community. We cannot expect fair criticism from half learned alien missionaries ignorant of the Hindu religion and traditions, who are paid for the evangelisation of this country and whose interest therefore lies only in casting aspersions, well or ill founded, on the Hindu social and religious customs. We do not blame the missionaries for this. It is a human weakness which even men of independent thought and means will find it difficult to get over and which is therefore not altogether blameworthy in the case of those who are paid for their work. But what shall we say of the new converts to Christianity who are children of the soil and who take an inexplicable pride in ridiculing the religion and the institutions of the communities of which they were once members, by their false, mischievous and distorted statement of facts both in this country and elsewhere ? We are sorry to observe that we have an instance in point in the well known Pandita Ramabai of Poona. A weak or two ago, we received from the Vanguard Pub-

lishing Company of St. Louis in America, a tract under the misleading title of "The fruits of Christian Science in India" by the Pandita.

We felt staggered by the title somewhat as we had not heard of Christian Scientists in India though we have often wished that there were some here to make Christianity itself better appreciated by the Hindus. We thought however that the little pamphet might refer to the work of some old and forgotten Christian teachers more pious, more spiritually developed and more saint-like than their modern prototypes. But what was our surprise to find that by Christian Science Ramabhai means the Vedanta. We are not certainly acute enough to make out why she has given this name to the Vedanta. Does she think that by caricaturing the Vedanta of the Hindus the Christian Scientists will become converts to her faith ? Or is it because her Christian friends in America pay her more for attacking the Hindu Religion and philosophy ? We have no mind to pry into her secrets. Of one thing we are certain and that is that the torch of truth, the more it is shaken the more it shines. It is in no commercial spirit that the Vedanta preachers have been carrying on their self-sacrificing work in the West. Those that have eyes to see let them see and those that have ears to hear let them hear. It may be that good seed sometimes falls on bad soil and does not grow well. Who will blame the seed for that ? Ramabhai however seems to think differently. She not only confounds, purposely we are led to think, social ideals with religious ideals but also exaggerates real defects in our social life and argues the religion defective. We do not like to follow her example. But since her tract is evidently intended as a criticism of the time-honoured Hindu social and religious systems and abounds in culpable misrepresentations and distortions of facts con-

nected with the religious and social systems of the Hindu community we apologise to our readers for giving it a passing notice.

The Pandita who knows so well the evil effects of the Vedanta on the Hindu society, is evidently sorry to find that the philosophy of the Hindus is being preached in America, in the guise of Christian names, and is making many converts. We do not know of any attempt made in America or elsewhere, by the Hindu preachers, to carry on such a veiled system of evangelisation. This is indeed news to us. We cannot say how far the Pandita is justified in making such an astounding assertion before the world, an assertion which moreover casts some reflection on the method of the Hindu Vedanta work in the West. But from her observations on the religion, philosophy and social customs of the Hindus, we know what sort of faith fair minded readers will place in her statements. All the features of the tract evince a deep rooted hatred against the Hindu religion and society, its tone, its matter, and its manner. It is well-known that a convert to a new religion is generally more bigoted, and aggressive, than one born in that faith; we are quite sure that the learned world will attach no meaning and importance to the effusions of the convert on the subject of her old religion to which she has proved herself to be a renegade. But in order that the Western public may not be deceived by the interested utterances of a Christian enthsiast, we have had to notice her here which we should certainly have avoided, had the tract been published in our own country, which knows the Pandita Ramabai too well to attach any importance to her views.

The Pandita's most serious objection to the religious philosophy of the Hindus, is its absolute unintelligibility. The very woman of India whom Ramabhai so strongly attacks have generally a very fine grasp of this 'unintelli-

gible philosophy' of the Pandita and some of them have even been propounders of it. The charge of un-intelligibility therefore against a system of thought, which has given consolation to millions of people both in the ancient and the modern world, which has succeeded in eliciting the admiration of thinkers like Prof. Max Muller and other learned oriental scholars, and which has been the recognised source of inspiration to such eminent philosophers as Schopanhauer and Hartman argues- either want of a spirit of truthfulness or an intellectual insufficiency to understand and appreciate the sublime nature of its speculations. To those who are acquainted with the modes of thought and expression of the ancient Hindu philosophers, the Vedanta is neither un-intelligible nor mystic, though Ramabai with all her *pânditya* thinks otherwise. In spite of its un-intelligibelity, the Pandita claims to have sounded the depths of the philosophy of the Vedanta; and here we give in her own language her version of the Vedanta philosophy.

"The philosophy of nothingness"

"You are to take the whole universe as nothing but falsehood. You are to think that it does not exist. You do not exist, I do not exist. When you realise that, that is philosophy. Can you realise it? There was once a great being called Brahma; and that person was no person at all, but something like air, full of joy and knowledge! Can you think of air as being full of joy and knowledge? I cannot understand it, but philosophy tells you that you have to believe that this being full of joy and knowledge, without any personality, existed once upon a time. That being had no mind. It did not want to say anything or have anything near it, and therefore, of course it did not understand anything. Then there came another being just like himself, and that being was nothing but darkness. It was all falsehood. Now this air united with that darkness, and

assumed. personality. It became male and female, and as that person has formed all things the logical inference is that everything is falsehood." Have we ever seen a worse caricature of the noble philosophy of the Vedanta than this one of Pandita Ramabai ? It is nothing but a wanton distortion and mystification of Vedantic thought. It is absurd to suppose that Vedanta teaches that the world does not exist. It only says that the universe is phenomenal; that this solid-seeming existence which appears to exist independent of us, is not in reality independent of our mind. The separateness and independent existence of the world are illusory ; but its existence as a mode of the universal mind is not denied by the Vedanta ; but on the contrary it is distinctly recognised under the name familiar to all our readers as Vyavaharika or phenomenal existence : In taking up this view of the nature of the universe the Advaita Vedanta, is in perfect agreement with the conclusions of some of the best philosophers of England and Germany. Again the Pandita seems to be quite unable to form a real conception of God according to the requirements of the Vedanta philosophy. Every student of philosophy knows that almost all philosophers of repute both in ancient and modern times are unanimous that the first cause of the universe, God, is, in his essence, absolutely unthinkable. They have all recognised the impossibility of the finite cognising the infinite. Hamilton says that God understood, is no God at all. Kant, one of the greatest philosophers of Germany has declared that the speculative reason is powerless even to prove the existence of the first cause ; and Herbert Spencer, has put the doctrine of the unknowability of the absolute, in the forefront of his speculations. Our Upanishads also declare that Brahman is beyond mind and speech. If the Vedanta has erred with regard to its speculations on the nature

of the absolute, the Pandita should remember that it has erred with such a noble company of thinkers as Kant, Spencer, Hamiltion and Mill—and in fact with a whole set of philosophers both ancient and modern with perhaps a few exceptions. Agreeing with these philosophers that God in his essence is unknowable, the Vedanta tries to give to us the highest conception of God considered in relation to us, and the universe we live in. It sets forth in the minds Sat-chit-ananda, the highest and the purest conception that our human mind can form of the divine existence ; it says that God is essentially absolute existence consciousness and bliss ? Our experience of existence in this world is not of pure being, but only of becoming—being with changes. Our experience of consciousness is only under conditions ; and our experience of joy is only as contrasted with sorrow and in relation to it. Divest these experiences, by a process of abstraction, of changeableness and limitation, you arrive at the highest conception of God's being, possible for us. But to those whose minds are incompetent for this abstraction, the conception is of course meaningless. In this Vedantic conception of the highest being, the conception of personality is not altogether excluded. On the contrary, there is in it, the conception of pure intelligence, which forms the essential basis of personality. The Vedanta only warns us against the conception of God as a personality, under the limiting conditions as we have experience of it in life. If the conditional limitations of our ordinary conception of personality are excluded, the Vedanta says that we have a right conception of the highest being. But does this position make God impersonal, or as the Pandita is pleased to put it like air ? Is the choice only between personality and impersonality ? Can there be no state of being higher than and transcending personality as we conceive it ? Says

Herbet Spencer." Those who espouse the alternative position, make the erroneous assumption that the choice is between personality and something lower than personality; whereas the choice is rather between personality and and something higher. Is it not just possible that there is a mode of being as much transcending Intelligence and Will, as these transcend mechanical motion?" Again, in her presentation of the Hindu thought to the American public, the Pandita has studiously avoided any mention of the monotheistic philosophy of the Hindus. Perhaps in her course of studies she has not come across the theistic philosophy of this country; or perhaps she wanted to set forth the Vedanta in the worst light possible, not only by her distortions of facts, but also by the ommission of the other features of the Vedanta, which may commend themselves to a Christian audience. But the real Vedanta religion of the masses of the Hindu population is the practical monotheism of the Indian sages as put forth in the writings of the theistic reformers like Ramanuja Madhva, Chaitanya, Kabir, Nanak and other later religious teachers of Hindustan. Of this aspect of the Vedanta, says Mr. Dutt "This is the special and humane feature of Ramanuja's idea of God as compared with the icy coldness of Sankara's idea. And if Sankara's idea has found favour with the philosophers and learned disputants, Ramanuja's idea of a compassionate God has found favour with the million, and has inspired a long line of subsequent reformers like Ramanda, and Kabir, Nanak and Chaitanya, Dadu, and Rammohun Roy. It is thus that the old and the new are connected together in India by an indissoluble chain, that the Upanishads composed a thousand years before Christ are connected with the teachings of the reformers of this country, that philosophy and religion have acted and reacted on each other, and

that the doctrine of a universal soul full of compassion for individual souls which live and move and have their being in Him, is the living faith, at the present day of the Hindu cultivator and labourer as of the Hindu Pandit and the devotee."

The Pandita charactirises the Vedanta as a religion of selfishness. Perhaps she does not know that it is the only religion which teaches the essential unity and solidarity of the human race. Jesus Christ asks us to love our neighbours as ourselves; but the Vedanta goes higher and teaches that our neighbours are ourselves "*Tattvamasi*" "that thou art". To say that this ethical axiom leads to selfishness comes to us as a surprise. Of course we agree with the Pandita that a system of thought should be judged only by its fruits. We do not believe that Vedanta need fear to be judged by this standard. A system of thought, which produced men like Rama, Dharma, Bhishma, Karna, Harischandra, Parasara, Vyasa, Sankara, Ramanuja, Chaitanya and numerous others whose names are household words in our country; which has succeeded in building up a nation, harmless, peaceful and law-abiding even in times of the worst distress, and which by making it a religious duty to feed the poor and clothe the naked, has avoided the necessity of poor laws, why need it fear to be judged by its fruits? But we do not say that the Hindu religion in its popular form and the Hindu society are either faultless or perfect. We grant that there are defects in us which very much obstruct our progress and which require speedy removal. We are aware that in the institution of caste, in the position of women, there are disabilities which require speedy remodelling and readjustment. We know also that in the popular modes of worship there are defects which should be removed; we know too that there are many superstitious beliefs and customs

among the people, which are rather undesirable and unfit, for a progressive nation. But these defects do not appear to us so gloomy and serious. There is nothing so absurd as to ascribe these to the philosophy and religion of the Vedanta. The Pandita, and all other critics of her stamp should bear in mind, that the real religion of the cultured in a nation is one thing, and that its popular form is another. The superstitions and absurdities of the latter are not due to the former; but are due to various other causes, among which want of culture is the chief. Says Swami Vivekananda, "Wherever you see the most humanitarian ideas fall into the hands of the multitude, the first result you notice is degradation. It is learning and intellect that help to keep things safe. It is the cultured among a community that are the real custodians of religion and philosophy, in their purest form. It is that form which serves as the index for the intellectual and social condition of a community." But we do not understand what the Pandita means by attributing every little evil that prevails in the Hindu society to the teaching of the Vedanta.

We do not want to follow the Pandita in her footsteps. We have with us lots of newspaper clippings which go to show what horrible crimes are committed in America and Europe.—We, in our turn, put this modern apostle of Jesus Christ, the following questions to answer. Are we to blame Christianity for the ignorance, superstition, and tyranny of the worst form that existed during the middle ages, in Europe ? Is Christianity to be taken to task if Christian nations now try to cut each other's throats in South Africa? Is, again, Christianity, responsible for the treatment of the Indians in America by the Western races ? Does Christianity allow the so-called Lynch law, which the white Americans have recourse to, in meeting out justice to the

black Indian offenders ? How many holy wars have been undertaken in Europe in the name of Christ ? How many millions of lives were sacrificed in Europe for the sake of religion ? How many cases of infanticide occur every month in America ? Let her answer these, and let her also read such publications as " If Christ came to Chicago " to satisfy herself as to the condition, religious social and ethical of the Christian nations both in America and Europe and compare them with the religious ethical and social condition of our own people. Then let her judge for herself if she is justified in her unfounded accusations, against a system of religious philosophy, so pure and sublime in its nature, and so brilliant in its result as the Vedanta of our ancient Rishis.

VEDANTA WORK.

The Orphanage.

"Boast of your *Arya* fathers, cry out, day and night, the glory of ancient India, and how much, pride yourselves on your empty self-conceitedness, are you living, you, high class men of India? You are the mummies of ten thousand years!! Whom your ancestors hated as "moving corpses," whatever life is in present India, is amongst them. And real "moving corpses," are you. Your houses and rooms are museums, your habits, customs, manners and ways of living, when seen, seem like stories told by the grandmother. Even greeting and talking with you, coming back home, one thinks as if he was observing the pictures of some galleries. Of this world of *Maya*, the real puzzle, the real mirage, are you, the high class men. You are past tense, perfect, past perfect, all at once. At the present, that we fancy, we see you, is a dream of the dyspeptic. In the future, you are nothing, you are future perfect, never to be. Ye, men of the land of dreams, why are you delaying? You, the bloodless and fleshless skeletons of India's once living body, why do you not soon return to dust and mix with the air? Yes, on your finger bones, are several precious jewelled rings, bequeathed by your ancestors,—in the loathsome embrace of your stinking arms, are held fast many a casket of priceless gems of her by-gone days. Till now, no opportunity came for giving them to others; under the British rule, in these days of free spread of learning and education, give them to the proper inheritors, give, as readily as you can. You vanish into nothingness, and let new India come out,—come out, with plough, in her hands, from the farmer's cottage; from the fisherman's, shoeman's, washerman's sweeper's *pariah's* basket,—come out from the grocer's shop, from the blacksmith's fire-side,—come out from the workshops, the markets, the *bazars*,—come

out from the woods, jungles, hills and mountains. They have borne oppression for thousands of years, borne them silently,—from that, have earned wonderful patience. They have suffered eternal distress,—from that, have obtained indomitable strength of life. Living on a handful of rice, they will be able to turn the world; if, they get half a loaf of bread, their power will not hold in the three worlds; hack them into pieces, they will not die. Besides, they have got goodness of manners, not to be found anywhere, above or below the sun. So much calmness, such kindness, such love, so much silent work, day and night, and when occasion demands, insuperable heroism!! Skeletons of the past!—Here, before you, is your successor, the future India. There, the casket of your gems, your diamond ring,—among these, throw, throw them so soon as you can; and away you pass, vanishing into the air; non-existent you disappear, only keep your ears erect; the moment you cease to be, will be heard aye, in million thunder-claps, shaking the four corners of the universe, the voice of future India awakened, "Glory unto the Lord and our Motherland." (Translation of a part of a correspondence in Bengalee by Swami Vivekananda to *Udbodhana*, Page 556, Vol I.)

Truth, however unpleasant, has, many times, to be said. Let them hit whom they hit, that these words have been poured out of the heart's blood of the writer, and that, in their expression, and, in their expression only, is to be found the future regeneration of India, the man who runs may easily demonstrate to himself. Of the various methods, devised and adopted by the Ramkrishna Mission, for the carrying out of this grand and noble work of raising the masses of India, to the status of humanity, the most important among the many are, first, sending itinerant preachers, well versed with the enlivening principles of the Vedanta Religion, to the important towns and, specially, the interior villages, to inspire the people with the pure and simple spirit of their religion, secondly, to establish permanent institutions, here and there, throughout the land, where competent teachers may be stationed to take charge of the sons of the poor,

common people and impart unto them spiritual education as well as practical training in mechanical, industrial, technical and mercantile branches of study, and, lastly, as the very atmosphere of India, with her old populace, seems to breathe stench and poison, due to ages of misdirected energy and lethargic dulness of misled generations, to find a new place far from the evil influence of such surroundings and to inhabit, rather, to colonise it with the choicest select, where they may be kept detached and "free from all superstitions and weakening contaminations" of existing societies, may have their own social laws and customs, based on the truths of Vedanta proper, and whence, being trained teachers and becoming "man", in the strict sense of the term, may come out, with new life, new ideas, new love for their suffering brothers, plunge into the mass and meet death, face to face, if necessary, to uplift the sinking millions of India. The desciples of Ramkrishna Paramahamsa have begun, with well known success, the first item of work, the last, by far the most difficult, may we expect to see an accomplished fact, through the "Advaita Ashrama," found amidst the sacred calm and distant heights of the Himalayas? To the starters of this centre, Mrs and Mr. Sevier, we, Indians, owe gratitude unrepayable. Swami Akhandananda was the first to lay his hands, on the plough, in the second plot of the field of work.

During his famine relief work, 1896-97 the Swami, moved by the neglected condition of some orphans, formed the idea of starting an orphanage and began his work with two orphans, in August, 1897. E. V. Levinge Esq, and his successor W. Egerton Esq, were then the Magistrate and Collector of the District Moorshidabad, where the Swami was working. These kind-hearted gentlemen, convinced of the nobleness of the project, and, certain of the Swami's perseverence in making it a success, encouraged him with their full sympathy with the movement, and during their stay in the district, helped the Swami, in whatever possible way they could. Since that, their successor Magistrates, as well the European and the native community here, have been so kindly anxious to extend their generous hands

towards the Swami's cause. Later on, four Gurkha boys, from Darjeeling, joined in 1898. The present number of boys is twelve, and we are, glad to observe, as witnessing to the interest the local Government officers take in the orphanage. Of these, one was sent by J. G. Cumming Esq, the Magistrate and Collector of Bhagalpore, and, two, by J. R. Blackwood Esq, the Magistrate and Collector of Moorshidabad. The boys, so sweet, so active, so bettered under the parental tenderness of the Swami, are living examples to testify the infinite potentiality of Atman, present even in the lowest grovelling, unworthy of the name of man, ready to be brought out by a loving, strong and persistent will. They find in him an affectionate mother, a kind father, a living God. I can not too much admire his self-denial, when I know what a sacrifice, such a life is, for an Indian Sannyasin, who is proverbially eager to merge his little self, in the great *Bhuma*, transcending in its infinite expansion, all dual relation of this limited world of name and form. During my short stay here, two new boys came to the orphanage: it was an impressive ceremony to see how the Swami bathed and washed them with hot water and soap, chanting all the while the Vedic Hymn,* "*Sahasraseersha purushah, sahasraksha, sahasrapat.*" "He, the Lord, everywhere His head everywhere His eyes, everywhere His feet, He, who is present everywhere in the universe, is here in the heart of man,——."

The home was first started at Mahula, the centre of the Swami's relief work. In the beginning of 1899, it has been removed to Shargachi, a village, eight miles to the south of Berhampore, the headquarters of the Moorshidabad district. Srimati Madhusundari Barmani, the Zemindar of the place, has kindly lent a house, free of charge, where the boys are staying at present. This noble lady has also shewn her keen interest in the prosperity of the institution, by granting, for the future construction of the orphanage buildings, about 1½ acre of land,

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* Rigveda, X. 90.—the *mantram*, used by the Brahmins, in their daily worship, when they bathe their image god.

in the vicinity of Shargachi, at the yearly nominal rent of as. 15. p. 3. This place was chosen by Mr. Levinge and the Swami, as best filled to answer the requirement of the orphanage.

There are reasons for such selection. The aim of the work does not end by feeding the hungery and housing the unsheltered; it is to educate them in various arts of usefulness, manual and intellectual, to train them morally and spiritually, how to will rightly and efficiently, in short, make them *man*, in the full sense of the world. Above all, to teach them to be helpful to themselves, and, by their life, to others, specially the mass. If the mass has to learn by their example, their industrial knowledge and be elevated by their force of conduct, it is certainly necessary that, from the very beginning, they should be in constant and easy touch with the mass and the mass, with them. Hence the proximity of the common villager has been preferred to the comforts and the pomp of fortune and power of a city or town.

The institution, when fully organised, with its school, museum, library, collection of animals, scientific laboratory, agricultural, mechanical, industrial and mercantile pursuits, side by side with systems for spiritual development, will be a world epitomised, at a glance at which, one may get an idea of the diverse phases of advanced civilisation up to date. Man can but will what the Lord fulfils.

The boys, at present, are taught elementary English and Vernacular course, in reading, writing and arithmetic, weaving sewing, carpentry and sericulture. One weaver, one tailor, one carpentor and one Bengali Pundit have been engaged for the purpose. The Pundit teaches the boys every morning, except Sunday, the weaver, every Tuesday and Thursday, the carpenter, every Wednesday and Saturday and the tailor, every Sunday morning. The lessons, on seri-culture, begun at the kind request of the Bengal Silk committee, are conducted by a teacher, deputed by the same committee, the classes being held on every Monday and Friday. The Swami, or, any of his brother Sannyasins, present in the orphanage, teaches English, every evening.

The Swami welcomes orphans of any creed, caste, or colour

whether Hindu, Mahomedan, Christian, or, of any other religion. They are left free to choose for themselves and believe in any sect, creed or religion. Not only so, when the young mind, unable to frame for itself any religious ideal, is open to any and every impression, from outside, proper care is taken in the selection of safe means for the unfolding of the religious faculty of the boys, that their spiritual development may be in full accordance with those, recognised by the religious community, to which they belong. The Ramkrishna Mission bears universal toleration and conviction of truth, towards all the apparently different forms of faith. Of the twelve boys here, two are mahomedans. The boys worship and pray, more or less, half an hour, in every evening. As a faint hope of the future reconciliation of all prevalent religions, of all individual beliefs, in the matter of god and His worship, an ungratuitous misapprehension of which has caused so much ill feeling between men and nations, it is a great pleasure to listen to the childlike, sincere, no less solemn prayer of the Hindu boys, "From the unreal, lead me to the real, from darkness, lead me unto light, from death, lead me unto immortality," relieved, here and there, in the interval, by the *La Elaha Illalla* of the sister faith, with her two dear, young votarus, in the next room.

The expenditure of the orphonage is, at present, met by a few monthly subscriptions and occasional donations. Its wants, to start with, are a building, which has been estimated at about Rs. 10000/—ten thousands and a proper maintainance fund, competent to meet the necessary expenses of living and education, thus placing the work on a permanent footing. Needless to add, with the growth of the projected scheme, its demands will proportionately increase.

May we now appeal, in the name of the poor and the destitute, in the name of a nation, in distress, in the name of goodness and love, to all the generous and thoughtful women and men, in and outside India, to lend their earnest consideration to this noble cause? Mothers and Fathers, in the East and the West, looking at your own children, will you remember the sweet faces

of helpless others, lost in friendless misery and despair here? The promoter of this cause is a homeless and penny-less Sannyasin; the benefited are your own sons, are they not your own life and blood? He, by his notable example of self-sacrifice and philanthropy, steadiness and energy, patient endurance and indomitable zeal, fighting alone amidst untold difficulties and hardships, has given the first start to this movement; it remains with you, the people of India, England and America, whether it falls through, for want of your support, or, by ready grants of help, becomes a boon to hundreds of houseless and starving orphans and earns their blessings, uttered from the inmost depths of their hearts.

Any amount, by way of subscription or donation to the purpose, will be most thankfully received.

The money should be sent either to Swami Brahmananda, President, Belur Math, Belur P. O. (Howrah Dt.) Bengal, or, to Swami Akhandananda, Bhabda Orphanage, Bhabda P. O. (Moorshidabad, Dt.) Bengal.

The Bhabda Orphange
Bhabda P. O.
(Moorisidabad) Feb. '00. — SACHCHIDANANDA.

NEW YORK LETTER.

Since the beginning of this season's work in the middle of October Swami Abhedananda has given ten public lectures on Sunday afternoons. These have been very favorably received by audiences of about three hundred persons. Four of these addresses are now published in pamphlet form. The great truths of Vedanta are thus brought to those who have not the privilege of hearing the Swami and his spoken words are preserved for some who may not yet have heard of this philosophy. Other lectures will be published during the New Year and it is intended to include all in a bound volume. A notable mark of respect and regard for the Vedanta teachings is shown in the liberal

purchase of the publications of Swami Vivekananda and Swami Abhedananda at the lectures and classes; another is the contributions toward necessary expenses; and the notices in newspapers also show respectful consideration of this philosophy and religion.

Besides these lectures the Swami is carrying on a course on Tuesday evenings in the rooms of the Society, on Karma Yoga. On Thursday evenings the Swami reads from the Vedas, translating and commenting freely. Questions and answers follow, and meditation. The Saturday morning class is similar, the reading being from the Katha Upanishad, the translation of which by Sir Edwin Arnold is known as the Secret of Death.

The children's class is most interesting, meeting on Saturday afternoons. The teaching is by means of translations of stories in the "Hitopodesha." The children are very attentive and appreciative. Many adults desire to attend, both for the personal instruction and to learn this way of teaching; but it has been found that the children are more free to give their whole attention to the lesson when no visitors are present. On the Saturday before Christmas a festival was held. In the absence of Swami Turiyananda, who has charge of the class, but who is in Boston at present, Swami Abhedananda presided. The rooms were tastefully decorated for the holiday season, being festooned with evergreens and made bright with branches of berried holly. Large portraits of Christ and of the Swamis were framed in similarly and embowered in flowers. But the special joy of the children was a Christmas tree with brilliant trimming, and suitable gifts which each received. There were Solos and the Zilther violin and piano by friends, and one told some children's stories in rhyme to the delight of all. The children contributed pleasantly in recitations. One boy read two original stories of unusual merit, with morals worked out quite in the Hindu fashion.

On Sunday evening, Christmas Eve, offerings of flowers and fruits were brought by adults, and services held in commemoration of the birth of Jesus. The Swami's lecture on "The wor-

ship of Krishna and Christ" also noted the Christmas festival. The life of Krishna was told and the similarity shown between the records about Krishna and Jesus.

The lectures and classes are discontinued for a fortnight, beginning again Sunday, January 7th. This portion of the season's work has been most gratifying to the best friends of the Vedanta, showing a wholesome steady development. The practical details are shared by spontaneous voluntary workers, and this loving service has made it possible to accomplish as much as has been done. There is as little organisation as possible, all personality being merged in the efforts to make known the great principle of the Vedanta.

The Swami Vivekananda is now in California, enjoying the friendly climate of that region, and its peace and rest. He has lectured several times and is to hold classes. A friend writes that the complete re-establishment of the Swami's health is now assured. The love and prayers of his friends and disciples follow him on his mission of enlightenment to souls eager for truth. One of the Swami's hearers in California, in a letter received today says, "It is to be regretted that we were not brought up on this philosophy instead of having a foundation which is useless when we are of reasonable age." Blessed are we who are privileged to have this exalted teaching.

AN AMERICAN BRAHMACHARINI.

BOOK REVIEWS.

HINDUISM: Ancient and Modern *by Rai Bahadur Lala Baij Nath, B. A.* This is a work of great importance to the student of Hinduism from the pen of one of the leading representatives of progressive thought in Northern India, and sets forth in a short compass not only the essential features of the Hindu religious ideal but also what it had done for the nation in the past and what it may be expected to do in the future if faithfully and intelligently followed. The object of the publication, says the learned author, is to present the teaching of Hinduism, as gathered from its most authentic and recognised sources, on all important phases of the social,religious and philosophic life of the Hindus, in a simple manner, free from all unnecessary details, technicality, and all controversial matter, in order to induce the modern Indians to approach their religion in a more appreciative and reverent spirit, and foreign thinkers to study it in a spirit of greater love and sympathy. We have no hestitation in saying that the book is eminently fitted to serve the noble object which the author has in view. Living as we do in times of stress and storm when the search-light of modern scientific and philosophic criticism is laying bare the weaknesses of ancient dogmas and traditional faiths, we cannot too highly commend the attempts of men like Mr. Baij Nath to separate the accidental from the essential in the time-honoured religion of India and help the rising generation in passing through the crisis without giving up what is noble and soul-satisfying in the past while assimilating what is bracing and beneficial in the present. Mr. Baij Nath has proved by a formidable array of authorities from Hindu Scriptures that Hinduism in its essential features has nothing to fear from the assaults of modern enlightenment and that it does not in the least stand in the way of modern India aspiring to rise in the social and political scale. Sri Krishna, Vyasa, Yagnavalkya, Sankara, Ramanuja as representing Hinduism in its philoso-

phic aspects and Rama, Harischandra, Janaka, Yudhisthira Bhishma as representing it in its practical aspects ought for ever to be the ideals of the Indian people, and so long as they worship them with all their heart and soul, they will never be lacking in the qualities which make for the strength and prosperity of nations. The present degeneracy of this country is largely due to its turning away from the path of Dharma sketched out in its scriptures and we trust that the work under review will open the minds of the people to their ancient spiritual heritage and make them live a life worthy of it.

Copies of the book can be had from the Brahmavadin Office.

We have been favoured with the monthly numbers of the first volume of the **Upanishad Artha Deepika,** a monthly journal published by Mr. Siva Row B. A., Sub-Registrar, Kuttalam, Tanjore District. The Journal is advertised to contain a word-for-word translation into Tamil of the Ten Upanishads and also the Swetaswetara Upanishad with the commentaries of the three Schools of Indian Philosophy. The Journal is ably conducted with the assistance of the Pandits of Tiruvasanallur, a place long famous for Adwaita learning in Southern India and of the best Dwaita and Visistadwaita Pandits. To translate word-for-word the text and the commentaries of the most abstruse metaphysics of the Upanishads is no easy matter and we fully realise the arduousness of the work Mr. Siva Row has undertaken. The fact that Mr. Siva Row has been regularly bringing out the numbers speaks volumes for the singleness of purpose, which has characterised all his labours in this direction. The translation of the text and the commentaries into Tamil is as literal as it is clear. Every page of his publication bears testimony to his scholarship assiduity and perseverance. Every genuine lover of the Vedanta should furnish himself with a copy of the Journal and patronize the publisher, who, with very limited time at his disposal outside his professional hours, has made this more or less a labour of

love. The annual subscription of the Journal is Rs. 3-8-0. It may interest our readers to know that the volume before us begins first with the translator's introductory remarks ; an explanatory preface containing a clear account of the four Purusharthas; a systematised account of the Upanishads; and a concise account of the Adwaita, Visishtadwaita and Dwaita systems of philosophy. Every Upanishad begins with a preface ; an outline of contents ; the six ways of understanding the meaning of the Upanishad, such as Upakrama and Upasamhara, Abhyasa, Apurvata, Bala, Arthavada and Upapatti ; the Santi mantra with its commentary ; and the text of the Upanishads with word-for-word translation ; and the commentaries of the three Schools. In this manner the volume under review treats Isa, Kena and part of the Katha Upanishads. An English translation of the volume may be appreciated by readers in India and abroad. It is a matter for congratulation that Pundits appreciate these numbers. In these days of so-called revivalism, it is not only necessary that Vedantic books should be translated into English for the benefit of our graduates and under-graduates, but they should also be done into the Vernaculars of the country for the use of our women, our pundits and others who know neither Sanskrit nor English. Mr. Siva Row has already made a name as the translator of Vicharasagara into Tamil and we trust he will continue the useful work so well begun, by translating as many Vedantic books as possible into simple, idomatic popular Tamil. Messrs. Thomson & Co. are so well-known for the excellent printing work they have been doing that any praise we can bestow will be altogether superfluous.

V. S.

VEDANTA DEEPIKA.

It was some months ago, we received a copy of this little volume, and we owe an apology to the publishers for not having noticed the book earlier. This is perhaps the latest book issued by that well-known firm, Ripon Press, Madras. The proprietor of this Press, Mr. Rathna Chettiar, a gentleman of estimable character and philosophical learning, has created around him a number of workers, disciples and admirers who constantly endeavour to improve under the mild inspiration and noble guidance of their proceptor. He has published in conjunction with others, so many important volumes throwing a flood of light on the Adwaita doctrine, that there are at present in and around Madras hundreds and thousands who profit by his books which are all written in the Vernacular. This has served a double purpose. This has kindled in the minds of many people not only a love for the Tamil literature but has also helped the spread of the Vedanta.

Some of our readers may remember--but it is now more than two years—the article that appeared in our issue of the 5th, June 1897, entitled " Wisdom and Worship." It was a review of the Sankhya philosophy wherein was pointed out the weakness of some of its positions and the superiority of the Vedanta was emphasised. This was evidently too much for our contemporary of the Siddhanta Deepika, who wrote criticising our treatment of the Sankhya, and with a reasoning, concluded that the dualistic positions of the Sankhya were logical and correct and added that the dualism of the Sankhya and that of the Siddhanta had many points in common.

The book in question is a detailed examination of our contemporary's article. It is not like other books published by ordinary and bigoted partisans, which abound more with vituperation and sarcasm than with argument and sense.

The author of this book takes one point after another of our contemporary's article and examines it in all its details. This elaborate process is gone through, that every bit of argu-

ment in our contemporary's article might be readily thrown into the crucibles of logic and science; and then follow the demonstration of the hollowness of statements made by our contemporary. The author tries to place by the side of each statement wherever possible a correct and an authentic statement of theories and facts and proves with the help of logic and science as well as authority, the unmistakable truths of the Vedanta and that nothing but ignorance can make such a woeful misconstruction of facts and misrepresentation of statements. We think any intelligent reader who has a mind open to conviction cannot but love and admire and become fully convinced of all that is discussed in the volume. The expositions are made so lucid that any reader equipped with but a slight knowledge of the technical terms can well go through the book and find it in the end sufficiently interesting and useful. We have not space even to barely mention some of the salient points controverted in the book, points taken from the article of our contemporary. We would therefore heartily recommend the entire persual of the book to those who have any desire to study the Vedanta. As a controversial treatise the book is a success, and we congratulate the author for having ably thrown so much light upon some of the knotty and ill-understood questions of the Vedanta, even to the extent of carrying conviction to most minds. We cannot however help observing a certain regrettable feature in connection with this controversy, which we would say a word upon, in passing.

What among the Aryans, is styled the Vedanta applies in common to all the three lines of thought represented by the three teachers, Madhwa, Ramanuja and Sankara. All these three base their arguments upon the three *Prasthanas* which to them constitute the sole authority—the Brahma Sutras, the Upanishads and the Gita; and people accept the one or the other according as the arguments are to them clear and convincing, while each is a recognised method of looking at the one Truth. If the controversy had any such circumscribed limits we would have nothing to say except that such controversies have

been held too long in this land and are productive of no good. But the book in question has to deal with a group of opponents who have different books for their authority and newer doctrines. This group of opponents, we are able to infer from some of their published books, show no love for the Vedas, the Upanishads, the Gita or Sankara, and none of these to them is any authority. They do not stop here. Not only is no love shown to these, but these are sometimes badly treated and abused. These then depend upon their Agamas, and their 14 Vidyas and their 4 great Gurus different from the Vedic classic, all of which being with a single exception associated with the Tamil Literature. It is this class of people that offers now the utmost resistance to the Vedanta and especially to the Adwaita. It is with these the author of the book joins issue, bringing to his aid all the usual array of the Upanishads and the Gita and the Puranas. The author has also tried another method. He has proved with abundant quotations and comments from their own books that in and through all of their writings, it is the teaching of the Vedanta that runs so clearly and so unmistakably that nothing but ignorance or wilful blindness could fail to convince them of the fact that wherever they turn it is the Vedanta that confronts them in all their sacred books. We have always felt that in religious or philosophical matters people should discuss first with certain established common principles and that with a view as far as possible to better understand each other and to come nearer the truth. It is to this end that we generally steer clear of these controversies. We are painfully convinced that we have quarrelled too much upon minor points. It is time for our people to draw nearer in their appreciation of the truth. It is surely regrettable that just at this time any English-educated gentlemen should try to raise a note of discord in the situation. There are signs everywhere of a better state of things dawning upon us.

If people just now raise new controversies in place of the old ones and bring out new books as their authorities, it is only a sad commentary on the dictum—Ring out the old, Ring in the new. We shall then see a conflicting spectacle of raging controversies

and noisy partisanship again. People will then stray only farther from the truth; and the old cry must be justly raised "save me from my friends;" and the goal of civilised humanity will be yet far off.

S. S.

WHAT IS HAPPINESS?

IT is obvious that all our struggle in this universe, consists in seeking happiness. Misery is our enemy and we hate it. Thus between seeking happiness and avoiding misery, all our time is spent. Happiness and misery are the two important factors that make up this busy world. The one is the object of love and the other of hatred. The one is sought after with as much eagerness as the other is hated. Thus knowing as we do, the utility of happiness in our practical life, it must be interesting to inquire what constitutes this happiness and what are the different aspects of it.

According to the Vedanta, happiness is of three kinds. Uttama, (the highest), Madhyama (the middling), and Adhama (the lowest). The last two have numerous subdivisions and it is unnecessary to enter into the details in a short sketch like this. It is enough to bear the broad outlines in mind, and consider the question.

Let us first take up the lowest or Adhamasukha. It comprises all the happiness obtained from or pertaining

to the senses,—such as seeing beautiful objects,hearing melodious notes, smelling fragrant substances, tasting sweet things and feeling pleasant objects. In this way, it extends to all enjoyments pertaining to wealth, woman and progeny.. The Srutis describe it as Manushyananda. In short,the above catalogue includes all the hankerings which we so hotly pursue in this world. And yet it is put down as the lowest happiness. The reason why it has been so classed will be apparent from the following considerations:—

1. The happiness pertaining to the senses is not permanent, but is of an ephemeral character. It lasts only so long as we are in touch with the objects of the senses. For instance, the pleasure of seeing a beautiful flower, or hearing a sweet musical note lasts only so long as we are in touch with the flower or the note and not afterwards; in the same manner, with the other senses also. Thus the sensual happiness is of a fleeting character and not permanent; and even this temporary happiness is not steady as will be seen from the best dish of food sometimes failing to produce any taste while we are affected by sorrowful news.

2. Again this happiness is not unmixed with pain. A king possessing all that this beautiful earth can give, is afflicted by the absence of a son or good health. On the other hand, a poor man, possessing these, is sorry, because he has no means to protect his children, or secure his health. In the same way there is no pleasure which is free from pain. And yet people call it happiness. The reason is simple and it is due to ignorance. For instance, a poor man looks upon a rich man as a "happy man" whereas the latter has his own troubles and anxieties. Again, a king is considered to be very happy, whereas he has the anxieties peculiar to his position; foreign invasions, internal commotions, famine and other troubles torment him successively, and he begins to seek happiness elsewhere. In

this way, centre of happiness is shifted from place to place and is not secured after. It is why the happiness pertaining to senses has been treated as the lowest.

The second, or the middling happiness comprises the rituals and sacrifices, or the binding and optional karmas, which are performed for the purpose of obtaining certain objects. They include all the public charities, such as the construction of temples, choultries and other public institutions, and the feeding and the clothing of the poor. As a consequence of these meritorious acts, after death, people get "Deva sarira" or god-bodies, and enjoy the fruits of their good karma in swarga or higher world. Here, the happiness is not so far marred by pain, but lasts only so long as the efficacy of their meritorious acts lasts and then breaks down. People again come back to this world, and begin a new course of life. Hence this kind of happiness which is called Devananda, is not also of a permanent character and cannot be characterized as supreme happiness.

The Uthama or the transcendent happiness is moksha. Moksha means liberation, which consists in freeing oneself from the troubles of birth and death, that is, samsara. The reason why samsara, that is, birth and death, is looked upon as a source of trouble is patent. From the mother's womb to the grave-yard, life is beset with continuous troubles and anxieties. Birth is followed by death and vice-versa. In this way between birth and death, we roll like balls. Freeing oneself from this rolling is moksha and the happiness pertaining to the state after liberation, is described by Srutis as "Nithyananda or Brahmananda", bliss-eternal and absolute. This is the highest point of human aspiration and the goal of every soul; and consciously or unconsciously every one is marching to it. The difference consists in the marches made by

different souls—one has gone a little further, while one is a little behind. In this way all are pushing forward, as the very term brotherhood of man connotes identity of blood and the inequality of the development. Therefore the happiness pertaining to Moksha is of supreme importance while that which appertains to the other two is ephemeral. Hence it has been appropriately called "Uttamasukha"—Santi—santi—santi.

C. VENKATRAMANA ROW.

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M. B. Srinivasa Aiyangar M. A.
Translator, Education Department, Mysore.
(Formerly Headmaster, High School, Kolar).

THE

BRAHMAVÂDIN.

"एकं सत् विप्राबहुधावदन्ति."

"That which exists is one : sages call variously."

—*Rigveda*, I. 164. 46.

Vol. V.] APRIL, 1900. [No. 6.

SAYINGS OF SRI RAMAKRISHNA PARAMAHAMSA.

1. A man sitting under the shade of the all-desire-fulfilling-tree (Kalpa-Briksha) wished, 'let me be a king' and in an instant he was king. The next moment he said 'let me have a beautiful charming damsel' and lo ! the damsel was by his side ; to test further the wonderful virtues of the tree the man wished that a tiger should come and devour him and the next moment he was in the jaws of a tiger and soon devoured. God is the tree of all desires. Whoever says in his presence Oh God! I have got nothing he really gets nothing : but he who says Oh Lord ! Thou hast given me everything, he gets everything.

2. Egoism is so injurious that so long as it is not erradicated there is no salvation. Look to the young calf as soon as it is born it cries (Ham Hai) I am, I am. The result of this egoism is that they are yoked to the plough and

have to drag carriages full of load whilst cows are kept tied up to their posts and are sometimes killed and eaten. But still in spite of all this punishment the animal has not lost its egoism. With its skin are made the drums which give out the same sound of "I am, I am". The creature does not learn humility until with its intestines are made the bow-strings of cotton cleaner, it is then that the animal's intestines sing out *Tuhin Tuhin*, Tu Hai, Thou art, Thou art. The "I" must be abolished and give place to Thou: and this is not achieved until the man is touched in his vital parts (intestines.)

3. There are two Egos, one ripe and another unripe. 'Nothing is mine, whatever I see or feel or hear,—nay even this body is not mine, I am always eternal, free and all-knowing,'—the Ego that has this idea is the ripe one. 'This is my house, my child, my wife, my body, &c.,'—the Ego that thinks thus is the unripe one.

4. The Lord passeth the elephant through the eye of the needle.

5. I must attain God in this very life, yea in three days I must find him, nay with one utterance of his name I will draw Him to me; with such a violent love the Lord is attracted soon. The lukewarm lovers take ages to attain Him if at all.

6. As the drowning man pants hard for breath; so must the heart yearn after the Lord before one findeth Him.

7. Never give good things to ascetics to eat, it only tends to unsettle their senses.

8. With the divine knowledge of the *Advaita* in thy pocket do thou whatever thou wishest, for them no evil will ever come out of thee.

9. *Eat* to thy satisfaction in the day but thy meal at night must be light and little.

PRAPANNAPĀRIJATA.

(*Continued from page 324.*)

CHAPTER X.

ON THE DAWN OF FRUITION.

1. Vishnu overcome with intense love goes after those that have thus taken refuge with the feet of Vishnu and are disignated His life *(Prana)*.

2. 'That the wise man is myself, is my creed'. So has been said by the Lord Himself. The high-souled person who, at the end of many deaths and births, by good fortune resorts to Vishnu knowing that he is the all, is very difficult to be met with.

3. It has been said by Bhagavan Vishnu in the *Pancharatra Sastra* that the satisfaction of a Prapanna in having achieved his object is unsurpassed love to God and the consciousness of His distinction from all.

4—5. He who adopting Vishnu as the means accomplishes another object is said to be the lowest. He who adopting other means aims at the attainment of Vishnu is said to be mediocre. He who adopting the pair of Madhava's feet as the means attains the feet of Madhava (God) is the best qualified, and has here, in this birth accomplished his object.

6. God of his own accord receives on His head all the worship which are made by men whose minds are devoted to one object.

7. Even an atom of offering given with love by the *Bhaktas* becomes very great to me, and that offered by a

non-bhakta, however much it be, does not bring about my satisfaction.

8. Here the word *bhakta* in its chief significance ultimately points to a *Prapanna*. In his own *samhita* (*Vishvaksenasamhita*) the leader of the hosts (*senesa*) has said as follows:—

9-10. By the word *bhakti* copious *seva* (devoted service) is mentioned by the sages; and *seva* is entering into a state of utter lowliness towards one's Lord. Therefore the act of taking pleasure solely in the service of the Supreme is called *Bhakti*.

11-12. Some good men who have their sole refuge in destitution of means, but again are highly fortunate and have chosen Lakshmi as the mediatrix and are desirous of attaining Me alone who is united with Sri, having thus taken shelter with Me, reach me alone.

13. He who does My work, who has no being higher than me, who is free from sorrow, fear and fatigue and who is without any support, without any desire, without any attachment to the external world and without egotism, having taken refuge with Me alone shall cross the ocean of *samsara*.

14. Those that are devoted to good works, that are pure and learned in *sankhyayoga* (the path of knowledge), are not worth even a tenmillionth part of him who is staid in refuge-seeking.

15. And to a person who has acquired the means (of *Prapatti*), the non-clinging and destruction of subsequent and antecedent *aghas* (actions of bondage) which are of the nature of merit (*punya*) and demerit (*papa*), shall happen.

16—17. Properly, all other antecedent *aghas* of a proud *prapanna* (*dripta*), except those that are fit to be enjoyed in the body already begun, desist; and there shall be no clinging of all other *aghas* except those only that are

intentional, principal, persisting till the decay of the body and are devoid of repentence.

18—19. This import has been specially declared by Bhagavan Vishnu.

"*Bhakti* as the means of accomplishing one's desired object (*upāyabhakti*) is the destroyer of all *aghas* excepting those that have begun to work (*prārabdha*); but *bhakti* as the end to reach (*sādhya-bhakti*) which is greater, is the destroyer even of the *aghas* that have commenced to work.

20. "*Bhakti-yoga* with all its auxiliary parts is here called *upāya-bhakti* (*bhakti* as a means). It shall not destroy the *aghas* begun (*prarabdha*) which is verily the cause of many births.

21. "*Prapatti* which is of the nature of *moksha* is called *sadhya-bhakti* (*bhakti* as an end). This one too which is higher, shall destroy even the *aghas* already begun of the afflicted *Prapannas* (*artas*), but it shall not destroy the *aghas* of a proud *Prapanna* which are to be enjoyed in the body already possessed."

22. This is what has been said here:—If there is liberation from *prarabdhakarma* owing to the enjoyment of births, then with the help of *bhakti-yoga* shall one be freed.

23—24. "From *karma* which is the root of sorrow I shall liberate you, grieve not." As it has been thus said by the Lord, also on account of the feeling of grief for the body, there shall be liberation forthwith to an *arta-prapanna* (the afflicted or the unhappy *prapanna*); for *prapatti* is higher (than *Bhakti-yoga*).

25. But a *dripta* (a proud-*prapanna*), as he of his own accord does not feel grief on account of the body possessed (*prarabdha*), is liberated at the end of the body. This is the determination of their time of liberation.

26—30. This *Prapanna*, therefore, solely through the grace of the Lord of Sri who resides within the lotus of the

heart, with ease bursting open the hundred and oneth tubular organ of the bódy (*sushumna*) and through it immediately rising above, reaching those employed to convey to the other world (*ätivâhikas*) being conducted by them who have kindness to show at every step, through the different stages of the path of light (*archirādi*), and owing to the contact of the hand of the superhuman being (*amānava*) leaving the subtle body (*Sūkshmadeha*), mentally crossing the river *Viraja* (devoid of passion) and marked with holy sandal and other perfumes of *Brahman*, shall attain, in order, (the several states of assimilation with God), living in the same heaven (*Sâlokya*), then having the sameness of form (*Sarupya*) and living in proximity (*Samıpya*) and finally shall completely obtain intimate union with Brahman (*Sayujya*), moving about from world to world and pursuing all desires taking form at will, along with the eternals (*Suris*) he always does the service of chanting *Samaveda.*

31. Or else, as if not brooking the delay caused by the regular path (*archiradimarga*), that God speedily takes away at will a *Prapanna* is also taught by the *Srutıs.*

32. The Lord in the shape of the great Varaha who is eminent among the mighty, has spoken to His attentive consort, Bhumi, words bearing on this subject as follows :—

33—34. "That person who thinks of me, the omnipresent and the unborn, when his mind is in a state of calmness, his body in a state of harmony of the humours, him, I afterwards think of; my devotee (*bhakta*) who is at the point of death like a stock or stone and lead him to the final goal."

35—43. At any time whatever on account of the harmony of wind and other humours of the body due to the absence of disease when calmness of mind exists, if any man whatever thinks of me who am the great ocean of lordship, excellence of disposition, affection and other good qualities

kindled by Lakshmi, and who am Narayana, the Omnipresent, the unborn and the possessor of body at will,—Me, if he thinks of even once saying 'O Narayana, than whom there is no other resort, I have taken refuge with Thy feet', Of my own accord I then think of him who is free from obstruction by other means, who remains steady in that state and who, when death approaches, is like a block of wood or stone, that is, like wood is devoid of the activity of mind in his own body, who has consciousness only when awakened by others but afterwards has an impaired mind, who himself is devoid of the thought of his own good and like his own self by others also—I, the soul of support of my followers, am that *Purusha* (*Person*) who, while his dependents are asleep, remaining steady and bringing into existence all the objects of their desire, is awake for the fulfilment of them. And by way of making known the flow of my grace, without the path of the light (archiradi) I shall take this person who is worthy of enjoying my enjoyments, to the highest region, mounting him without any hindrance as much as desired on the shoulder of Garutman."

44. The servents of Yama with their nooses, being afraid, speedily fall off from the side of a *Prapanna* who is possessed of such glory.

45. As has been said by Parasara and Suka this man is the servant of none whatever:—

"Seeing his own functionary noose in hand, Yama, indeed, whispers in his ear, shun those that have taken refuge with Madhusudana, for I am the master only of other men and not of the *Vishnavas*."

46. "O King! that person who has completely sought refuge with the Teacher of the world (*Lokaguru*), Narayana, the worthy object of resort, is neither a servant nor a debtor of the gods, the sages, the elementals, men and the divine manes (*Pitris*)."

47. A great bridge over the milky ocean of the practices of *Prapannas* has been built by bringing together the the poundings of the mountains of *Vedánta*, *Smriti*, and such important teachings of great sages and the *Pãncharãtra*. Those that wish to reach quick the extremity of the ocean of *Samsara* by this route, being released by the store of antecedent and subsequent (*Purvottara*) sinful *Karmas*, they are considered to be completely freed.

48. Wise men who are fearless therefore get into the boat of Nyasa (self-surrender) which is without any hole and is able to go to the end, which has for the base-plank the consciousness arising out of the feeling of wretchedness, which is fastened by the nail of faith, which obeys the pull of the tether (*Bandanarajyu*) of prayer, which has the mast of self-surrender (*Nekshepa*) and which enables embodied beings to cross the ocean of *Samsara*.

49. The work known as *Prapannaparijata* has been proclaimed on earth—a work where the desires of the virtuous are met with from all sides.

HAPPINESS.

BY A. L. MEARKLE.

"True mystic philosophy is as clear as the summer sky. It is full of brightness and full of warmth."—*Max Muller.*

Every individual has a natural right to be happy. I can never quite forgive Carlyle for stating the opposite doctrine in words so fascinating and so hard to unlearn—words having all the charm of Stoic wisdom, but appealing to youth just budded into altruism even more forcibly than to philosophic middle age—as if there were a contradiction between happiness and the blessedness he promises in its stead! *This* is the Everlasting Yea—that we need not miss happiness to find blessedness. If my happiness involves your sacrifice, there is something radically wrong between us. The idea that there is not enough joy in the universe to go around is one we had better get rid of. It springs, like all our superstitions, from subconscious fear— the effect of evolutionary conditions now obsolete and long since forgotten. Since the "more life and fuller life" of the few no longer involves the misery and death of the many, a happy existence is the right of all. The weak need not be sacrificed by the strong, nor the strong for the weak.

In a free and natural state the happiness of no individual is in the power of another. Each pursues his own pleasure, and interests do not conflict. The illusions of wealth and personal power destroy this normal balance. Yet even in an artificial society no person has the disposal of another's happiness; that is inalienable. Epictetus, the prince of Stoics, gave this unfailing recipe for happiness:

"Seek not that the things which happen should happen as you wish, but wish the things which happen to be as they are.................Disease is an impediment to the body, but not to the will, unless the will itself chooses.

Lameness is an impediment to the leg, but not to the will..................Is the oil spilled? Is a little wine stolen? Say on the occasion, at such a price is sold freedom from perturbation; at such a price is sold tranquillity: but nothing is got for nothing."

However, the ordinary person cannot lift himself above the disturbing vicissitudes of life by sheer will. In order to be happy it is necessary to find out what is worth living for. The diseased body, the lame leg, the spilled oil and stolen wine are not. Then what is? Ah, that every individual must discover for himself! A serene mind is not far to seek, when once the heart is fixed on something beyond the power of human hands to spill or steal. Mystic philosophy, which teaches men to live for eternity, in promising blessedness does not underrate happiness; on the contrary, it is the quintessence of optimism. It is not impossible for the *person* to become weary of the trials and disappointments of earthly life, and to wish not merely to pass out of existence but to be annihilated. But the *spirit* is never discouraged. Listen to it. It is the essential optimist, continually asserting that life ought to be happy, and that, happy or not, it is worth living. This inherent optimism prevents more suicides than the statutes, Paley, and the Bible—in fact, it inspired all three; for an intuitive conviction of the value of human life is at the bottom of all law, philosophy, and ethics.

Existence itself is one long and varied explanation of intuition to the intellect. The mind has an unceasing "Why?" for all the experiences of the body; and to the ultimate why—why must I exist?—intuition alone can make reply. The answer is not wholly intelligible to the mind at first; but that does not matter, for the spirit is master of the situation and compels obedience to its will. It says *live*, and the body obeys; and the most the mind can do is to make existence as disagreeable as possible to itself by its obstinate doubtings and rebellions.

To an enormous degree, but with ill-understood limitations, the mind of the mother can influence the subconscious mind of her unborn child, just as it can influence her own, by imposing on it the mistaken beliefs characteristic of imperfect evolution;

or it can pave the way for a bright career of progressive spiritual culture. Happiness is greatly affected by parental influences. Our estimate of existence has been made far lower than it ought to be by the beliefs ground into the race through immemorially dwelling on its dark and evil side. Do not let us blame "orthodoxy" for this. If the beautiful earth seems a vale of tears—that it does seem so is itself one of the temporary evils incidental to evolution. But if all men understood the perfect, ideal harmony that subsists between man's nature and the rest of Nature, and the laws under which the organic world is destined to achieve its best, birth would never be looked upon as it is by the fatalist—whose "religion" is an endeavor, not to beautify and ennoble existence, but to be freed from its evolutionary vicissitudes.

Existence even at its worst, with the ameliorations furnished by the necessities of daily life, which seldom let the mind sink into a condition of absolute misery, is tolerable; at its best it is glorious. The doubt, often expressed by adult or aged persons, whethere it is a boon to be born, arises from the contemplation of existence as their fears represent it, not as it actually is. "Life," they say, "is not so unquestionably good that we owe it to the individual child to bring him into the world." Oh, no! As usual, logic is on the side of the doubter; but the joy and hope that greet the birth of a son, and the parent's bitter anguish and heartbreak over the white casket, are facts on the side of faith. When a mother prays for her sick child she knows she is not selfish—the life that is a blessing to her is a blessing to it also. Any healthy child is a standing refutation of the doctrine that existence is an evil. Animal activities alone make life worth living. If the wild duck and the lamb have had in their unspoiled existence a sufficient surplus of pleasure over pain to make life desirable to themselves and to promote the general end of self-preservation, as they must have had in order to survive as species, their lives, from the individualistic point of view, have been worth while, irrespective of their post-mortem utility in connection with currant jelly and

mint sauce. A child ingenuously asks, "Papa, what good are mosquitoes?" and is confirmed in his anthropomorphic bias by the man's answer: "Oh, they're a means of grace, I suppose, or perhaps they antidote malaria or something!" We should be broad-minded enough to see that even mosquitoes have their biological niche, and that their ephemeral existence find in themselves their value and excuse of being.

However, it is easy to recognize the truth that animals and plants have their lives to live and their self-regarding function to perform, and that, in themselves, the pleasurable processes that conduce to life make existence a satisfaction to these creatures and constitute their *raison d'etre.* Why not apply the same reasoning to men and women? Because our social and religious traditions make us look for some other object in life than individualistic satisfaction. The pursuit of pleasure may not suffice as a philosophy in the deepest and widest aspect of man's being; but when the talk is of existence the pains and failures incident to it should not occupy our minds to the exclusion of the satisfactions belonging to the normal discharge of functions. And when to the pleasures of animal existence are added those of the mind, a man seems an enviable creature quite apart from his eternal destiny. He may not be a very important member of society, nor the father of future important members of society and his existence may appear to external view a problem to which there is no optimistic solution; but his life has a value nevertheless, in and to himself—a value not to be measured by any external criterion whatever.

The moral standard, by which persons above mere savage selfishness estimate themselves is a superficial one. On account of the ever-present need to think of conduct, persons in the social state come to forget that there is anything else, and they live perpetually contemplating themselves in the mirror of their "representative feelings," dissatisfied if they find there a lack of material for public applause. They thus lead a shadowy life, dependent on the recognition of others, and never reach any real consciousness of their own entity. "Conduct is three-

fourths of life," said Matthew Arnold ; to many persons it is the whole. But this is a mistake. The happiest man on earth is not the one whose being is merged in his social relations--who lives on the esteem of others, though his altruistic activities may reach out in all directions from a rich, warm heart and a generous purse. Life is more than conduct. It transcends and outlasts relations. Altruism is the egoism of the well-bred social animal. Spencer has shown how it defeats itself, by imagining a society in which each member derived his highest happiness from sacrficing his own pleasure to secure another's—that other's happiness consisting not in accepting the sacrifice but in sacrificing himself in turn. Altruism, then, is not a finality ; it is a product of imperfect evolution. Spiritual philosophy is essentially individualistic. Self-poise is a condition of happiness, and grows out of true individualism. The one who depends on externals is at the mercy of chance and change ; but he that knows the eternal from the transitory, the real from the phenomenal, has his happiness in his own power. The objects of desire no longer elude him ; while he finds a joy beyond expression in the vision of truth—the recognition and embrace of the eternal verities of the mind.—*The American 'Mind.'*

THE PHILOSOPHY OF KANT.

BY DESDOUITS.

I. Importance of Kant's philosophy.

II. Of the method to follow in the discussion of the scepticism of the critique.

III. On the sources from which the critical philosophy was derived. Of the state of philosophy before Kant. His early works.

I.

The whole philosophy of the nineteenth century has come under the influence of Kant, and the prestige of this powerful genius is so great that the thinkers of the most diverse schools endeavour to find in his writings arguments in favour of their doctrines. It is in the *Critique of Pure Reason* that spiritualism finds the most complete and most incontestable proof of the existence of necessary truths, of those ideas which every thought, every experience even presupposes, and which consequently, no experience could have given. It is Kant again, who, in the *Critique of Practical Reason* has reclothed in a new form the proof of the existence of God, founded on the *idea* of the *good*; it is he, who, insisting on the *imperative* character of the moral law, has thence demonstrated a legislator, whose commandment engraven in our heart, is the sign manual of our infinite dependence, and at the same time of our incomparable dignity. Finally, the *Critique of Judgment* secured aesthetics by establishing that the sentiment of the beautiful presupposes a *suprasensible* principle, a disinterested and rational pleasure, quite different from the agreeable and from sensation which the materialistic philosophy of the eighteenth century assigned as its source.

But if, by his immortal doctrines on the *a priori* ideas, on the moral law, on the impersonal and disinterested character of aesthetic taste Kant may be considered to be one of the foremost

defenders of spiritualism, has he not also, by his doubts, by his contradictions, by the radical separation which he endeavours to establish between the real world and the world of thought, lent his arms to the partisans of pantheism and positivism? Disdaining sensible phenomena which according to Kant, have no relation with the reality of things, German pantheism has ended in denying the *individual* existence of concrete beings. What in fact are these beings, if not vain phenomena, since space and time, in which we perceive them, are only, according to the critique, purely *subjective* conditions of sensibility? Hence reality is only to be found in the world of ideas, in *noumena*, to speak the language of Kant; there is no other reality, no other activity than that of ideas, and nature is no more than their sensible manifestation.

Starting from the same distinction between *phenomena* and *noumena*, and in order to arrive at the very opposite conclusion, positivism has declared useless all investigation into this essence of things which Kant considered more real, undoubtedly, than sensible facts, but also as inaccessible to our reason. From the doctrine of Kant positivism only adopted the negative part; it professed that knowledge of phenomena, of their succession, and of their relations in space, was the only object of science, and that every attempt to know the nature of things, their causes, their destination, was a chimerical enterprise. Without absolutely denying God and Soul it forbade the human mind nevertheless from wandering amid these vain hypytheses, "from unduly carrying a subjective point of view with the objective domain," and reversing the ancient definition of philosophy, it assigned to philosophy as object and aim the *not enquiring into the cause of things.*

This bond between all modern systems and that of the philosopher of Koenigsberg is so close, that it seems almost as impossible to study the development of the thought of the nineteenth century without knowing the critique as to understand the philosophy of the modern ages without knowing Aristotle. A discussion then on the system of Kant is a matter of very great

interest, not only on account of its intrinsic worth and profound originality, but also on account of the force of the arguments, which the most diverse schools, have drawn from it. All may not be true, but nothing can be despised in a work the authority of which is thus invoked by error and by truth alike. We must then take account of the incontestable truths established by the critical philosophy and of the contestable or ever dangerous propositions too docilely accepted by the successors of Kant. Such an enterprise might seem presumptuous, if all the teachers of French philosophy had not prepared the way since the beginning of the nineteenth century; it is only in following their footsteps, and in endeavouring to progress along the way traced by them, that we dare to discuss and often to condemn the assertions of the most profound thinkers of modern times.

II.

But, in the very outset, a difficulty presents itself; by what method, by what arguments are we to refute scepticism? We cannot do it except with the principles of reason as the data of consciousness; now, scepticism precisely derives the value of these principles and the *objectivity* of these data.

This objection could not perhaps be met if the scepticism of Kant were pyrrhonism, if it absolutely rejected every principle and every truth. But this scepticism is not so radical, and still acknowledges the validity of a certain number of truths sufficient for its refutation. His is a *dogmatic scepticism*, which starts from the affirmation of certain facts and certain principles, and then from these facts and these principles deduces reasons for casting doubt on the objective validity of our ideas. If then we can show that these facts and these principles lead to consequences wholly opposed to those of Kant, we shall have refuted his system itself, refuted his scepticism by his dogmatism. In fact all the conclusions of the critique, in its sceptical part, may be reduced to a single one; the *subjectivity of the ideas of reason*; now this doctrine is not, with Kant, an arbitrary hypothesis, origi-

nating in the simple attempt of the mind to throw doubt on itself; but it is, in his eyes, the consequence of a psychologic fact, to wit *the universality of our ideas* and their necessity *a priori*. If we succeed in proving on the contrary, that universality and necessity imply precisely *objectivity*, that *subjective* signifies *relative*, *conditional*, whilst our ideas are *absolute*, *unconditional*, eternal, then we shall have the right to conclude, in the name of Kant's psychology itself, against his idealistic and sceptical metaphysics.

Let us add that the fundamental principle of human reason the principle of contradiction is accepted by Kant as objective and absolutely valid; this concession is more important than he supposes; for the analysis of this principle reveals that it implicates all the other axioms of reason. Scepticism and truth are incompatible;..............and as soon as we admit one of the propositions of reason, we must admit them all, whether we wish it or not, because they are all united together in indissoluble bonds.

It is then principally on Kant that we shall rely to refute his sceptical assertions. Occasionally also we shall have to examine if the psychologic facts which he takes as a point of departure are exactly analysed by him; if the description and classification which he gives of our faculties are as rigorous in reality as they are in appearance; and if, finally, he has been able to avoid that rage for system which formulates as principles, gratuitous or at least contestable hypothesis.

III.

What is important for us not to lose sight of in discussing the scepticism of Kant, is that it is not for him a doctrine, but a method; it is a stage not a goal. No doubt in reading certain pages of the critique of pure reason we might conclud that the author accepts the most absolute conclusions of scepticism,—and it is certain that he would have done so if he had been more consequent;—but he corrects, he often seems even to retract

what he has advanced; he at first formulates a question as doubtful, as insoluble; then, all at once, transferring himself to the domain of moral philosophy, he resolves affirmatively problems which he has declared to be inaccessible to speculative reason.

This half scepticism which ends by getting rid of doubt, but which does not return to belief till almost all reasons for belief have been shaken to their foundations, is at bottom nothing but an attempt to secure the certitude of our cognitions whilst restricting, their number and extent. If this novel and bold method is, as we believe, very dangerous, it finds if not its justification, at least its explanation in the state of philosophy in the eighteenth century. Kant thought it necessary to partly yield to scepticism and to sacrifice metaphysics in order to save morality. However it was only by degrees that his thought arrived at this definite solution. Believing by instinct and as a metaphysician (as his works prior to the critique of pure reason show) he long preserved the hope of attaining truth through the speculative reason; and only finally gave it up before the ever rising tide of scepticism.

The eighteenth century had discussed everything, had denied everything, and turned into ridicule all the truths which it no longer understood. Descartes and Leibnitz were almost forgotten, at least as philosophers. No thinker of genius had appeared to give their eternal doctrines the new and more vigorous form which was required by the exigencies of a sceptical epoch. Now philosophy must perpetually renew its form under the penalty of being no longer understood; no doubt truth is always truth; that which has been once proved remains for ever a possession of science; but each epoch has its novel objections against the best established verities. If as the new doubts arise, the defenders of truth do not dispute foot by foot the territory which has been invaded, if they do not follow their adversaries in their multiple evolutions, if they leave a way for retreat,and simply content themselves to ward off the blows of the sophists of other days with the old arguments, victory remains with error, at least in the eyes of public opinion,

and truth is seriously compromised by the incapacity of its defenders. This happened in the eighteenth century. Spiritualistic philosophy, concentrated in the schools, remained a stranger to the movement of the epoch. Wolf enjoyed for some time a great renown ; but how could his abstruse metaphysic, with its scholastic forms, exercise any great influence on the public mind? Besides Wolf was a philosopher with a system, and doubtful systems had the sad effect of compromising the truths which are contained in them. To identify metaphysic with the doctrine of preestablished harmony, is surely to condemn it to destruction with the generous but very contestable hypothesis of Leibnitz. The power of influencing public opinion could not thus be arrested from materialists and scoffers. Philosophy ceased even to have the name of science and only represented doubt and indifference. Nevertheless spirituality was still represented in France by Rousseau, and, in the second half of the century, the writings of Mendelzohn reminded the Germany of Frederic the Second of the doctrines of Plato and Descartes. But the eloquence of Rousseau addressed itself to sentiment rather than to reason ; if he nobly defended faith in God and immortality we cannot say that he advanced or reformed the philosophy of science. Mendelzohn on the contrary attempted to give a more rigorous demonstration of spiritual truths ; he endeavoured to perfect the Cartesian proof of the existence of God, and in his Phedo he formulated a new argument in favour of the immortality of the soul. But he himself could not escape from the influence of the doctrines of Hume, and accepted his theory of causality, a theory implying complete scepticism.

This almost universal influence of Hume, which Kant felt whilst endeavouring to combat it, was not solely due to the sceptical tendency and the purility of the then dominent opinion. Hume was a profound thinker,an able dialectician who endeavoured by the scientific form of his argument to complete the view of metaphysic. He was bent above all on destroying the principle of *causality* by reducing it to the expression of a simple relation of experience that of *succession*. In this way he ruined all

the principles of reason and denied it the right to conclude from the world to God or even to affirm the reality of the Ego, of that internal force which I perceive directly as cause and as liberty. In a word he referred everything to experience, to the knowledge of phenomena which take place in time and in space. Then pushing his scepticism still further he attacked even the certainty of experience; he had only need for this to rely on the doctrine of representative ideas, then accepted everywhere on the authority of Locke. In fact, if we do not perceive things themselves, but only their ideas, nothing proves that these ideas resemble their object, nor even that they have an object. "Hume only leaves us pure phenomena, sensations which can represent no object and ideas which succeed one another without any real subject."

That this idealist scepticism of Kant was the effect rather of the general thought of his time than of his personal disposition is shown, without speaking of his moral faith, by the dogmatic character of his early writings. No doubt in them he already showed great independence of thought; but if he rejects certain systems, certain opinions generally received he does not reject all metaphysic; he still believes the possibility of attaining truth by speculative reason. Almost about twenty years before the publication of the critique of pure reason, he composed, in reply to a question proposed by the academy of Berlin his *Treatise on evidence in metaphysical sciences.* The conclusion of this work is that certitude is difficult to attain but that it is nevertheless possible to attain it, on the condition of commencing by the analysis of ideas and not of definitions.

Such, in fact, is the true method of metaphysic; to take one of our judgments, to analyse it, to find therein by this analysis a metaphysical notion, then to decompose this notion if this is possible, only to define it after a minute analysis, then to examine and enumerate the necessary judgments which we derive from this notion, and thus to prepare as it were a list of axioms, a comparison of which will give true theorems; in this way we may construct the foundations of a scientific philosophy.

At the same time that he indicated the method to be followed for the attainment of certitude in metaphysic he rigorously and scientifically treated the question of the *a priori* proofs of the existence of God. In a very remarkable work published in 1763 (*of the sole foundation possible for a demonstration of the existence of God*), he criticises the form of the ontological proof, and reforms it by introducing therein the notion of the *possible*. If a necessary being did not exist nothing would ever be *possible*; and this argument, adds Kant, is the only *a priori* proof really conclusive. In fact, if from the existence of a thing we can conclude the existence of a cause *sufficient to produce the world* we cannot but infer that this cause is *perfect*; on the contrary, the series of *possibles* contains all the degrees of perfection, and consequently the Being whose existence is the condition of all *possibilities* is above all degrees of finite perfection; he is infinitely perfect. If it is not exact to say that this proof of the existence of God is the only one, as Kant claims, we must recognise that it is one of the most striking, one of the most simple and that it defies all objections.

But this confidence which the future author of the critique had at first expressed in the certitude of speculative philosophy was not long in being shaken. So early as the year 1766 he published a work of which even the title is a sceptical epigram; *Dreams of a visionary explained by the dreams of metaphysics.* This but appeared at the time when the tales of the marvellous commerce of Swedenborg with spirits occupied public attention. It is an effect of chance, or is a law of the human mind that the centuries of credulity are at the same time centuries of superstition? Is the soul which voluntarily refuses to raise the reason above the material world condemned by fate to lose itself in an imaginary world of hallucinations? Yes, for we have an invincible instinct of belief, and this instinct tells us unceasingly that our thought was not meant to remain solely confined in the narrow circle of experience. To raise us towards the higher regions we have reason and faith; and when scepticism takes possession of us it still remains impossible for us to resign ourselves to know

nothing of another world; only as we no longer believe in any thing except our senses, it is by the senses that we try to enter into communication with spirits. Hence this perversion of intelligence which hopes to see the invisible, to feel the supra sensible; but if such a hope is absurd, it is not that the invisible does not exist, it is that its cognition belongs to the domain of reason and not to the domain of sense. Is it then, as Kant thought, by the sublime aspirations of metaphysic that we should explain superstition and hallucinations? Is it not rather by materialism which, in reducing us to the mere data of sense, makes us materialise the objects of reason and to seek their sensible manifestation in an exalted state of imagination? However this may be, it is to metaphysic, to the desire of crossing the limits of experience that Kant imputes the folly of visionaries; he does not allow to reason more than to the senses the right of passing beyond these limits. "It seems," says he, "that intuitive knowledge of the other world cannot be acquired save at the expense of judgment necessary in this..............I hardly know if certain philosophers who direct their metaphysical telescopes towards the transcendent regions may not be altogether exempt from this hard law."

(To be Continued.)

INDIAN SYSTEMS OF PHILOSOPHY.

BY GOMAT.

If there is any distinctive note that rings through the whole of the history of this ancient land from the early days of the Vedic Aryans to modern times and gives it the character of continuity which has been preserved for more than five thousand years, it is the spirit of enquiry that pervades their philosophy and religion—a spirit which, in spite of the formidable forces that have repeatedly tried to subdue it, has asserted itself again and again, has left its mark on everything Indian and has given them an individuality which makes Indian civilisation distinct from all others. The germ of this spirit can be traced in their earliest records; and when the Vedic Aryans settlers crossed the holy Sarasvati and from their beloved home af *Brahmavârta* descended into the sunnier and more fertile valleys of the Indus and the Ganges, their subsequent *Aryavarta*, the exuberent soil of their adopted country which freed them from all struggles for their livelihood, the rich and sublime scenery which enlivened their souls and stirred their imagination, the cool and shady groves which gave them ample room for calm and undisturbed meditation, all these tended to the rapid growth and development of that speculative spirit which made the Indian preeminently a religious and philosophic race. It is quite natural that the physical advantages of their new home should have contributed largely to the moulding of the mental and physical characters of the Aryan settlers. History teaches us how the physical features of Greece made the Hellenic Greecians political and artistic, how the islands on the coasts of Asia Minor made the Phoe-

necians sea-faring and how later on the comparatively barren islands of British made the sturdy British the caravans of the sea. But all such instances only show that however great may be the power of the physical features of a country to influence the character of a nation, it cannot give birth to altogether new traits which do not find their root in the nation's instinct. It can at best develop certain characteristics only at the cost of others. Such was the case with the ancient Aryans of India. The *Rishis* of old seated under the shadowy trees of their forest retirement dreamt their ultra-cosmic dreams, thought their sublime thoughts which in course of time grew into a rich and many-sided philosophy.

This was not all. India was not a huge forest inhabited by beasts and birds whom the Aryan settlers had only to scare away in order that they may occupy the land, enjoy its beauties and utilise it for their own purposes. Archeologists and philologists have succeeded in showing that there were already a people, the rulers of the land who were, in many respects as civilised as the Aryans themselves and who had their own literature, religion and philosophy. We have enough grounds to infer that these were not the sole and first occupiers but there appears to have existed a third ethnological race who may be styled the aborigines of the land and who seem to have once owned the land exclusively. By the time the Aryan emigrants settled in India, their predecessors seem to have settled their score with the aboriginies, or rather the first proprietors of the land, driven some into the hills and recesses of forests and allowed others who tenaciously clung to their rights and properties to live side by side with them, though mostly as outcastes of their society. There are reasons to believe that these outcastes in fighting out their own rights seem to have met their oppressors half way by adopting their lan-

guage, of course the language of the majority with whom they were forced to cast their lots, some of their customs and manners and also their religion and their methods of worship. All along these ancient tenants of the land seem to have been not very peaceful neighbours to their conquerors who attempted to socially ostracise them and treat them like slaves. The struggle between them should have been keen and continuous, for it has given rise to a number of legends which, read in this light, throw a flood of light on the relation which existed between the two races at the time of the Aryan settlement.

Even a superficial observer of the diverse Indian races will not fail to notice the three distinct groups differing in language, custom and worship which make up the Indian people; those that claim Aryan ancestry, those that are known as the Dravidians proper and those that are the inhabitants of hills and forests. Of these the Pariahs of Southern India and the corresponding classes of the North represent that portion of the aborigines who have been mentioned to have taken stand stubbornly side by side with their Dravadian conquerors. Their position is so queer and there is so very little reference to them in the early Aryan writings that in our opinion the Dravidians are greatly responsible for the degradation of the lower classes of India and the treatment accorded to them by the Caste Hindus in general. The Aryans in their endeavour to conciliate their previous settlers seem to have adopted many of the prejudices of the Dravidians and thereby perpetuated this inhuman degradation in spite of the most cosmopolitan and universal philosophy they were instrumental in producing. Who could deny the dread of contamination with which a Dravidian regards a Pariah in Southern India? This sect-producing tendency inaugurated by the Dravidians seems to have vitiated even the subsequent Aryan settlers. The

history of the quarrel between the right-hand sects and the left-hand sects of the Dravidians will have a great deal to say on this subject. When the Aryans tried to establish their supremacy over the Dravidians the right-hand sects fought against them and tried to maintain their independence, while the left-hand sects approved the supermacy of the Aryans and submitted to their influence. The Pariah and a few other lower classes ranged themselves on the side of the Brahmin, for they preferred to join their new foe as against their old foe. Some hold that the formation of castes in India is due rather to an earlier division of the people of India into professional sects like the trade guilds of Europe. This is no doubt true so far as the various non-Aryan sects are concerned. For among the same ethnical group of Dravidians, we find even to day so many different sects and subsects each carrying on a different vocation. The history of the divergent races of India may appear out of place in a treatment of the Indian philosophical systems, but its pertinence will become clear when we turn to consider the relation between them and the different elements which each of them contributed to the development of such a broad and perfect philosophy and religion as that of the Hindus.

We have seen how when the Aryans settled in India they had not merely to take possession of an unclaimed land but that they had to struggle hard against a people who had some claim to civilisation and culture. Throughout the history of the ancient Aryan civilisation one policy appears to have been successfully pursued, that of 'conciliatory co-ordination' and not of total opposition and destruction. This policy chiefly guided the Aryans in all their relations with other races with whom the came in contact at one time or other of their history. The Aryans, when they first met the Dravidians in the plains of Hindustan, did not displace them

entirely but lived with them and amidst them. While doing so they did not merely force upon their neighbours their civilisation and culture but borrowed from them considerably and absorbed all that was good and worth having in them; and in borrowing from them borrowed also to some extent from the aborigines. This is visible to a large extent in the languages of India. While only a very small percentage of Dravidian words are to be found in the languages of the hill and forest tribes, a very large percentage of Sanskrit words are met with in all the Dravidian languages. The Dravidian literature is fully saturated with Aryan ideas; and some of its works of importance were actually written by Sanskrit scholars. Almost all the philosophical terms in the Vernaculars are of Sanskrit origin. Many of the ordinary words of polite literature are also Aryan. As if in exchange, a few of the common and fundamental words of the Dravidian languages have also slyly crept into the Sanskrit vocabulary. Modern philologists have conclusively shown that some of the words like *nira* in Sanskrit are undoubtedly Dravidian. Even in the field of science the Aryans seem to have taken advantage of the independent labours of the Dravidians wherever there was anything worth having. The Dravidians, we know, had their system of calculation, though not so advanced as that of the Aryans. Even to this day the Dravidians of Southern India in quarters where English education has not penetrated, employ their own indigenous system of Arithmetic. They do not employ the zero system of notation of the Sanskritists but use distinct letters to indiciate ten and multiples of ten, and also such fractions of a unit as are necessary for purposes of calculation. The South Indian bazaarman, in spite of the advanced method of calculation now within his easy reach, employs only his own parctical tables of Arithmetic which are well suited to mental reckoning.

It is only by students of Astronomy and other higher branches of science that the higher system of calculation of the Aryans is studied. The Aryans with all their advanced system, of decimals and porportion, Algebra, Geometry and Trigonometry, seem to have found some use for the Dravidian system in their works. Their ancient method of expressing Arithmetical figures by mnemonics consisted in using significant words to indicate figures. The words meaning form (*rupa*) or sky was made to represent *one*; the tusks or some such words indicative of a pair represented *two*; and so on. They have their *nigantus* where such words are collected and arranged. This system, though convenient lacked the brevity which another system, most probably adopted from the Dravidians and employed by the later writers, possessed. According to this new system letters are employed to indicate figures and thereby much space and acquaintance with the mnemonic vocubulary is dispensed with. Similar exchange and assimilation of ideas are visible in medical and other branches of knowledge.

This mutual intercourse between the Aryans and the Dravidians is more markedly perceivable in the social customs and manners of both. Among the Aryans marriage between the cousins of the same *gotra*, however distant their common ancestor may be removed, is strictly prohibited. But according to the Dravidian custom though this rule is not strictly observed, such of them as have freely mixed themselves with the Aryans observe it, provided their kinship is within a rememberable degree. The marriage of an Aryan with his maternal uncle's daughter or his sister's daughter is strictly prohibited in the *Sastras* and is considered by the Smritis as incestuous; but some of the Aryan sects of Southern India have adopted the custom from the Dravidians. Of the several festivals observed by the Hindus some of them are purely Dravidian and some Aryan. The Aryans in their

zeal to preserve the sacredness of the Vedas have strictly prohibited the study of them by non-Aryans. They have carried this exclusiveness to a very undesirable extent. But necessity knows no law. In the teeth of very hard rules prescribed in the Sastras they were forced to make exceptions. In a sacrificial ceremony certain *mantras* were prescribed to be uttered by the carpenter whose function it was to prepare the sacrificial tools and such other implements. When the Aryans formed one entire community among themselves and the professional men were of the same blood and race as the priests there was no difficulty in granting this license to the carpenter. But when the Aryans settled among aliens and all in a body took to one profession that of the priest, the function of a carpenter fell to the lot of a non-Aryan. As no sacrifice was deemed complete unless each member did his part the carpenter was made an exception of and allowed to utter Vadic *mantras* on such occasions.

The growth of caste system in India is intimately connected with the history of the relation between the Aryans and the non-Aryan tribes. In the *Samhitas* of the *Rigveda* the word *Sudra* does not at all occur. In the *Brahmanas,* more especially the time of the *Upanishads* the Śudras seem to have become a recognised class. The *smritis* are full of references to them. In Nothern India where the first tide of Aryan emigration poured in, the Aryans drove all those that opposed their progress to the corners, and they formed the majority. No need was felt there, therefore, to emphasise the distinctions of caste. The non-Aryans themselves who were comparatively small in number, were Aryanised; and we have reasons to believe that some of them were even raised to the status of the Brahmin. In Southern India the Aryans were only later settlers. A handful of them established themselves amidst a large majority of non-Aryans; and they in their attempt to preserve them-

selves from being swamped out by a overwhelming number of foreigners they seem to have formed an exclusive community of their own and imposed on themselves rigid social restrictions. A non-Aryan was not allowed to enter the *sanctum sanctorum* of an Aryan household, he was not allowed to touch an Aryan, nay, even to see him eating, nor tread the same ground on which an Aryan stood. Gradually when the Aryan stooped to borrow from the religion of the Dravidians and began to worship their saints and the non-Aryans themselves were somewhat Aryanised and came to acquire a common form of worship with the Aryans, there arose a sort of religious equality betweem them and their temples were used as a sort of universal platform where all of them setting aside their social differences met on a footing of perfect equality, When a non-Aryan was a religiously great man this equality was shown him even outside the pale of the temple. All reforms were therefore based in India on religion. The great Vaishnava reformer of Southern India, Ramanuja while partially conciliating the Aryan prejudice by dividing his followers into two sects only, the Brahmin Vaishnavas and the non-Brahmin Vaishnavas, showed by practice that even such a distinction was against the spirit of the religion he preached. He is said to have dined on the leavings of a non-Brahmin devotee Mudaliyandan. In his latter-days he is said to have returned home after finishing his ablutions in the Kaveri, resting his hand on the shoulders of one of his non-Brahmin disciples. His contemporary, the Saivite reformer, Basava, went a step further and gave a death-blow to caste. His followers were allowed to have only one caste that of the Lingayats whatever might be the castes from which they were recruited. The Brahmans always aimed to smoothen the friction of social inequalities; almost all the religious reformers of India after Buddha were Brahmins and they all attempted to elevate and enlighten

the socially oppressed.

There is a sort of mystery hanging about some of the followers of the *Suklayajurveda* of Yajnavalkya. We wish to suggest a view of the origin of some of these sects which if true will serve to throw much light on the history of the relation between the Aryans and the Dravidians and at the same time show how far the fusion of the two races was carried. Tradition speaks of *Suklayajurveda* as of later origin. In the *Krishnayajus* we have not the usual classification into *Samhita*, *Brahmanas* and *Aranyaka*. This is probably due to the ritualistic function of the *yajurveda* as a whole. But on the contrary, we find such a classification in the *Suklayajus* which points to its undoubtedly later origin. Besides it contains elements of *Tantrikism* which now forms as it were the basis of some of the *Samskaras* or *purificatory* ceremonies of the *Tantrikas*. The initiatory ceremonies of regeneration and admission into holy orders of some of these sects are according to the forms prescribed by the *Vajasaneya Sakha* of this *Veda*; while others who perform their rites quite differently and even in a contrary way found them on a supposed *Ekayana Sakha*. But the orthodox *Vaidikas* question their sacerdotal initiations and contest their rank as *Brahmans* on the ground of their modes not being sanctioned by either of the three genuine and authoritative *Vedas*. So this *Veda* seems to take us to the commenecment of the age of *Tantrikism* and its followers stand in corroboration of it. The treatment accorded to the followers of Sukla Yajur Veda by the followers of the other *Sakhas* is rather suggestive and affords room for all sorts of conjectures. Various are the derivations given to the epithets *Krishna* and *Sukla* as applied to the two main branches of the Yajus. So far as we can judge from their contents *Sukla Yajur Veda* is purer than the Krishna *Yajur Veda* and is purged of the horrible and obscure rituals of the latter. Most probably the epi-

thets black and white, are intended to characterise their contents. The tradition of the followers of *Krishna Yajus* treats Yajnavalkya, the founder of the followers of *Sukla Yajus*, as a protestant, and it is natural that the same amount of social amity should exist between their followers as there is between the Catholic Christians and the reforming sects. Whatever may be the origin of this ill-feeling there is one fact which Yajnavalkya's heresy cannot satisfactorily explain. The followers of *Sukla yajus* are scattered throughout India, especially in the Deccan. In Southern India they are known as the *Prathamasakhas*, which means the followers of the first branch. Notably a large percentage of them belong to the class of *Agamikas* or *Tantric* temple-priests. Though these are reckoned Brahmins by caste, the treatment accorded to them by the non-priestly Brahmins is rather unbrahminical. Inside the temple they are considered holy and respectable but outside its precincts they are to be treated on a par with a non-Aryan. This queer social distinction seems to have been in observance for a long time. Manu and other Smritikaras have looked down upon a temple-priest and have dealt with a *Daivalaka*, not as one of their own class but as belonging to a lower stratum of society. According to them, if a Brahmin were to pursue the profession of a temple worshipper he loses caste. It is not as some erroneously supposed that the riff-raffs of Brahman Society who could not follow any other profession took to this. We believe that the modern *Tantric* priests were not of the same stock as the *Vedic* priests but belong to an altogether different hierarchy of the priesthood probably the priests of the early Dravidians. The priests of a community always formed the head and claimed intellectual, social and religious supremacy over others. They were supposed to have direct communion with gods and were as it were the mediators between man and God. They were

considered holy and at times even dreaded on account of the power they were supposed to wield over spiritual beings. They were the dispensers of charms and healers of diseases and so bore no small influence over the community. The Aryans were shrewd enough to see the importance of these priests. When they began to have free intercourse with the Dravidians and made alliance with them they were forced to seek means to ward off opposition from these priests and keep down as much as possible the Dravidian. No community can ever rise and assert itself unless it produces great men who are competent to be leaders. To deprive the Dravidians of the best of their men and in a way even to impress them with the superiority of the Vedic priests, the Aryans seem to have exalted the Dravidian priests and also some of their great men to their own status and given them the sanction of the Aryan. Social rigidity is always very slow to change. Though this policy of Aryanising led them to recognise in theory the stutus of these priests as Brahmins, society seems to have been slow in recognising them and showed an aversion to free intercourse with them. There are instances where those that discharge the sacred offices in a Hindu temple are not even to our days recognised as Brahmins. In many of the *Saivite* sanctuaries of the Deccan, specially in all those belonging to the *Lingayats*, the priests belong very frequently to other castes. Even in some of the Vaishnavite temples which have not received the sanction of some great Brahmin saint or teacher, the priests are non-Brahmin. These priests are generally very ignorant outside the science of their own complicated ritual, their knowledge is generally limited to the legends which compose the *mahatmya* or the chronicle of the temple and its locality and of the gods or goddesses they worship. These are probably the priests of societies into which the proocess of Aryanisation had not yet penetrated;

or the remnants of the old aboriginal priests who were only Dravidianised and are yet one step lower in the act of climbing up to the pinnacle of civilisition. We now and then meet with a few priests of this class who have lost their temples but still retain their profession and who wander from place to place as itenerant bards, earning their bread by reciting the legends of the aboriginal gods and goddesses. Among the Maharashtras, even in Brahmin houses, a day is fixed, before any auspicious ceremony is performed for invoking the goddess Bhavani and doing, *puja* to her (*Goudala*) when fast and vigilence is observed by all the members of the family and the priest that generally conducts the invocation is a non-Aryan.

(To be continued.)

ARJUNĀ'S VISHĀDA.

Men who have taken no pains to understand the essential spirit and purpose of the Vedantic teachings and writings necessarily judge of them under the perverting influence of theological bias and hatred, and therefore it comes to pass that they often hold the most strange and sometimes even inconsistent views. One of these ebullitions of unthinking religious bigotry is the attack made on the Bhagavadgita as "incongruous and irrelevant," and therefore quite out of place in the Mahabharata, however "skilfully interwoven" with the story contained in that great national heritage of our race. The late eminent Hindu Scholar, K. T. Telang, in the introduction to his translation of the Gita in Professor Max Muller's "Sacred Books of the East" series, maintains, but in a halting way and without stating his reasons, the opinions that, *first*, "the Gita fits pretty well into the setting given to it in the Bhishma Parvan," and that, *secondly*, "the feeling of Arjuna which gives occasion to it is not at all inconsistent, but is most consonant with poetic justice ; and then he concludes by saying :—"Having regard, I say, to all these facts, I am prepared to adhere, I will not say without diffidence to the theory of the genuineness of the Bhagavadgita as a portion of the original Mahabharata." While we hold, too, these two conclusions of Mr. Telang, as formulated above, we hold that they can be confidently put forward before the world as conclusions spiritually sufficient, logically defensible, historically just, and therefore perfectly consonant with human nature and thoroughly worthy of attention and acceptance.

Four questions have in this connection to be proposed and answered, and then only we can understand and

realise the universal applicability and necessity of the Vedantic teachings of Sri Krishna in the Gita. The two armies had met on the field of battle in Kurukshetra, the leaders on both sides had sounded their conch-shells, and the conflict of arms was about to commence, if it had not already commenced among some at least of the combatants. That was the situation, and naturally the following questions arise :—1st, How could the fight have suddenly been prevented from commencing when matters were so advanced? 2ndly, Is it likely that Arjuna, the dauntless warrior-chief that he was, would have given way to weakness and grief in that supreme moment of crisis, expectation, and anxiety? 3rdly, Is it at all likely that, in order to assuage his grief and restore his strength of mind, the Vedanta Philosophy would have to be preached, when ordinary considerations such as worldly prudence, the glory of victory, the love of revenge for bitter wrongs suffered in the past, &c., would have amply sufficed? 4thly, Was there time enough for such a profound discourse, accompanied as it was with striking incident, keen questioning, and subtle rejoinder? It is natural enough that these questions should arise, and we propose to offer brief replies so as to satisfy doubts and allay suspicions and thereby do what lies in our power to help the honest inquirer to find truth, peace, and freedom.

The first point for consideration is, Is it likely that the fight begun in such right earnest, could have suddenly come to a stand-still? It is enough, in answer to this question, to recount the circumstances of the occasion, as we find them stated in the holy record. Taking his bow in hand, Arjuna asked his divine charioteer, Sri Krishna, to drive and station his chariot in the middle of the two armies, so that he might be in a position to "observe" those who stood in front of him ready to engage in battle.

Arjuna thus left his place in the front of his own ranks, and his car was seen to move alone and stop in the midst of the field of battle. This was clearly a sign to his opponents that the fight was not yet to commence in right earnest and that there yet was some delay. Throughout the narrative of the war, the author of the Mahabharata is careful to point out that, at the commencement of each day's fighting, the authorised rules of fair warfare were scrupulously observed and that only after men's savage instincts had become roused by the heat of war that men allowed themselves to be overcome by the thirst for blood and to violate all considerations of righteousness and commit dire havoc and slaughter for their own sakes. On the particular occasion now under reference, so fateful for the future of the human race, the fight—the very first day's fight, as it was—had not yet commenced, and the chariot of one of the chiefest personages of all there was suddenly moved in the direction of the enemy, was brought as suddenly to a stand-still in the very centre of the battle-field, and, as it is stated, was stopped so as directly to face the leaders in the opposite camp. Certainly, some interesting situation was developing, and every one, opponent or other, had to wait and know, before commencing the fight, what it was to be. And in fact they had not long to wait, for in a few seconds they saw Arjuna let fall his bow and arrows and sit down on the usual place of rest in the car (*Rathopasta*). Clearly, according to the rules of war then recognised, it would seem that here was a case for a pause, and every one seems, too, to have readily understood it as such. How, then, we ask, is it right for any one to maintain that the situation, as pourtrayed in the holy record, was impossible or improbable, at least according to the ideas and military conventions of the remote epoch of antiquity to which it refers ?

We proceed to the second question, viz., Is it likely that so dauntless a warrior-chief as Arjuna was would have given way to vacillation and weakness at so critical a moment? Let us carefully consider the circumstances under which so extraordinary a phenomenon is stated to have occurred. If the holy record had ascribed Arjuna's despondency and grief to cowardice or to a want of sufficient military strength on his side to cope with the enemy's forces, then, indeed, we might be justified in refusing to accept the genuineness of the presentation of facts given to us; and certainly Arjuna, the hero of a hundred previous fights who, even against much greater odds and in more trying conditions, and when parted from his heroic brethren, had won the most memorable triumphs, was the last man to have shirked the fight, especially when he had the Divine Charioteer's support, help, and countenance. But the actual grounds of Arjuna's hesitancy and weakness are far different and deserve to be carefully considered before we reject them as insufficient, unlikely, or unsatisfying. He was not cowed at the sight of the enemy's numbers, or by the valour of their leaders, but overcome by emotions of a very complex and far-reaching character. The study of these emotions is of a rather interesting kind, as showing how in India, as Sir Henry Sumner Maine has pointed out, "the past is the present," how from age to age the Hindu character has preserved, among high and low, the same characteristic features which were in it in time immemorial, how Arjuna, the noble scion of a princely line high in pedigree even in that remote antiquity, a warrior of warriors, the bravest of the brave, the friend and companion of the great, the noble and the proud, was yet a typical Aryan and Hindu. Domesticity is a perennial trait of the Hindu mind: there is in it a deep and pathetic love of home and

of near kin: there never fades from it the aroma of a fond and tender attachment for the old and familiar faces of friends and associates: there ever wells forth from it the perennial waters of respect for age and of dutiful reverence to the teachers who once stood in youth *in loco parentis* and sedulously planted and watered, trained and developed, the life-giving seed of knowledge, truth, and wisdom. And this of itself ought to be sufficient justification for holding that the presentation of incident and character given in the Mahabharta is trustworthy and acceptable. But there is a good deal more than this, and so let us proceed to mention the grounds upon which Arjuna rests his case for not fighting. *First and foremost,* Arjuna says that he does not wish to wade through the blood of so many of his slaughtered kindred to the delights and enjoyments of the throne. Kindred is a magic word in India, and in no community on earth are men more alive to the obligations of love and service to near kin. And who are these near kin? Arjuna gives a long list:—"tutors, fathers, sons, and even grandsires, uncles, fathers-in-law, grand-sons, brothers-in-law, allies too"; and he then asks, "How can we prosper if we slay our kin"? The Hindu loves power, wealth and knowledge, all, in fact, only to be able to serve those who are near and dear to him; and does not Arjuna, the genuine representa-tive of his race that he is, touch the right chord in our hearts when he says:—"Of what avail can dominion be to us, Govinda, or delights, or even life? They for whose sake dominion, wealth, and pleasures are desired by us are here arrayed in battle, giving up their lives and wealth." We thus see that Arjuna refuses to fight, not from a cow-ardice or other feeling unnatural to men cast in his heroic mould, but because he, like a true Aryan, touchingly gives way to the emotions of deep tenderness and love for near

kin. *Kripayā parayā vishtah*, says the Gita. *Āvèsa* is a condition in which men lose all consciousness of their present situation, of what they are and where they are, in which men's minds are overcome by darkening emotions, and losing all sense of personality, they act like people who are without the power of discrimination and judgment. The emotion of extreme pity had gone so far in Arjuna as to make him forget the duty he had to perform as a warrior and a hero in the presence of the enemy, and hence he fairly ran the risk of incurring eternal ignominy and shame. Arjuna goes even further and says that, he is not prepared to retaliate, even when attacked aggressively by the enemy. The doctrine of non-resistence to evil is utterly non-Aryan, and in India we have always held that the law of war, like the law of love, is a mandate of Dharmic law, though only to be resorted to under exceptional circumstances and guiding influences. Such circumstances and influences had now come into existence as Arjuna of all men ought to have known, but his *Āvésa* or self-forgetfulness is in his way, and this ought not to be forgotten. Nor does this self-forgetfulness stop at this negative point. Arjuna goes further and is prepared "to feed on the food even of beggary for life than to slay these much-honoured teachers." It is altogether unbecoming—it is *adharmic* in the extreme—in the true-born warrior, when in sight of the enemy offering him battle, to allow himself to be overcome by pity. But Arjuna is even prepared to take up the begging bowl and go about from door to door—which is the prescribed *dharma* of the Brahmin caste—; and that again is a fall still lower in the depth of its degradation, as that would involve a confusion of duties which it is the birthright of the warrior-class to endeavour to prevent and about the prevention of which Arjuna himself shows himself most fervently and sincerely solicitous, as we shall presently see.

Arjuna's mind is tortured by casuistical considerations of *adharma* and *dharma,* of sinful act and virtuous duty. He asks :—"Should not we resolve to turn away from this sinful deed, we who look on the destruction of a tribe as a sin?" How does this sin or "Papam" arise? Arjuna elaborates a long thread of argument but he is careful to declare that that argument is not a fabricated product of his own imagination and that it is based on the traditional revelation. "*Anuśuśruma,*" says Arjuna: that is, "thus we have heard," from scripture (Sruti). The argument he advances is as follows :—If the males of a tribe are destroyed, the tribal and family rituals would cease to be performed, as females are not competent to perform them. Where rites are not performed, impiety prevails, and this would lead to the corruption of women's morals, and then they would begin to marry men of other castes, and the products of such intermingling of castes, too, cannot perform the rites. In this way the eternal rites of tribes and families are lost and those who destroy them must eternally dwell in hell. Arjuna thus takes his stand on the ritualistic religion of the Aryan Old Testament and justifies his unwillingness to fight on ethical and religious grounds based on the ancient revelation. Where, then, is the impossibility or improbability of the situation we are examining, when we can see that the hero's despondency arises not from a cowardice or other consideration alien to his character and inconsistent with his antecedents, but on those far different grounds which are set forth above exactly in the way they are explained in the holy record?

The third of the questions proposed for consideration above need not long detain us, especially after the lengthy explanations offered in answer to the second. If Arjuna is to be persuaded to do his duty, it is clearly

necessary to remove his doubts and answer his questions. Arjuna puts himself in the position of a disciple of Sri Krishna, appeals to him for such instruction as would remove his "ignorance of *dharma*," and declares that he would be ruled and guided by his divine teacher so as to be led on to Eternal Bliss (*Śreyas*). Under these circumtances, Sri Krishna had no alternative but to formulate the truths of the Vedanta religion. As ignorance of truth had led Arjuna to mistake *anatman* for *atman* and to indulge in grief for which, had he known the truth as to what is ephemeral and what is eternal, he would have easily seen that there was no occasion whatever,—a grief, too, which had blinded him as to the legitimate duty near at hand and as to the spirit in which it was to be performed, Sri Krishna had to remove his ignorance so as to remove his grief and misery. He had to explain to him the *theory* as to what constitutes Eternal Existence and the *practice* proper to its attainment and realisation, and this is the sole and single theme of the Gitaic teachings. What good could have been done to Arjuna by any amount of insistence on purely personal and worldly considerations? The Vedantic doctrine alone could have brought him round by setting at rest his doubts and difficulties, by removing the ignorance which had produced his misery and despondency and by also averting the grief which had unnerved him and stultified his activity. He had to be taught the distinction between the Eternal and the Ephemeral in order that,as a warrior, he might be prepared to fight like a lion and destroy his enemies. If a soldier allowed himself to be deterred from fighting on the ground that he should not kill his brother-man, this friend or that relative, how is the cause of right to be maintained on earth? War is the last resort of man who cannot otherwise maintain the right and can never be altogether

banished from the world. It is a delusion and a dream of fanatics to imagine that ever in this stage of existence all men, as individuals and even as communities, would equally have reached such a lofty stage of soul-evolution as to be free altogether from the passions and desires incidental to human life and to always pursue eternal aims and the noblest activities and thus to abolish strife and war altogether from the earth. The soldier's occupation must ever remain, as it does, a necessity of social and human life,—a cruel necessity, indeed, but imperative and inexorable, though only as a last resort and under controlling influences similar to what we find at work in the Mahabharata,—if the good are to be protected from the evil-minded and if the law of righteousness is to prevail on earth. The soldier's only consolation when he destroys life or inflicts a wound on his brother-man is his realisation of the Vedantic truth that after all he only destroys or injures that which is ephemeral, that man's life on earth is short and fleeting and must soon come to an end in the natural course, and that he kills only in the performance of the duty appertaining to him as a soldier and without any direct motive of personal advantage to himself. The Vedanta religion alone has conveyed to humanity this fruitful and consoling religion of duty for duty's sake and has based it on the great doctrine of the discrimination of the Eternal (*Ātman*) from the Ephemeral (*Anātman*), and herein is its claim for the attention and allegiance of humanity.

The *fourth and last* question is, was there time enough for so profound a philosophical exposition accompanied, as it was, with so much of picturesque incident and keen and interested interlocution. Here it will be enough to adduce some simple considerations and well-authenticated facts to show that the difficulty that is raised is not so insuper-

able as it appears at first sight. No doubt the author of the Mahabharata has dramatised the whole affair and elaborated it with all the marvellous and unrivalled resources of dialectical and spiritual power at his command, so as to take human thought and imagination captive. But, after all, the entire substance of the Gita can be condensed into a few propositions and has been condensed by some Indian thinkers into a few verses. The actual conversation and the incidents accompanying it need not have taken much beyond an hour at the maximum, if, indeed, so much time was actually taken up or wanted. We must also remember who the actors in the drama were, at least so far as the claim advanced for them by the holy record is taken into account. They were the incarnations of the Divine Rishis, Nara and Narayana. Even if this claim is brushed aside as beyond and beside purely historical considerations, there is the unquestionable fact that the interlocutors were the greatest characters of the age, and one of them decidedly the greatest in human history, not only because Sri Krishna has endowed mankind with the noblest philosophical and spiritual teachings ever taught on earth, but also for the magnitude of his beneficent labours in contemporary politics in the course of a long and extraordinary life. A Christian writer justly calls him "a redeeming presence of justice, love and magnanimity." Schlegel's eloquent prayer to the Divine Teacher voices the sentiment proper to the higher spiritual intelligence of Europe :—"Hail to Thee, Holiest Prophet, Revealer of the universal will, thou who hast created this poem by whose truths the mind is borne aloft with rapture unspeakable to all things heavenly, eternal and divine. Whatsoever thy home among the undying, Thee I salute and before thy work I bend." So, then, both the teacher and the pupil were extraordinary personages, and the former

the Supreme Deity Himself, declared as such by the consenting voice of the race among whom he incarnated for the good of humanity, and now by others. Again, there is the well-known fact that even now there are many Sanskrit Pundits who can read or recite the whole of the Gita in an hour or two, and many there are also who can expound the substance of the teachings in about the same, or even in less, time. Taking all these circumstances into account, we think there need be no difficulty concerning this last question about the duration of the dialogue.

And now, in taking leave of the subject, it is necessary to say a word as to another point of some importance. Why should this noble and fruitful teaching containing God's scheme of salvation for humanity, the highest ever vouchsafed to man, have been made a matter of purely private communication to Arjuna ? For this several reasons may be, and have been, assigned by the Indian teachers and expounders of the Gita. Some of them may with advantage, be very briefly touched upon. In the first place, Arjuna, as we have explained, was suffering from doubts and difficulties which had produced a feeling of hopeless and helpless despondency from which Sri Krishna had to find a way out for his friend, as he sought his guidance and instruction by declaring himself his disciple. Secondly, Arjuna was a great man, and a teaching accepted and followed by a great man must inevitably spread among men. Sri Krishna himself lays down a little later on a maxim profoundly true, as every one must know from daily experience, viz., "whatever a great man does, that other men also do, and people follow whatever he receives as authority." One element of fascination in the Indian sacred writings is the fact that, whatever their theme, whether they scale the serene heights of philosophic wisdom, or explore this nether world of human knowledge

and experience, they never for a moment let go their grasp of human nature in its realistic aspects, and so they are always able to command our respectful attention and interest. We find that everywhere, and in this country quite as much as elsewhere, the man of social position, wealth and fame always has many imitators and is easily accepted by his fellow-men as an exemplar to follow. In the third place, the Gitaic teaching conveys both practical ethical precepts as well as the profounder philosophical basis of true wisdom on which the former must rest, if it is to stand firm and gain increasingly wider acceptance, as the years pass. The latter (the *jnana-yoga*) is the Suprene Secret *(Guhyatama)* which must necessarily be *"caviare* to the general" and can only interest, attract and influence the few who, in the course of many rebirths, have reached the necessary stage of spiritual development. All the rest are in various preparatory stages of soul-evolution, and for these Sri Krishna has taught *Karma-Yoga* in its several stages, lower and higher, so as to suit the spiritual endowment of all sorts and conditions of men. Lastly, who are we that we should presume to dictate the course of Heaven's will and wisdom? Heaven chooses its own instruments and agents for accomplishing its purposes and effecting the deliverance of the human race from bondage. Here we have the crown and consummation of the Divine Message to the bound, weary and heavy-laden human soul, and blessed are they whose high privilege it is to accept and profit by its holy and consoling assurances and promises. What if Sri Krishna first chose Arjuna to be the recipient of his gracious gift to man? Did he not also at the same time take precious good care that Sri Vyasa Bhagavan should lovingly make it accessible to the world? Let us then endeavour to love God and to love our fellow-men by following the path of

light ourselves and by helping others, if we can, to receive and profit by the Divine Message of Light and Love.

REVIEWS.

OF

THE TRANSLATION OF

THE SRI-BHASHYA OF RAMANUJA.

PROFESSOR M. RANGA CHARIAR, M, A., OF the Madras Educational Service, has for some time past been engaged on an important literary work of great interest to Hindus and to students of Hindu Philosophy. It is connected with an English translation of RAMANUJA CHARYA'S Sri-Bhashya, the well-known commentary on the Vedanta Sutras of BADARAYANA, which later work is, in the estimation of orthodox Hindus, second in importance only to the Upanishads. The Vedas, as is well known, are divided into two sections, the Karma Kanda, which relates to Vedic sacrifices and domestic ceremonies, and the Gnana Kanda, which treats of the Vedanta or the philosophic portion of Hinduism. These two sections of the Vedas have two separate collections of Sutras, or Aphorisms, which give in a concise form their essential doctrines. JAIMINI is the reputed author of the Sutras systematising the Karma Kanda; while the Gnana Kanda of the Vedas was systematised by BADARAYANA in the Vedanta Sutras, which combine the two tasks of concisely stating the teaching of the Vedas and of argumentatively establishing the special interpretation adopted in the Sutras. A Sutra, or Aphorism, is a particular kind of Sanskrit composition which aims at conciseness,

and this aim is kept steadily in view by all Sutra writers, by the rigid exclusion of all words which can possibly be spared, and by the careful omission of unnecessary repetitions. Most Sutras are indeed often concise to excess, but not otherwise obscure, the manifest care of the writers being to retain what is essential in a given phrase and to sacrifice what can be supplied with a mental effort. It is therefore not altogether difficult to make out the meaning of many ordinary Sutras without the help of a commentary. But in the case of the JAIMINI and BADARAYANA Sutras, there is scarcely any one of them which can be intelligently understood and appreciated without the assistance of the clue to its real meaning, given in an authoratative commentary.

Recognising the extremely vague and obscure character of these latter classes of Sutras, and the consequent difficulty of grasping their real significance, Hindu, philosophers of old, set themselves the task of writing commentaries on them from the particular standpoint of the school of philosophy to which they severally belonged. The BADARAYANA Sutras, which embody in a systematised form the teaching of the Upanishads, have been commented upon by several expounders of the Advaita and Visishtadvaita schools of philosophy; the most important of them being SANKARA and RAMANUJA. SANKARA wrote his learned commentary from the standpoint of the Advaita school, of which he has ever been looked upon as the ablest exponent and acknowledged leader. RAMANUJA CHARYA, the Vaishnava theologian and philosopher, wrote the commentary entitled the Sri Bhashya representing the views of the Visishtadvaita school of philosophy. The essence of SANKARA's teaching consists in establishing the doctrine of the unity of the individual soul with the universal soul,as expressed in the Upanishadic phraseology,*Ekam advitiyam*, "one without a second," and *Tat tvamasi*, "that thou art." From a purely philosophic point of view this doctrine advocated by SANKARA is considered to be the most important and interesting that has sprung from Indian soil. RAMANUJA CHARYA, on the other hand, summarises the teachings of the Vedanta to the following effect in the introduction to his Vedantadipa :—

"Of the three ultimate entities known to philosophy, the intelligent individual soul is essentially different from non-intelligent matter ; and God, who forms the Supreme Soul of the universe, is absolutely different from the individual soul. The essential differences thus existing between matter, soul and God are intrinsic and natural. God, who is the same as the Supreme *Brahman*, is the cause of the universe ; and the universe, which is made up of matter and soul, is the effect produced by Him. Matter and soul form the body of God ; and this body is capable of existing in a subtle as well as in a gross condition. God with his subtle body constitutes the universe in its causal condition ; and with his gross body He forms the created universe itself. The individual soul enters into matter and thereby makes it live ; and similarly God enters into matter and soul and gives them their powers and their peculiar characters. The Universe without God is exactly analogous to matter without soul ; and in the world as we know it, all things are what they are, because God has penetrated into them and rules and guides them all from within, so much so that all things are representative of Him and all words denote him in the main."

This fundamental difference in the point of view from which the two great philosophers approach the consideration of the all-important question of the Riddle of Existence, runs throughout their commentaries on the Sutras of BADARAYANA. Though the two schools of philosophy thus differ on most essential points, their followers among the Hindu masses have ever looked upon them as but showing different ways for man to attain salvation, and not as contradictory and mutually exclusive. SANKARA'S name is associated in the minds of the Hindus with what is called the Gnana Yoga,while RAMANUJA is looked upon pre-eminently as the teacher of Bhakti Yoga. *Gnana*, as explained by a Hindu writer, " sees with a telescopic eye, *Bhakti* with a microscopic eye. *Gnana* perceives the essence, *Bhakti* feels the sweetness. *Gnana* discovers the Supreme Intelligence, *Bhakti* reciprocates the Supreme Loving Will."

Professor M. RANGA CHARIAR is, we believe the first among Indian Schoolars to have attempted this work of producing an accurate and authoritative translation in English the Sri Bhashya of RAMANUJA CHARYA. The learned translator has been enabled to issue the first of the three volumes which he intends to

publish of this translation, in connection with the *Brahmavadin* series. This latter series of publications has before now attracted the attention of eminent Sanskrit scholars like Professor MAX MULLER, who, it is understood, has contributed an introduction to one of the projected publications in connection with the series. Mr. RANGA CHARIAR has prefixed to his translation a lucid analytical outline of contents, which should go far to assist readers in studying and understanding a highly technical and argumentative work like the Sri Bhashya. The analytical outline covers over eighty pages and has been written in a clear style, bringing out the chief lines of argumentation in a striking manner. The volume is complete in itself and deals with the most important part of RAMANUJA's commentary, which is devoted to an adverse criticism of the position and doctrine of the school of SANKARA, and to an attempt to establish the qualified Monistic system of philosophy. It may here be remarked that Professor THIBAUT, whose admiration for RAMANUJA's system is very great, has under preparation a two volume edition of an English translation of the Sri Bhashya to be published in connection with the Sacred Books of the East series, of the Clarendon Press, Oxford. Of RAMANUJA's Sri Bhashya he remarks :—

"The intrinsic value of the Sri Bhashya is as every student acquainted with it will be ready to acknowledge, a very high one. It strikes one throughout as a very solid performance due to a writer of extensive learning and great power of argumentation, and in its polemic parts, directed chiefly against the School of Sankara, it not unfrequently deserves to be called brilliant even. And in addition to all this it shows evident traces of being not the mere outcome of Ramanuja's individual views, but of resting on an old and weighty tradition."

Translations of philosophical works of various kinds have before this been produced by English-educated Indians, but a work of the sort under review has, we believe, scarcely ever been attempted before, and one could hardly think of a student of Sanskrit, at any rate in Southern India, with better qualifications for the successful performance of a work of this description than

Professor RANGA CHARIAR. In the execution of his difficult task he has secured an able and conscientious collaborateur in Mr. M. B. VARADARAJA IYENGAR, an Advocate in the Mysore Province, who is also an excellent and enthusiastic student of Sanskrit literature and philosophy. Lastly, Mr. M. C. ALASINGA PERUMAL, the publisher of the work, deserves to be congratulated on the excellent printing and general get-up of the book, which by the way, is dedicated to Professor MAX MULLER.--*The Madras Mail.*

INDIAN PHILOSOPHY.

[BY A VAISHNAVAITE HINDU.]

A REVIEW OF AN IMPORTANT BOOK.

The *Upanishads*, the *Brahma Sutras*, and the *Bhagavad gita* may together be said to form the New Testament of the Hindus. The philosophic rhapsodies of the inspired sages of the Upanishadic period have been systematised into the pithy *Sutras* or aphorisms of Vyasa containing the summary sense of the Vedas. Every orthodox religious reformer in India has had to comment on all the three *Prasthanas* or three-fold literature above mentioned, though the commentary on the *Brahma Sutras* is generally considered the most important. Dr. Thibaut's translation of Sankara's *Adwaitic* commentary has been for some years before the public; but there has hitherto been in Engligh no adequate or trustworthy presentation of the views of the Hindu

school of philosophy called the *Visishtadwaita* expounded in the well-known commentary of Ramanujacharya on the *Vedanta Sutras*. Consequently the scholarly translation in English by Professor M. Rangacharya and his learned coadjutor, M. B. Varadaraja Aiyangar, supplies a long-felt want. The present Volume of 500 and odd pages is only a small but important instalment of a large subject, and Professor M. Rangacharya and his co-editor have rendered it with the knowledge of the philosophic systems of the east and west; and it is natural that, having a loving acquaintance with the metaphysical discussion of the commentator and similar literature of other lands, Professor Rangacharya should long to reproduce the result of his critical study and investigation and long also to be himself among those who write. We feel kindly towards this writer, as he shows a clearness of thought and expression seldom attained by the average native graduate.

To pass from the translator to the English translation of what is regarded as a work of the highest authority on the subject, it may be as well to say at the outset that Ramanujacharya or *Yembiramanar*, as he is styled at Sriperumbudur and throughout the Tamil land, flourished about the eleventh century of the Christian era. He was the distinguished critic of Sankaracharya, the expounder of the adwaita system, who was a phenomenalist as to the nature of the world of sense, and who maintained the substantial identity of the individual with the universally diffused soul. With the school of Sankara the world is altogether unreal, and the immanence of God means that the world is God misperceived. Madhwacharya, the expounder of the dwaita system, came one or two centuries later than Ramanuja, and held the substantially distinct nature of God and the human soul. To him God is more immanent than transcendent. But Ramanujacharya may be said to have struck out a medium path and strikingly, like what modern Christian philosophy is trying to do, reconciled the universal immanence of God with his Supreme transcendence. He regards the Highest and the First Cause of the Universe as a supreme personality, and treats of the nature of the Para-Brahman,

the human soul and sensible matter, not as absolutely one, but one forming an organic unity of three interdependent realities, and deals also with the means of beatification not simply by knowledge dissociated from *Bhakti* or devotion.

This difference in their fundamental metaphysical conceptions has given rise to differences of opinion regarding the *summum bonum* or *Moksha*. The monist says that in the state of *Moksha* the indivdual consciousness gets absorbed into the universal. The other two schools do not believe that the personality of the individual soul gets merged in the presonality of the Universal Soul. There are, however, many points of agreement. They all advocate an altruistic ethics, all point out that salvation implies selfishness, and that wisdom and worship are the means to become selfless and getting out of the pale of *Karmaic* influence.

The translation before us of the Sri Bhashya of Ramanuja's philosophical and theological conclusions is in the first instance, a valuable contribution for the better understanding of the metaphysical theology, which is the fountain source of the monotheistic thought that inspired the movements of all later reformers of the Indian continent such as Chaitanya, Ramanada Kabir and Nanak. The Valume under review is complete in itself, though only the first part of Ramanuja's commentary on the *Vedanta Sutras*, and treats of the last-mentioned school of Vedantic thought which deserves to be widely known because it fills up a gap in the philosophical literature of ancient India presented to the world by Anglo-Oriental scholars; and, judging from the merits of this first instalment of the translation, we feel no doubt that the entire work will fit the gap in a very satisfactory way; further because it is a leading manual of the subject of philosophy of religion which it so nobly enriches by instructive discussions of the various Vedantic problems so highly expressive of the fundamental conclusions which it embodies; but which to this day are only imperfectly known to the adwaita theologians of Upper India, and are almost a sealed book to the oriental scholars of the West.

In some instances an introductory or explanatory preface is

neither more nor less than a nuisance, but in the case of Professor M. Rangacharya's English translation the introduction is most welcome to the general reader and the foreign student, the source of their satisfaction being derived from a readable analytical outline of the contents of the work and the Visishtadwaita aspect of the Vedanta, new to all those who have no acquaintance with the history and traditions of the Indian systems of religious philosophy or who only know the subject from the Adwaita standpoint of Sankaracharya so familiar to European scholars and Hindu religious teachers beyond the limits of Southern India. In short, the work will be welcomed by all those who care for brilliant criticism and a calm and fair-minded study of the whole subject of religious philosophy and ethics. The analysis of the contents of the present volume of Ramanujacharya's comment, though full enough, is no burden to the memory, and its chief attaction is to be found in the closely reasoned arguments bearing on the question of "What constitutes the cause of this world?" and other religious and phychological problems which have found no place in any Indian work published in English and which Professor Rangacharya has now made by his translation an inheritance open to all the world.

This learned translator, however, has no theories of his own to prove but only desires to paint them as they are in Ramanujacharya's comment on the aphorisms of Vyasa. These aphorisms are over 500 in number, of which those contained in the present volume are intended to demonstrate chiefly, as the translation says that "the *Prakriti* (Non Ego) and the *Purusha* (Ego) do not constitute the cause of the world, but that the cause thereof is the omniscient and omnipotent God himself who is wholly pure and abundantly full of all auspicious qualities." The brief abstract of the contents of Vol. I. given in the pages of the analysis, will be sufficient to show that Ramanujacharya's philosophic treatise may be read with profit, even by those who are not profound students of philosophy, ancient or modern.

Following the course of the Sri Bhashya more closely, we

find first the topic of discussion to include the form of conducting the enquiry according to the peculiar logical method of Indian scholars, by *Purvapaksha* or objection, and *Siddhanta* or conclusion. This form in European logic is auxiliar only, but it is primary in the Hindu system, and appears to be similar in some respect to the discussion of the Aristotelian school-men in the middle ages, but with sublime aspirations to pursue. The topic of the first aphorism next discussed is the problem of soul's personality, and here, as well as throughout the commentary, scriptural authority in support of every point taken up is invariably quoted, besides an explanation of the grammar and meaning of the words comprising each aphorism.

The main interest of the second section is the insight it affords into the characteristics of universal creation suited to give a definition of the *Brahman* as the only cause of the Universe without any contradiction between the attributes of *creation*, *preservation* and *destruction* of the world. These only constitute accidental characteristics, though differing in the time of their occurrence, and relate to one and the same thing, and imply that the *Brahman* is that thing which is both the instrumental and material cause of the world, though this position might appear to be contrary to ordinary human experience. The discussion carried on in this section, in short, goes to crush the *Maya* theory that *Brahman* is that from which proceeds the *illusion* regarding the creation of the world, &c., or that ignorance is the source of this illusion, and that *Brahman* is the witness of this ignorance.

After disposing of such fallacies of the Adwaita mode of argumentation, Ramanuja comes to a section in which his thesis is that Sastraic revelation constitutes the sole authority in matters relating to metaphysical and religious problems since no other means of evidence is possible and available under the limitations of the human intellect. This is bravely defended with the help of various syllogistic arguments (p. 283), and the following passages are worth transcribing :—" What then is the means of proving that (*Brahman*)? Surely, it is not perception. It (*viz.* perception) is of two kinds ; that which is born of the Senses, and

that which is born of *Yoga* (or introspective realisation through mental concentration). The (perception) which is born of the Senses is of two kinds, namely, outside-born (or external) and inside-born (or internal). The external senses give rise to the knowledge of such of their own objects as are fit to be brought into contact (with them) in the usual way; and accordingly they do not produce the knowledge which relates to that particular Person who is capable of directly perceiving all things and is (also) capable of bringing them into existence. Nor does the internal (perception prove the *Brahman*);................ Even *yogic* perception does not (prove the *Brahman*)................. Inference also, whether arrived through the particular way of deduction or arrived at through the generic way of induction, is not (the means of proving the Brahman) (p. 266).... Moreover, owing to this much alone, it cannot be said that all logical inferences have to be given up (in this matter)........ But here, in the case of Him who is the thing to be proved, who is incapable of being dealt with by all other means of proof (than the *Sastras*) and who is skilled in the creation of all the worlds, all the attributes, which are, as a rule, invariably associated with Him and are made out by means of direct and converse processes of logical inference, are, without exception, rightly found to be relevant and admissible; and they continue to remain as such, because there is no other means of proving (Him) by which these attributes may become stultified. Therefore, how is the Lord to be established without the *Agamas* (*or sastra*)? (page 271).

The question in which many educated scholars are interested is whether matter is itself enough to account for the evolutionary processes of the universe or whether it is philosophically necessary to postulate an intelligence in and behind the world-process adequate enough for satisfactory explanation. Ramanuja's discussions under *Adhikarna* or section 5, and elsewhere will, we doubt not, throw on the subject a flood of light and give much food for reflection, even to those who are well acquainted with the subtle discussions of materialistic philosophers, such as the Jains and the Buddhists and other modern thinkers of the like

type. This and other questions such as (1) the personality of God; (2) the Nature of experience; (3) the place of authority in religion; (4) the nature of logical evidence; (5) the evolution of the intellect; (6) the final goal or *Moksha* or final release from bondage and the way to attain it,—are discussed in the various sections of the book. If the views of Ramanuja on some of these topics be compared with those of Christian philosophers, it will not be difficult to make out that in the matter of the nature of the Soul, the personality of God, the doctrine of Grace and the nature of Salvation, the conclusions of Christian Theology as propounded by some of its best exponents are slowly tending to approach Ramanuja's solutions of these problems. It is satisfactory to note that according to Dr. Thibaut, Ramanuja's interpretation of the *Sutras* are more natural than that of either of the two different schools. He requires no trappings, no tricks and no mystic refinements to explain and support the position that all non-intelligent things constitute the objects of enjoyment, the intelligent things are the enjoyers thereof, and the Brahman is their Supreme Ruler; and that therefore they are distinct from one another in nature as may be made out from various passages in the *Upanishads* and the *Bhagavadgita*. In this way Ramanuja teaches that Parabrahman embodies in Himself all the three real entities—God, Soul and Matter—and explodes the theory of *Maya* which imposes a degrading ignorance on the *Brahman*. It is easy enough to understand the teaching of Ramanuja that the Highest Person exists in the form of the world in its condition of cause as well as in its condition of effect, and that there is no need for transformation of His nature in the process of producing that effect. Thus Ramanuja, by concise reasoning and in a lucid form, clears up those difficulties in which other system-makers lost themselves and misled their followers. But whatever view may be taken as to the precise logical setting and the results of Ramanuja's vigorous criticism and as to other matters of detail, this phase of Hindu Philosophy which stands often in close relation to the problems of Christian Philosophy cannot fail to win serious attention; and it must also be confess-

ed that there are few writers capable of producing so clear and charming a conspectus of the venerable religious records of the Hindus in a modern spirit at once sympathetic and critical.

The importance of this Visishtadwaita work both to English and Indian readers lies in the fact that the great commentator and religious reformer, Ramanujacharya, has, like Plato, found "Philosophy a brick and made it Gold," and that it deserves, therefore, to be read and digested by the fairly numerous class that remains ignorant of the opinions of the Visishtadwaita school.

The translator has, no doubt, found difficulties in rendering the technical language of the Sanskrit original and making little Sanskrit phrases say great things,—difficulties that have been so often a severe stumbling block to the ordinary reader and to many a would-be translator, but he has fairly and skilfully overcome these difficulties so far as we have tested them and produced by fairly good and well-chosen technical expressions an English version which is readable from the first line to the last, and lucid, accurate and trustworthy alike, showing evidence of work done with great care—a work which was well worth doing, and for which Professor Rangacharya and his collaborateur deserve the congratulations and thanks of the Hindu public. We are glad to notice that Professor Rangacharya holds out the prospect of a second Volume to complete this novel work in English, and we would suggest the addition of a few pages of a popular dissertation at the end, comparing the teachings of Ramanujacharya with those of other Vedantic schools in India and with Charistian philosophy as well. This we need hardly point out is the interesting feature which should appeal, if only by contrast, to a practical and hurried world.

Other suggestions might be offered, such as the addition of a handy well-arranged index at the end to facilitate reference to the texts, but it would seem that the immediate need is for financial help failing individual patronage and friendly assistance of an enlightened native chief or some central society or institution interested in the publication of such literature. How much

Professor Rangacharya will actually be able to accomplish must largely depend on the amount of support which educated classes are prepared to give to this volume which must have entailed considerable trouble and expense, and to his effort to widely increase public acquaintance with this treatise on Indian Philosophy from the national stand- point of the old century writers, attractive alike in subject, treatment, and get-up. The moderate price of the first volume (Rs. 5) now issued will enable every earnest Hindu who desires to study the religious philosophy of the Indian Peninsula to secure this notable addition to such literature and thereby help the translators to bring out the other volumes, without which the work cannot be complete ; and we have no doubt that this important work rendered into English by translators belonging to Southern India where Ramanuja flourished and by scholars who have imbibed Ramanuja's knowledge and method from their very birth, will soon form part of the library of every Indian College where Philosophy is taught, not only because it contains a rich storehouse from which to draw a wealth of edifying knowledge, but on account of the scientific treatment of philosophic problems from the standpoint of the most prominent and sober-minded Logician, Priest and Theologian of the Indian Peninsula with whom religious philosophy was not something collateral only, but was life in full earnest, associated with morality as an essential preliminary to all philosophy. This carefully-written volume is a work replete with discussions, deep without being obscure, and it is a work worth reading and worth keeping, because of the help it gives to students of psychology and ethics in the higher forms of Indian Colleges to advance their studies, and of the aid it affords the teacher to train the native student's mind in close reasoning in the discussion of grave and complex topics of religion and ethics. As to the value of the work to Oriental scholars on both sides of the Atlantic, it supplies fully a want which has remained absolutely unprovided for in the philosophic literature of the West, and may be sure of a welcome there among all lovers of philosophy

and modern psychology, who want to know how the prominent men of India had imbibed the Vedanta philosophy and how the principles they had imbibed from that source, influence their lives and their acts and thoughts. In short, it cannot fail to excite the sympathy of every one who wants to know all sides of Indian philosophy, because of the religious issues that are coming to the front in these contentious times, and because it is the first standard work on what are regarded as the most salient features of Hindu religious philosophy purely from South Indian pens, and is a serious contribution, without a modern rival to literature of the kind in English that comes opportunely with the new century as a key to unlock all doors.—*The Madras Times.*

HAPPINESS AND MISERY.

I do not say that destiny is just, that it rewards the good and punishes the wicked. Who could call himself good if the reward were certain? But we are more unjust than destiny, when we judge it. We only see the misery of the good man, because we all know what misery means; but we do not see his happiness because we must be as good as the good man and as just as the just man, whose destiny we are weighing, in order to understand his happiness.

When a man of mean soul tries to measure the happiness of a great and good man it flows through his fingers like water; but for another good man it becomes substantial and brilliant as gold. The only happiness we can attain to is that which we can understand. It often happens that the misery of a good man resembles the misery of any other man, but his happiness is in no way related to what another, who is not good, calls happiness. There are many more unknown tracts in happiness than in misery.

Misery has always the same voice, but happiness makes less noise the deeper it becomes.

When we weigh misery in the scale of a balance each one of us places in the other scale the idea we have of happiness. The savage puts in alcohol, powder and feathers; the civilised man a little money and a few days of exhilaration; but the good man will put in a thousand things we do not see, his whole soul perhaps, and even the misery which he has purified.

Maurice Maeterlinck.

THE

BRAHMAVÂDIN.

“एकं सत् विप्राबहुधावदन्ति.”

“That which exists is one: sages call variously.”

—*Rigveda*, I. 164. 46.

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SAYINGS OF SRI RAMAKRISHNA PARAMAHAMSA.

1. A Rajah was once taught by his Guru the sacred doctrine of *advaita* which declares that the whole universe is Brahman. This pleased the king very much, and going in he said to his queen there is no distinction between a queen and the queen's maidservant; so from to-night I have resolved to make no such distinction. The queen was thunderstruck at this mad idea of her Lord, called the Guru and in accents of sorrow said, "Sir, see the precious results of your teachings." The Guru consoled the angry queen and said 'when you serve the dinner to the king, have a dish of dung served along with the dish of rice'. When the dinner time came the Guru and the king sat down together to eat; who can imagine the rage of the king when he saw a dish of cow-dung served for his meal. The Guru seeing this calmly said, "Sire, you are an *advaita jnani*

why do you see any distinction between the dung and the rice ?" The king exasperated retorted "Thou too pridest thyself to be an advaitee, eat this dung if thou canst". The Guru at once changed himself into a hog, devoured gustily the cowdung, and again assumed his human shape. The king was ashamed and never repeated again his mad proposal.

2. Rama had to *bridge* the ocean before he could *cross* the ocean to Ceylon. But Hanuman, the faithful follower of Rama, with one jump crossed the ocean, through the firmness of his faith in Rama.

3. The milk pervades the whole body of the cow, but you cannot extract it by squeezing the ears, you must milch the teats : similarly, God (Brahman) pervades everywhere it is true, but you cannot see him everywhere; He manifests himself sooner in sacred caves and temples full with the spirit of divinity invoked by former devotees.

4. A man wanted to cross a river. A sage gave him an amulet and said this will carry thee across. The man taking it in his hand, began to walk over the waters ; when he had reached the middle of the river, curiosity entered his heart, and he opened the amulet to see what was in it, and he found written on a bit of paper the sacred name of God. The man said deprecatingly, Is this the secret ? No sooner said than he sank down. It is faith in the name of the Lord that works miracles, for faith is life and doubt is death.

5. Where's aversion, shame or fear, God can never appear.

6. The soul enchained is man and free from chain is the Lord.

7. The Brahman suffers misery by its contact with the five elements.

THE BRAHMA-SUTRAS.

[This is an interpretation of the Brahma Sutras on Advaitic lines. The passages in bold type are translations of the Sutras specially done for the Brahmavadin; those in ordinary big type are translations of the Vritti of Nagoji Bhatta of Benares who lived 180 years ago; and those in ordinary small type are the notes which have been added to show the mutual bearing of the Sutras.]

ADH. I. PADA i.

***Sutra 1.* Then therefore concerning Brahman† the desire to know (arises.)**

Vritti. 'Calm and restrained.' 'It is the soul, O man, that must be seen. From texts like these we conclude that 'then' means after the acquisition of the four means; ‡ and the word 'therefore' that the enquiring into Brahman must be undertaken by only those who are fully qualified (by scripture) for the task.

Notes. What is Brahman? The next sutra answers the question.

***Sutra 2.* (Brahman is that) from which (arise) the birth &c § of this (world.)**

V. *Yato va imāni bhutāni jāyante.*†† From such texts as these we gather that 'this' means this universe, and that Brahman is the cause of its origin, support and dissolution.

N. Two questions now arise. One is "Does Brahman possess

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† "Concerning Brahman" is to be taken as adjectival to "desire," and not as the object of "to know;" so that, the meaning is that the desire to know that arises is directed to the subject of Brahman.

‡ The 'four means' are (1) true knowledge of the distinction between that which is eternal and that which is non-eternal, (2) absence of desire of any kind, (3) possession of such virtues as complete control over body and mind and (4) longing for final release.

§ "*Et cetera*" is intended to comprehend *preservation* and *destruction*.

†† Whence these beings are born. – *Tait.* III. i.

the infinite wisdom that is necessary for the production, preservation, and destruction of this world?" and the answer to this is in the affirmative. The other is "Do you say that Brahman is the source of all this as a result of your own inferential reasoning or as the meaning of the Vedantic Texts themselves?" The answer to this question is:—"It is not my own inference; the Vedantic texts say so." In fact the nature of Brahman can only be understood by one who has not already understood it by the study of the Vedantic texts. Inference cannot deal with Brahman.

The next sutra is meant to answer these two questions and is therefore interpreted in two different ways.

Sutra 3.* (1.) (That Brahman is all-wise) (follows) from the fact of its having the attribute of being the source of the Shastra.

V. As He is the source of scripture, vide the text *asya mahato bhutasya nishwasitam etad Rigvedah*,† there is authority for asserting His omniscience.

(2.) (That the conclusion that Brahman is the cause of this world can only be derived from the Vedas) (follows) from the fact that Brahman has the property of having the Shastra (as the sole source of knowledge relating to it.)

N. That knowledge of Brahman is derivable only from the Shastra would be true, only if its primary object is the elucidation of Brahman; and it might be objected that the Shastra has no where for its object a mere exposition of things existing, while it has always been seen to lay down a rule for future conduct, any exposition of things therein being only incidental to the laying down of that rule. Therefore the Shastra is not the source of knowledge concerning Brahman. The Sutrakara ans-

* "Shastra" means the Vedas. This interpretation gives a reason for the answer to the first question.

† Of this Great Being the breath is this Rig Veda—*Bri.* II. IV. 10.

wers, "This objection cannot stand. That part of the Shastra known as the Vedanta has for its primary object the description of Brahman," and embodies this answer in the next sutra.

Sutra 4. **But that (*viz.*, that the Vedanta has for its primary object the description of the nature of Brahman) (follows) from the logical interpretation (of its texts).**

V. Brahman is known to exist on the authority of scripture, *sarve Veda yat padam âmananti* *. The purport of all Vedantic texts, whether taken in the beginning or the end, is to establish the existence of Brahman. The word 'but' rejects the authority of reason. *Navedavin manute tam brihantam. Naisha tarkena matirapaneya.* † By this and other texts the authority of reason is put aside. *Na chakshusha grihyate.* ‡ Here the authority of perception is also rejected. Thus in the end we must admit that the authority for the existence of Brahman is the scripture.

N. By the first four sutras it has been shown that Vedantic texts treat primarily of Brahman as the omnipotent and omniscient cause of the birth, preservation and destruction of the world. Next the Sutrakara goes on to show the untenability of the interpretation placed on Vedantic texts by the Sankhyas, Kanadas, and the like, with whom reason is the sole authority. The Sankhyas hold that there are two entities, the intelligent Purusha and the non-intelligent Pradhana. Pradhana, owing to its innate capacity to change continuously, originates, sustains and destroys this world. It is therefore all-powerful. Intelligence can be figuratively predicated of it; as one of its properties is Satva, and wisdom is the result of the predominance of Satva. Therefore those Vedantic passages, which are interpreted by the

* All Vedas proclaim whom.—*Kat.* I. ii. 15.

† The man ignorant of the Vedas knows not that Brahman. This idea is not to be obtained by reasoning.—*Kat.* I. ii. 9.

‡ He is not to be grasped by the eye.

Vedantin as establishing that Brahman is the cause of the world, can be so interpreted as to mean that Pradhana is the cause of this world. The Sutrakara answers by the next sutra that those passages cannot be so interpreted.

Sutra 5.* Pradhana cannot be what is spoken of in the Vedanta as the cause, as it is not admitted by scripture; and that this is so is seen from the use of "ikshati" (a word implying thought.)

V. It is unscriptural and therefore Pradhana (original matter) cannot be the cause; besides, in the text *tad aikshata,*† the power of seeing is ascribed to the cause, and that power cannot be ascribed to inanimate matter.

N. The Sankhya may however say that "ikshati" (thinking) is attributed by the Vedantic texts to Pradhana itself in a figurative sense. This objection is met by the following sutra.

Sutra 6. If (you say that "ikshati") is figurative, (I answer) it cannot be, owing to (the use in the context of) the word Atman‡ (as an epithet of the cause).

V. No; this is not the case, because of the use of the word atman (soul), in the text *etadātmiyam idam sarvam, tat satyam, sa atma.* §

N. The Sankhya may explain away also the use of the word Atman as itself used figuratively with reference to Pradhana or as having different senses in one of which it is applicable to non-intelligent Pradhana. The answer to this argument is given by the next sutra.

Sutra 7. (Atman as used in the context cannot mean

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* The sutra means, that as thought cannot be predicated of Pradhāna, which is admittedly non-intelligent, the Vedantic texts which describe the cause as thinking cannot be taken to mean that Pradhāna is the cause referred to.

† That saw.—*Chand.* VI. 2.

‡ *Atman* means the self.

§ All this world is essentially itself, it is true, it is the soul.—*Chand.* VI. x. 3.

Pradhana) on account of its being taught that Moksha (final release) (comes) to him that is firmly placed in it (Atman.)

V. In the text *tasya tāvad eva chiram,** release is pomised to him who meditates on the cause ; release by meditation on inanimate nature is impossible.

N. This Sutra may also be taken to furnish an additional argument co-ordinate with that furnished by sutra 5 for holding that Pradhana cannot be taken to be what is referred to by the context as the cause of the world. Then the Sutra will have to be interpreted thus :—

(Pradhana cannot be the cause referred to) on account of its being taught that moksha (comes) to him who is firmly placed in it (the cause.)

N. Another reason for holding that Pradhana cannot be the cause referred to is set forth in the next sutra.

Sutra 8. (Pradhana cannot be the cause referred to) on account of there being no mention that it (the cause of the world) should be avoided, and also (on account of the fact that the supposition that Pradhana is the cause spoken of would be opposed to the purpose enunciated at the beginning).

V. It might be said that, as in pointing out a particular small star, it is the rule to point out a large star in proximity with it as the one sought after and to remove the error afterwards by pointing out the small star itself, here also Pradhāna is first taught as the cause with a view of afterwards teaching that Brahman which lies behind is the real cause. But it is no where said that the meditation on Pradhāna should be abandoned, before the meditation on Brahman is undertaken. Release does not

* To him delay is only till then.—*Chand.* VI. xiv. 3.

result from meditation on Pradhāna; and therefore there is no application of the rule.

N. Another argument to the same effect is furnished by the next sutra.

Sutra 9. Pradhana cannot be the cause referred to on account of the mention in the context of the withdrawal of the self (into it, *i. e.*, the cause).

V. *Sata somya tada sampanno bhavati,* * teaches that at the time of sushupti (deep sleep) absorption into the self, an intelligent being, takes place in the case of all jivas endowed with intelligence, and therefore absorption into unintelligent Pradhāna is impossible.

N. Another argument is set forth in the next Sutra.

Sutra 10. (Pradhana cannot be the cause referred to) on account of the uniformity of purport that must exist between the passage under reference and others which speak of an intelligent principle as the cause.

V. There is the same view expressed in all Vedanta texts that Brahman is the cause.

N. The reason furnished by the next sutra closes the argument.

Sutra 11. (Pradhana cannot be the cause referred to) also on account of the express mention (of the all-knowing Lord as the cause.)

V. *Yas sarvajnas sarvavit.* † In this and other texts the cause of the world is said to be all knowing; Brahman is therefore the first cause, and not Pradhāna.

* With the sat, my dear, then he is united.—*Chand.* VI. viii. 1.

† Who is all-knowing, and who knows all things—*Mund.* I. ii. 9.

To be continued.

THE WAY TO THE BLESSED LIFE.

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"They attain to the Blessed Life who have ceased to be wicked, whose doubts are cut asunder, senses are subdued, and hearts are undisturbed by desire and passion; who love to do good to all creatures, who have realised the Truth, and whose inner self is molten into the essence of Divine Self."—*Bhagavad Gitā*, v, 25, 26.

In the whole animal kingdom man alone is capable of solving the problem of life. Other animals live, but they cannot ask what life is, nor can they understand its purpose or the source from which it proceeds. Human beings alone are endowed with intelligence enough to ask such questions; they alone can understand the purpose and aim of life, can trace its source and know the various aspects through which the life principle manifests itself in this world of phenomena. From time immemorial this problem of life has been discussed over and over again, and various conclusions have been arrived at, by different philosophers and thinkers of all ages and all climes. Some say that life is a great blessing, that it is the source of unbounded joy and happiness, that it is blessedness itself; while others hold that life is not worth living because it is full of misery, sorrow and suffering, disease and pain, and its end is death. It is true that our earthly life is beset with misfortune, distress, pain, anxiety, and disease, as well as various other sufferings which arise from the cons-

tant struggle for existence; yet none but superficial thinkers will maintain that life is not worth living, or that death is its goal.

When we understand the true meaning of life we know that life is opposed to death, as light is opposed to darkness. Life, in its most abstract sense, means being; it is the same as being, or existence, and death means non-being, or non-existence. Where life is, death cannot exist. If life be a reality, then what we call death must be unreal. That which lives or exists can never die or become non-existent. And that which does not live in any form whatever, can never become existent. Existence can never become non-existence, and non-existence can never become existence. This is the law of nature. Whatever exists will continue to exist; such being the law, whether we consider our earthly life is worth living or not, we cannot say that death is the goal of life. As life or being is deathless and indestructible, so it is birthless and beginningless. That which is subject to death is a compound thing and has a beginning, but that which does not die is simple and therefore has no birth and no destruction. If we look around in this world of phenomena we shall see that that which is birthless, is deathless also, and as life is opposed to death and has no beginning, life is beyond death and birth. Again, that which is birthless and deathless does not change, but that which changes is within the realm of birth and death. As life or being in its true sense is beyond that realm,, it cannot change its nature, or decay. There is no sorrow, suffering, misery, decay, death, or change of any kind in true life, therefore it is blessed. It is blessedness itself.

True life is that eternal, self-existent power which animates all things and is the source of all activity and of all living forms. That power manifests in the animal and

vegetable kingdoms as well as in man. From the minutest protoplasm up to the highest man, wherever there is any sign of life, there is the expression of this all-pervading eternal power, which is unchangeable and one in its essence. Electricity is one universal, inscrutable force, but on account of the various ways in which it is made manifest through different electric machines, it appears in many forms,—as heat, as light, or as motion. We see this everyday in the electric cars; the one current gives motion, light, and heat. So is it with the universal, mysterious life force; it is one, although appearing many when manifesting through the numberless forms of existence. We may therefore say that true life is one in essence, but its apparent expressions are numberless. Our earthly lives are so many expressions of the true or Real Life which is Blessedness, which is one and eternal. Life being real, its apparent expressions must be the expressions of Reality too. These expressions are what we call apparent life. They are like so many reflections of the True Being of the universe. These expressions or manifestations of that universal Life vary in different individuals because of the variety of conditions upon which those reflections depend; again the conditions being subject to change, the reflections or expressions of True Life appear as changeable. The apparent life can shape itself in manifold ways according to the condition of its environments, and evolves from the lower to the higher, and from the limited towards the unlimited. Our apparent or earthly life is nothing but a symbol of the eternal Life Principle, conditioned by time and space. True Life or Being, or Blessedness, is beyond time and space, and is not bound by conditions of any kind. It is not subject to the laws of phenomena. It is independent and perfect; while the apparent life is dependent upon the laws which govern the world of phenomena,

and is conditioned by time and space. True Life or Real Being does not need any help from outside. It does not require anything from beyond itself. It is self-reliant, self-complete, self-sufficient and self-loving; while the apparent life, being an imperfect reflection of the True Life, depends upon the conditions of the environments, and represents imperfectly those higher qualities of self-reliance, self-completeness, self-sufficiency, self-love and independence which make True Life a blessed and a perfect whole. When the apparent life separates itself from the True Being and isolates itself from the Life of the universe, the partial reflections of these higher qualities in the apparent life are then known as "selfishness."

If we examine the relation of this apparent life to the Real Life we understand that it is nothing but a part of that universal life. As a part is related to the whole, and cannot live independent of the whole; as a ray of light or a reflection is related to the sun and cannot exist independent of the sun, so the apparent life is related to that True Being which is called Blessedness, and cannot exist independently. Like True Life, this apparent life possesses self-love, but, unlike the self-love which is in the True life, is a love of the particular and not of the whole. True Life or Being loves itself or the whole, and as that whole is God, its love is divine. It lives in God and loves God. The self-love in the apparent life is love of a part alone, as separated from other parts, as isolated from the whole or God; therefore it is selfishness. The apparent self-love is nothing but an attachment to the transitory conditions through which the Life Eternal expresses itself on the physical plane. True life loves nothing but one unchangeable Reality, while the apparent life loves the changeable personality which is identified with the non-eternal form. On account of this attachment to constantly changing con-

ditions, this apparent life or the individual ego, is subject to the changes of birth and death, is a slave to its conditions, and is sorrowful, miserable, restless, unhappy, and consequently unblessed. The apparent life or the ego appears as unblessed, because the conditions through which the True Universal Life manifests, are limited and imperfect.

Unblessedness consists in the idea of the separateness of the part from the whole, and in the bondages of other imperfections arising from this mistaken notion of individual isolation. To be united to the whole, to be free from the bondages of these imperfections, and to be perfect,—is Blessedness. Each individual germ of life, which we have already called the apparent life, possesses an innate tendency towards the attainment of this Blessedness, and to freedom from the conditions of unblessedness. Our earthly life consists in a continuous fight with the environments which have kept us away from the central Truth, or the Blessed life. We are constantly struggling to expand the sphere of self-love, by breaking down the walls of limitations which constrain the apparent life to a narrow selfishness, and thus to be united with the True Life of perfection. The evolutionists do not know the cause of variation or natural selection. They cannot say what determines life and makes it manifest differently at every step of evolution. But Vedanta philosophy says that the cause of this variation is that innate tendency in a germ of life to be united to the whole and to reach perfection. The aim of each apparent life, or ego, is to reach that state of Blessedness which is the goal of evolution. As we appoach nearer and nearer perfection by passing through the various stages of physical, mental and intellectual evolution, the ways of our living become better, and by experience we learn that the best way of true living is not by obey-

ing the dictates of the apparent life or lower self, but by following the blessed will of the universal Being or True Life. We start at first with a little, weak, and dim ray of *will* which gradually becomes wider and stronger and brighter as we ascend through the different grades of evolution. Experience teaches us the relation which exists between the individual will and the Will that governs the universe. When we realize the true relation of the individual will to the Universal Will, then we find that the life or will which we have so long called ours is not ours, but is simply a part and parcel of that one Life, or one Will, which moves the universe. Our bodies are like so many little instruments through which the Universal Life Principle is expressing itself on the plane of phenomena. The mind, will and life of one individual are not entirely separate from those of another, but they are connected with all mind, all will, and all life by an invisible current of Reality which is one and indivisible. As long as we do not realize this, but on the contrary, think of ourselves as separate from one another, and as not related to the universe, so long shall we follow the dictates of our limited and imperfect will and think that by so doing we shall gain the highest benefit. The result is that we make mistakes at every step, and these mistakes cause us to feel dissatisfied, unhappy and sorrowful. We do not gain what we wanted, nor do we reach the goal for which we started.

This idea of separateness, this mistaken notion makes the apparant life, or ego, think that it is free and independent while in fact it is bound hand and foot like a slave. The moment we realize our relation to the whole we are no longer bound by any conditions of selfishness, but we are free. At present we are living as slaves without being conscious of our slavery By mistake we are imagining that we are free, but it we examine our life most minutely,

we shall find that we are not free. If we look around us it would be almost impossible to find a man or a woman whom we could call truly free. We ought to be ashamed of this state of things, but we are not, because we do not know that we are in bondage. Very few indeed, realize that this life is a life of slavery and drudgery, and that the ego is enchained by the conditions of the phenomenal world. Amongst those who realize this, a few struggle for emancipation and a very few of these become really free. But the majority delude themselves by thinking that they are free, love the present conditions of their unblessed life, and do not seek a better state. There have been cases where a man who, born and brought up as a slave and living in the society of slaves, has preferred to remain a slave rather than become a free citizen. Think of some of the negroes of South Carolina, who actually prefer slavery to freedom. If any one gets some idea of freedom and tries to get out of slavery, his fellow slaves will think that he is going the wrong way and will try to force him to continue the old life, and strive by all means to hinder his becoming a free citizen. But a courageous man who loves freedom, and struggles day and night for emancipation, will not be dominated by the influence of others. He will seek the company of those who are also striving to be free, and of those who have wiped off the mark of slavery from their foreheads, to learn from them the means of attaining freedom.

The community in which we are now living is exactly like that of slaves. Being deluded by our vanity and self-conceit we do not realize our present condition, and never struggle for freedom. On the contrary, we find fault with those who do, we criticise them, call them crazy or foolish, and essay to put them behind the doors of the lunatic asylums,—such is our mental condition. Are we not slaves

to our desires, our passions, our senses, to the body and all the changes that are constantly going on in the machinery of human organism? Are we not slaves of anger, hatred, jealousy, fear and sense enjoyments? Are we not slaves of greed, of wealth and possessions? Are we not slaves to ordinary desires for political power, for name and fame? Are we not constantly obeying the commands of these masters who are ruling within us? Where is our freedom? We are slaves of desires, passions, comfort, luxury, ambition, pride, beauty, anger, hatred and sense pleasures, but we do not feel in bondage, we are not conscious of the fetters. How elated and flattered we feel when any person utters sweet and kind words; how insulted, wounded, and hurt when we hear harsh and unkind words; and how we long for revenge when we are injured. Can there be any condition worse than this? Are we born to follow this course and obey these pitiless masters all our lives? We rarely ask such questions. On the other hand, we say this life is full of happiness and pleasure. While we have a longing for pleasure, we suffer and are unhappy. We are sleeping the sleep of ignorance after drinking, as it were, the cup of the fearfully intoxicating liquor of self-delusion. All humanity is madly pursuing the phantoms of hope which change their colors as one approaches them, or suddenly vanish to reappear at a distance with fresh brightness, like will-o'-the-wisps, forcing the pursuer to chase them again. The vain pursuit of these phantoms of hope leads humanity into unbearable suffering, misery, and disappointment. We have made ourselves slaves of these deluding phantoms; and this is the way in which we are living. Each individual loves something, strives after something, but knows not what it is, or how to get it. Do you know what we are striving after? We are striving after happiness, but we

do not know the conditions through which that happiness comes. It will never come under the conditions in which we are now living. Happiness does not come to a slave. He may delude himself for the time being and may think that he is happy, but when he comes to his senses and asks, am I happy now ?—he finds that after all it is not happiness, it is delusion. Happiness does not exist in slavery, but in freedom. He who is free is alone truly happy. That happiness which comes through perfect freedom is eternal. If we want that unbounded and eternal happiness we shall have to become free by breaking down the chain of slavery. We should remember that if we were really free we would have been happy, and we should not need to seek happiness, because freedom is the condition of happiness. Again, before seeking freedom, we must realize the unblessed state of our earthly life, we must become conscious of the fact that the apparent life is a slave life.

The moment we come to know that we are living like slaves, that very moment we begin to feel the effects of slavery in our life and we seek the company of those that are free and blessed. We then struggle for emancipation. Whatever we want sufficiently we shall surely obtain. Who is responsible for our present slavery ? We are slaves because we have bound ourselves hand and foot by our own desires ; if we want to conquer them we can do so. We must not blame another person, or God or Satan, for our slavery. We should blame only ourselves. If we seek freedom and happiness, let us struggle hard enough for them and we shall surely attain to them. This freedom is the highest ideal of all philosophy and religion. What did Jesus say ? He said—"Ye shall know the truth, and the truth shall make you free." What is that truth, and what kind of freedom did he mean ? We read the

Bible, but we do not understand the true meaning of these words. Our eyes are covered with ignorance, therefore we do not see things as they are. Mere reading will not bring knowledge of truth and freedom. That knowledge will come when we really desire it and strive after it.

In the Vedanta philosophy this freedom is called *Mukti* or *Moksha*. It means emancipation from the bondage of selfishness and all other imperfections. The Vedanta philosophy does not speculate, nor theorize, nor give any artificial scheme of salvation. It describes the conditions of our present life and shows the way to freedom. It does not ask any one to accept anything because it is written in this or that book, but it tells him to find the cause of his slavery and remove it. When the cause is removed, the effect is also gone. Proper diagnosis is absolutely necessary for the successful cure of a disease. Slavery is the result of a diseased mind and the cause of that disease is ignorance, or the non-realization of our true life, in which there can be no suffering and no misery. In that true life eternal happiness reigns supreme. Where shall we find that True Life ? Shall we have to go into a cave, or a forest, or a desert to find it ? No. It is dwelling within the cave of each individual heart and we must search within. Our Real Life is the background of our apparent ego. It is called by many names. Some call it God, the Father in Heaven, the Blessed Life; while others call it the Soul of our souls, the Atman. The difference is only in name. The dualists call that Truth God, because they look at it from without; but those who look at the Truth from within, call it the Atman, or the Self, the true Spirit, or the divine nature of man. According to Vedanta, this true Life is one, although its expressions are many. When it is looked at through the conditions of time, space, and causation, it appears as the sun, moon, and stars, and all pheno-

menal forms. They are nothing but so many expressions, or appearances of that one Being or True Life. They exist as such in relation to our mind, and the True Life is behind mind. True Life is unchangeable, but mind is subject to change. Some mistakenly think that mind is all in all, but there is something within us much more subtle, much more important than what we call mind. This something is expressing itself through the changeable medium of mind, the functions of which, as every one knows, are constantly changing. Our intellect grows our understanding, too, is subject to growth; but does life grow? No. Life is always life, there is no growth in it, from less life it cannot grow into life; but the conditions through which the life force manifests, change and grow. We generally mistake the growth of the body for the growth of life. The body grows because it is subject to growth, but life itself is unchanging, free, and divine. It may be asked, if our true Life or divine nature is ever within us, is it not self-contradictory to say that we are living as slaves? If it be true that we are living as slaves, must we not admit that our true Life or divine nature is a slave too? This question was asked by the seekers after truth in ancient times. The sages of India knew that the true nature of man if free, divine, and perfect, and they answered this question by saying: "It is the mind which is the cause of the slavery and bondage, and of the freedom of the apparent man, or ego." Mind alone makes one act as a slave, and it is also mind which leads one to perfect freedom. When the mind is imperfect and attached to the conditions of phenomenal existence, it keeps the soul in bondage; but when that same mind has been purified, when it has been freed from all delusions, it learns to go below the surface of things and begins to discriminate the eternal from the non-eternal, the real from the unreal,

True Life from death, Blessedness from unblessedness, and thus becomes the means of attaining freedom. It makes us realize what is behind mind, and brings the ego back to the centre of Truth from which it proceeded.

As long as our mind is imperfect we are far away from the central truth of Blessedness. The tendency, however, in each ego is to go back to the centre. Most of the modern thinkers say that life is a struggle with environment. But they do not tell us the object of this struggle. Is it without purpose? No. We are struggling constantly with environment to get back to the centre from which we started, and to break down the walls of selfishness. This struggle will end when the mind is purified. After passing through the various stages of evolution, each ego is bound to attain to freedom. We may not struggle for it now, but sooner or later, according to the experience which we have gathered, the struggle for freedom and perfection must begin for us. We have come into this world to gain experience. By experience is meant the manifestation of latent powers, and the knowledge of the results which proceed from it. A child is born with an undeveloped mind, its wisdom is also undeveloped; but do you think that as it grows older it gathers experience and knowledge entirely from without? No. The germ of all knowledge is already within. If the germ contained no intelligence, it would be impossible for a child to learn anything. We cannot learn if we do not have a tendency to learn. We know that knowledge is nothing but the real property of our own souls. External objects only give the suggestions which bring out that which is hidden within each soul. In trying to manifest the latent powers each soul passes through the various stages of evolution, and after gathering experience in all reaches perfection. Those who understand the process of evolution know how painful and tire-

some it is to go through many incarnations. Of course, those who think this life is the first and last chance for reaching perfection, have some kind of consolation in the hope of going to heaven, but if they happen to fail in this, their condition is miserable for all eternity. Are not such ideas childish and unscientific? Those who have gone a little deeper, find that these are mistaken notions. The soul existed before the birth of the body and will continue to exist after the death of the body. What we are to-day is but the result of our past, and our future will be the resultant of what we are now. Each apparent life is one of the links in the chain of the evolution of each individual soul. We may remain as visible or invisible, we may go to a higher or to a lower plane, according to the results of our desires; but each of these states is temporary and comparatively brief.

This process of evolution will continue without cessation until it brings us to that state where we become free from imperfections, sorrows, miseries, etc. This is a long, slow process, therefore Vedanta asks, if perfection be the goal of life, why should we wait so long? It says, let us attain more speedily to that goal, let us live the life of blessedness, and be happy from this day; from this moment let us live as masters and not as slaves. Many people think that blessedness, the life of perfection, will come after death, in the grave; but they are mistaken, because after death the life of blessedness or perfection comes only to those who have attained it in this life. Those who have not attained it here on earth, will not attain it in the grave. We cannot win this state by good works, nor by a belief in a creed or dogma. Virtuous deeds do not produce it as their result. The state of blessedness unfold itself in our souls when we cease to be wretched, and do not mistake the unreal for the real. Virtue and ethical deeds

help the soul by purifying the mind from all selfishness and other imperfections, and by removing the obstacles that obstruct the manifestations of the divine powers. Thus, by doing good works we prepare the mental field and bring about those favorable conditions under which alone the seed of the divine nature within, can attain to full and perfect expression. When the mind becomes pure it begins to discriminate the real from the unreal, the eternal from the non-eternal, the true Life from the apparent; then it begins to feel, the necessity for freedom, and enters consciously upon the struggle to attain it.

Two things are requisite for the attainment of the Blessed Life. First, we should understand the nature of the True Life and realize the difference between the true and the apparent life, and their mutual relation. Secondly, we should struggle for freedom by withdrawing our minds from transitory things and fixing them on that which is eternal; or in other words, we should be unattached to the non-eternal, and love that which is eternal, thus causing our wretchedness to cease. Through love, and love alone, can the apparent life be united with the True Life. Our life is determined by the things we love. If you tell me the thing you love, if you show me the thing you love, you show me your life; because we live in what we love. If we love the highest, we live on the highest plane; if we love the mere physical form, we are on the material plane. Try to find out which thing you love most, and then you will see where you are living. Let us try to love the highest. If we love the highest we have come nearer and closer to that eternal Truth which is the centre of the universe. The Blessed Life will be ours through love. We cannot attain to that state of blessedness until we realize the unity of life, because blessedness consists not in separateness, but in oneness. The Reality of the

universe is One. Truth is always One. It cannot be many, although its expression may be multiform. If we understand the unity of existence, then we have attained the state of divine Life.

Again, love means the expression of oneness. We are one with whatever we really love. Therefore, through love we will reach that unity, or Blessedness. Before we can love the highest, we must know it. Love of a thing is impossible without the knowledge of the nature of the thing. Therefore, knowledge of True Life is the first thing necessary for the attainment of Blessedness. When the apparent life, or ego, knows its real nature, it begins to love that which is unchangeable and one. What then becomes of the lower selfish life? It disappears when True Life dawns, and that moment we become free from death, disease, sorrow, suffering and pain, and reach Blessedness. Then we are far beyond the reach of trouble and misery, just as the sun is always beyond the clouds. The clouds may hide the sun but can never touch it. The soul of that man who has realized Blessedness cannot be touched by the imperfections which proceed from selfishness. Self-love then changes into divine love, and he becomes conscious of the greatness and majesty of his true nature. Then he knows that all the powers of the universe have proceeded from the infinite source of powers which lies within each individual soul.

The soul of the apparent man then rests in unwavering repose in that One Eternal Being, or the state of Blessedness, and his body and mind work incessantly for work's sake, for helping others. When he turns his love from the many to the eternal One, he reaches the Blessed Life. The Life of such a man may be called a personification of all the blessed qualities that exist on that highest plane. When the fountain of blessedness is once opened,

all the blessed qualities flow through him eternally. Such a soul, such a pure spirit, is the embodiment of all the best teachings which the Scriptures of the world contain. He is the personification of the Sermon on the Mount. That blessed state was described by Jesus the Christ. He understood it and expressed it at every moment of His earthly life. He loved God ; He lived in God, and through God. He manifested divinity. Each individual soul must eventually do the same. Jesus the Christ was not an exception, as is popularly understood. There cannot be any exception to the laws which govern the universe. Every so-called exception is a law. If Jesus attained to blesssdness, we also can attain ; each individual soul will attain to that state of blessedness. If we cannot, then Jesus did not attain it. Such being the law, let us realize it in this life. Then all the actions of our life will be blessed, like those of Christ.

This blessed life is described in the Upanishads : "The realization of the Atman, or the eternal Truth, produces a revolution within us. At that time all the knots of desires for transitory things are torn asunder, all doubts ceases forever, all questions are solved ; and the soul becomes free, emancipated and perfect." The way to such a blessed life is also described : "That realization will come through constant hearing, constant thinking, and proper meditation." First of all, hear constantly and repeatedly that your true life is divine, immortal and perfect. Constant hearing will bring before your mental eye this ideal, and then you will begin to feel it. Secondly, think of your present conditions and compare them with your divine nature. See where you are, how far you are below those highest ideals. Let each of your nerves and brain cells pulsate with the idea that your true nature is divine and free. Then you will get the result of thinking.

Thirdly, concentrate your mind on that Divine Being, on your True Nature, on the True Life, whose reflection the apparent life is; meditate on the central truth of oneness and unite the apparent ego with that perfect Life, perfect nature from which proceed all blessedness, holiness, happiness and peace. Through this concentration and meditation the Blessed Life is attained.

QUESTIONS AND ANSWERS AFTER THE LECTURE.

How do you define happiness?

Happiness is the reflection of our Blissful or Divine Nature on the mind undisturbed by desires, passions, or anxieties. Happiness comes in freedom, never in slavery.

What do you mean by freedom?

True freedom means the emancipation of the soul from the bondage of ignorance, delusion, selfishness, and other imperfections.

Did you say that the child's mind is like a blank sheet of paper?

No. It is an exploded theory started by Locke, that the mind of a new-born child is essentially a *tabula rasa*. Vedanta philosophy says that each child is born with certain tendencies and capacities which are the results of the child's experience during its past incarnation.

Did the soul of the child exist before its birth?

Yes.

When was the soul created then?

The soul was never created by anybody. It has no beginning. It exists from eternity.

Do you think each one will attain to blessedness?

Yes. Each individual is bound to reach the Blessed life sooner or later.

Does not Vedanta teach the doctrine of eternal pun-

ishment ?

No. Vedanta teaches that God never punishes the wicked nor rewards the virtuous. Punishment and reward are but temporary reactions of our own actions.

BHEDA-BHEDA-VĀDA

OR

THE SYSTEMS OF BHĀSKARA AND YĀDHAVAPRAKĀSA

During the centuries that intervened the rise of Sankara, the founder of the school of Vedantic Monism, and of Ramanuja, the founder of the school of Visishtadvaita, there were several philosophers in this country, who tried to found independent schools of Vedanta on the basis of the *Brahma-Sutras* of Bādarayana. The most prominent of these were Bhāskara and Yadhavaprakasa, two names well-known to students of Vedantic literature. Both of them were men of great repute in their own days. Both of them wrote commentaries on the Vedantic *Prasthanas* and secured many followers in their time. But very little is known of Bhaskara except that he was a native of Nothern India. His date too is uncertain. Some say that he was a direct disciple of Sankara, who afterwards

revolted against the teachings of his master to set up an independant school of his own. Others identify him with Bhatta Bhaskara, the author of one of the most learned and extensive commentaries on the Sutras of Jayamuni. Whatever the truth may be, we have no reason to doubt that he should have lived not later than a century or so after Sankara. His views are quoted at length in the works of Ramanuja who lived in the early part of the twelth century. Even Yamunacharya, who preceded Ramanuja refers to Bhaskara in one of his philosophical treatises called the *Atmasiddhi*. But with regard to the date of the latter, Yadhava Prakasa, we are tolerably certain. He was a contemporary of Ramanuja, and should have flourished about the beginning of the twelfth or the latter part of the eleventh century. He was a native of Tiruppukuzhi, a village, near Conjeeveram which was then one of the most celebrated seats of Sanskrit learning in Southern India. Even to-day tradition points to a certain part in the Vishnu temple of that Village, where he is said to have taught his disciples among whom was Ramanuja who afterwards distinguished himself as the leader of the Vaishnavite movement in the South. We learn from the *Guruparampara*, the history of the line of Vaishnavite Acharyas and saints, that Ramanuja, in his early days studied *Purvapaksha*, the Advaita Vedanta, under Yadhavaprakasa. It is said that Ramanuja, not satisfied with the teachings of his master, left him and later on was persuaded to join the school of Vaishnavaitism, which was then rising into prominence under the leadership of Yamuna Charya, the grandson of the sage Nathamuni, and one of the ablest Vedantic scholars of his time. Later on when Ramanuja had established his reputation and was recognised as the leader of the Vaishnavite movement, he is said to have defeated Yadhava in several religious and philosophical

controversies, and converted him to his faith. Thus in his old age, Yadhava became a follower of Ramanuja, and a Visishtadvaitin. It was after his conversion to Visishtadvaita that he is said to have written his work on the duties of Sannyasins which is known as "*Yatidharma Samuchaya*" and which is even now regarded as one of the best books on the subject by the Brahmin community. He wrote many philosophical and religious works most of which seem to have been lost.

The circumstances that led to the rise of these *Bheda-bheda-Vadins* seem to be these. Since the time of Sankara, Advaita was the dominant philosophy in the country. Backed by the inspiring personality of the founder, and under the preaching of his eminent disciples, the monism of Sankara spread throughout the length and breadth of the land. Nowhere did it meet with any opposition worthy of the name, except in the Tamil country where its progress was ineffectually attempted to be checked by some of the Vaishnavite philosophers. But one or two centuries later, the opposition gathered strength; and the monism of Sankara was exposed to attacks on all sides. Quite an array of philosophers set themselves against it and began to expose what they considered its weakness.—Nathamuni wrote his *Nyaya-tatwa*, in which he severly criticised the views of Sankara; and his grandson, Yamunacharya followed suit by the publication of his *Siddhitraya* and *Māyāvāda khandana* and for a time, effectually checked the advancing tide of monism in the Tamil country. It was then that the Advaitins of the school of Sankara thought it advisable to reconstruct the philosophy of monism on a firmer basis. Some of them, dissatisfied with the conclusions to which the earlier speculation had led them, began to modify the monism of Sankara. They all based their views on the

different interpretations of Sankara's writings. Thus arose the different schools of Monism of which we have more than half a dozen which have played a great part in the history of Indian philosophical speculations. Unlike these who appear to have based their conclusions on the teachings of Sankara, Bhaskara and Yadhavaprakasa took an entirely different course. They gave up their allegiance to Sankara, and set up an independent school of thought known as the *Bheda-bheda-vada*. They claim to have based their conclusions on the speculations of some Rishis, much earlier than Sankara, who had commented on the *Vedānta-Sutras*. Their commentaries on the *Brahma-Sutras*, are declared by them to be in strict accordance with teachings of "*Kāthyāyana-kārika*", a poetical commentary on the Vyasa-Sutras by the well-known Rishi Katyayana. As the book is now lost we are not in a position to say how for the pretentions of the *Bheda-bheda-vadins* to follow the teachings of the Rishi, are justifiable. But we are sure that the book referred to was no myth, as it seems to have existed even during the time of Vedantacharya, in the fourteenth century, for, he quotes the first verse of the *Kātyāyana-Karikas* in his well-known polemical work "*Paramathabhanga*."

The most characteristic doctrine of the School we are treating of is that which is popularly known in Vedantic literature as the *Bhedā-bheda-vada*. That two things may be distinct and at the same time identical with each other, is, however paradoxical it may sound, the basis of the system worked out by Yadhava and Bhaskara. This doctrine of distinction and non-distinction of things is also one of the old doctrines of the Jain philosophers from whom the *Bheda-bheda-vadins* have plainly borrowed and adapted it in the Vedanta philosophy. Hence it is, that these *Bheda-bheda-vadins* are sometimes stigmatised

as the *Jainaghandhi* Vedantins, as the Adwaitins are sometimes spoken of as the *Prachchanna Bhauddhas,* Buddhists in disguise on account of their theory of *Maya*, which very closely resembles the *Samvriti* theory of the Buddhistic philosophers. The Jain philosophers, who are known as the Syad-vadins hold that being and non-being are identical and distinct, and that contradictory attributes of existence, non-existence &c., may be predicated of the same thing at the same time under the same or different conditions. The *Bheda-bheda-vedantins* hold almost the same view. For instance, what is called a thing or reality is accepted on all hands to consist of the essence and the attributes. These two aspects of a thing are recognised by all philosophers to whatever school of thought, they belong. But when they try to ascertain their real nature and relation they are in hopeless disagreement. The monists assert that only the essence or being constitutes the sole reality, and that the attributes are but superimpositions of our own minds on the eternal reality and hence illusory. The Dvaitins accept both substance and attributes, as two distinct and yet inseparable things which together constitute the reality. But the Bhedabheda Vadins hold that the essence and the attribute are identical and distinct.—From the standpoint of being; the thing or reality is one. But from the stand-point of knowledge, which, in this state of our intelligence, is conditioned by the senses, the thing is seen only in its several aspects. The attributes which are all real are only so many partial aspects of the thing, and the whole thing is a unity, from one standpoint, and the unification of aspects or attributes from the other point of view. Their position may be established as follows. The attributes and the essence, are not distinct in as much as they cannot be experienced separately, one without the

other. A thing is nothing without attributes, and attributes themselves are nothing without an underlying unity. They are not identical in as much as in every state of consciousness or perception, the difference is involved and also in language which expresses the thought. Our conclusion, therefore, is that the substance and attribute are neither distinct from each other nor identical. But from this we have no right to infer something in and behind these in which the contradiction involved herein may be supposed to disappear. Nor is there any necessity for such an assumption. Hence the Bhedabheda Vadins conclude, that the essence and the attribute are identical and distinct. For the denial of identity implies distinction and the denial of distinction implies identity. This curious and paradoxical theory of *Bheda-bheda* plays as important a part in the Vedanta of Bhaskara and Yadhava, as the doctrine of *Maya* in the philosophy of Advaita, and the theory of *Aprithaksiddha Viseshan* among the Visishtadvaita philosophers. For example in explaining the relation between cause and effect, between the human body and the human soul, between God and man, and between God and the universe, the theory of *Bhedabheda* finds a ready application. With the Advaita philosophers, the relation between these pairs of correlatives is one ofabsolute identity, while, the superficial difference is explained by the theory of Maya. With the the Visishtadvaitins, the pairs are real. The relation that is manifested in each case, is identity in difference, identity with regard to the essence, and difference with regard to their Aprithaksiddha Viseshanas (inseparable relations). But Bhaskara and Yadhava, regard these pairs as identical and distinct, identical in one aspect, distinct in another. But they take different views as to this dual aspect of things. While Bhāskara regards the aspect of identity as the

natural and that of distinctions as adventitious, Yadhava boldly proclaims that both of them are natural and real. The Vedanta of Bhaskara and Yadhava marks a stage of development in the Vedanta philosophy intermediate between those of Sankara and Ramanuja. The cardinal doctrines of the Adwaita system, the doctrines of *Maya* and *Nirguna Brahman* have been discarded. The Brahman, according to Bhaskara, is the universal self conscious existence which forms the sole substratum of the whole universe and which is endowed with infinite auspicious attributes. God, Soul, and matter are all part and parcel of that infinite Being, whose qualities are manifested in a greater or less degree in all of them. God or Iswara manifests all the infinite attributes of Brahman in Himself. The souls do not manifest all the attributes, but only reflect some and that too partially, though in virtue of their essence, they are capable of reflecting the Brahmaic nature wholly and in perfection. Prakriti or matter is that aspect of Brahman which brings about the differentiation of God and Souls, both of which are identical, by means of the Upadhi, the organisms through which the intelligence is manifested. Thus the souls are identical with Iswara, though by virtue of their organisms they appear to be different. The imperfection and limitation resulting from the physical organism of the intelligence will all die away with the knowledge of the identity of the universal soul or Iswara, with the individual soul. But the Upadhi, is not, according to Bhaskara, illusory, and it is real, as real as Iswara, both being the eternal manifestations of the absolute Being or *sat* in which all plurality is involved. Here comes the doctrine of *Bedhābheda* of indentity and distinction. God is one with and distinct from the universe. In one aspect He is, the essence of the universe, endowed with all imaginable auspicious quali-

ties and distinct from the universe, and in the other aspect He is one with it, being identical with the egos, full of imperfections, sorrows, and sins. But the latter aspect is only conditional, and it exists only so long as the *Upadhis*, the physical frames, subtle and gross, endure. But when they disappear the imperfections also disappear with them.

But Yadhava agreeing with Bhaskara in all other points, here joins issue with him. He rejects the doctrine of *Upadhi* and holds that the Iswara who manifests in Himself the supreme Brahman or *Sat* to perfection, is, by his very nature, identical with and distinct from the universe. In one aspect he is distinct from the universe, the substratum of all that is the director, and the universal governor of all things, full of all the excellent qualities of the highest Being conceivable. His essential nature, also includes the universe with all its imperfections, sorrows and sins. It is not through any *Upadhi* that He becomes the souls and material organisims, but it is through His very nature. He has the two aspects which are eternal, and the souls themselves have the dual aspect ; in one aspect they are imperfect, and in the higher aspect they are identical with God in essence. Both these aspects endure for ever, though the imperfections of the lower may be removed by a perfect realisation of the identity between the Soul and God. It is the want of the realisation of this aspect that leads to all sorrows, but not the feeling of distinction between God and soul, which is also natural. Thus the consciousness of being different from God, coupled with that of identity in the highest aspect, will secure Moksha, in which all the Brahmaic qualities will be manifested in the soul as in Iswara. This leads to a difference in the conceptions of Moksha between these two thinkers. As Bhaskara holds that Iswara and the individual soul are identical, but only appear to be different,

on account of the Upadhis, the final goal of evolution for the soul, must be one in which, the individual soul disappears as such and becomes absorbed in the universal soul. But Yadhava thinks that as Iswara is perfect by His very nature, there is no necessity and purpose for all this stupendous process of evolution which goes on in nature. It does Iswara no good, nor does it prove of any use for the souls as they are in reality Iswara Himself, being omniscient can never be supposed to start a process which goes for nothing. Hence he would regard both identity and difference, between Iswara and soul, as natural and permanent. The soul, in Moksha, though conscious of its identity with Iswara, is also conscious of its difference. It is in the latter aspect that the soul has been enabled to secure perfection by means of the process of evolution started by God in the interests of the souls. There is, therefore, no absorbtion in God in the state of Moksha, according to Yadhava Prakasa; but there is yet distinctness between God and Soul, and perfection has been attained in the latter aspect as that the individual soul is able to manifest all the infinite Brahmaic qualities quite as well as Iswara Himself does naturally.

We see in these two philosophers of Mediaeval India a gradual approach from Sankara to Ramanuja. Bhaskara who was earlier than Yadhava, first gave up the doctrines of Maya and of attributeless Brahman but held to the doctrine of absolute identity between God and soul. But Yadhava came still nearer to Ramanuja by modifying this doctrine so as to include also an element of difference between the individual and the universal Soul. Both the thinkers were forced to explain the Vedantic doctrine of unity by the introduction of Upadhi or of intrinsic-Bhedabheda; and this led them to further metaphysical and logical

difficulties which, we believe, are familiar to the readers of polemical works on the Vedanta systems. Ramanuja was, on the other hand, more successful in his interpretations of the scriptural passages and propounded a system of Vedanta so as to include all difference and identity. His theories of the unity of the totality of things takes full cognizance of the reality of the apparent differences and gives also a satisfactory explanation of the relation of body and soul which also holds good between God and the universe. This view while being a natural interpretation of the scriptures does no violence to the mind of man, which ordinarily yearns for a God of love, righteousness, wisdom, power and glory.

INDIAN SYSTEMS OF PHILOSOPHY.

BY GOMAT.

(*Continued from page 410.*)

From all these and from the un-Vedic rituals practised by many of these high-class priests, it is evident that the Tantric priests might most probably have been Dravadians at one time and subsequently raised to the dignity of Brahmans. *Yajurveda* being purely ritualistic and of this the *Suklayajus* branch being of later origin and free from all that is undesirable these new priestly converts to Brahminism might have adopted it as their Veda. There is a belief in some quarter that the priests of Bengal were similar converts from the old Buddhistic priesthood. Thus we see that religion has been the chief means of levelling all social differences and of civilising the backward races of India. This process of Aryanizing or rather the fusion between the different races of India is noticeable in almost all the relgious sects of Brahmins in Southern India. The converse process of conversion from Aryan exclusiveness and ritualism to Dravidianism is also true in some extreme cases. The Dikshitas of Tillai, Siva and Vishnu Nambis, the Nambudiris of Malabar, the Cholias and others like these have customs and manners which bear undoubted marks of Dravidian origin. With the Aradhya Brahmans of the Lingayat sect the contrary appears to have been the case. In their zeal for their new religion they seem to have thrown aside all the masks of an Aryan along with Aryan prejudices and preferred a sort of social and religious equality with

their Dravidian brethern, a practice strictly observed only in one other religion, that is Mahommedanism. But blood is thicker than water. When it came to a question of intermarriage and such other intercourse which is generally dependent on the instincts of a race, they reverted back to their old *smartaic* habits. Thus the Aradhyas occupy a unique position among the Brahmans of Southern India. They have relinquished all the outward signs necessary to a Brahman ; instead of the *Yajnopavita* or the sacred thread of a Brahman they wear the phallic emblem tied to a string round their neck like all the *Lingayats* and at the same time observe many of the traditions and customs of the Brahmins.

There is one more point in the social customs of the Aryans which testifies to a closer union between the different races of India—the social position of the Aryan woman. The Vedic Aryan gave equal rights to his women with the males and allowed them to partake freely in his house-hold worship and sacrificial rituals. Husband and wife offered together prayers to the gods. But latterly the position of a female was lowered very much and she was treated almost like a Sudra. Just as in the case of a Sudra the woman also was granted some concession by the Aryans when they were unavoidably forced to it. In a sacrifice the right of bringing the sacrifical fire (*agnyadana*) belonged to the wife ; and on such occasions it was her duty to pronounce certain *Mantras*. Later on when she was strictly prohibited from all kinds of participation in the rituals, an exemption was made with reference to that particular ceremony. The Vedas testify that women like Gargi and Maitrayani enjoyed equal rights with the males. They were ranked with the Vedic teachers and were the recognised authors of some of the hymns. What a fall was that of their daughters from that of the Vedic teachers to that of a *Sudra* ! It is a mistake to suppose that the Aryans never treated

their women leniently but that they treated them like slaves. The reason for such a degradation is to be sought elsewhere —not in the instinctive inhumanity of the Aryan males, nor in their jealousy for their women but in their altered social environments and the new requisites of life. The history of the various stages in the social status of the Indo-Aryans can alone satisfactorily unravel the viscissitudes of social life their women. Let the women be educated and speak for themselves. A careful study of the social and religious practices of the present day Aryan women is sure to furnish us with some clue for finding out the true cause of their degradation.

Later writers have tried to account for the elevated position enjoyed by Gargi and Maitrayani by stating that though possessing the body of *anasramis* they were *asramis* in spirit, though they had feminine bodies were masculine in spirit. They denied the right of women to be Vedic teachers but when a science was threatened with extinction by the want of a proper male member to perpetuate the line of the teacher the woman was authorised to learn it and transmit it to worthy successors. A woman was allowed to act the part of a teacher to others of the lower classes. Thus the rights of women were gradually limited until in the end they were mercilessly shut out from all claims to Vedic lore and were only allowed to learn the spirit of it like the sudras through non-Sanscrit mediums.

Women have always been the sheet-anchor of a society. They were the preservers of both good and bad things of a nation, and the weal or woe of it depended chiefly on them. In every family the wife is an important person. She always remains at home, looks after the management of the household and brings up the children. Hers is a life entirely devoid of speculations and exposure to the turmoil of the outside world, but is a sweet and calm and indoor one, with

many a word of encouragement to her weary and struggling lord and with inspiring traditions and instructive stories to her importunate children. She is by nature conservative and is endowed with qualities which are conducive to the presevation of all that is ancient and sanctified by custom and religion but not with those that are fit for subversion and destruction. From an intimate knowledge of a Hindu household, we believe, that the pertinacious clinging of a Hindu male to ancient traditions, inspite of many contravening forces is chiefly due to the influence of the women at home. Woman, therefore, is the best subject for a student of social customs and manners.

If we carefully compare the modern Aryan woman with the Vedic woman, we find that while the modern one preserves much of the traditional customs of the Vedic woman she is also the repository of strange habits which are peculiarly either Dravidian or aboriginal. The adoption of foreign customs by an Aryan wife can be accounted for only in two ways: either the Aryans in their endeavour to conciliate the different races with whom they were destined to live should have partially imitated the Dravidians and have adopted such of their customs as were required by the altered conditions of their life, or they should have contracted marriages with other races and taken in foreign women into their fold who brought in their trail many of the foreign customs which have continued to exist to our day. For various reasons the former supposition seems to be the least probable. In spite of the fact that the Dravidian males bear thorough marks of Aryanisation in their dress, social customs, relgion and various other elements of public life, their women have stood aloof and remained almost Dravidian. If it is true that the Hindu woman was as conservative in ancient days as she is now, it is quite improbable that the Aryan woman alone should have unhesitatingly

adopted the customs of the Dravidian woman. On the other hand many of the social restrictions of the modern Aryan woman, her prejudices, her dress, her social etiquette, her behaviour towards the other members of her family, as well as her language all, when carefully scrutinised, tend to support the high probability of the later supposition. And the post-Vedic *Sastras* of the Hindus which give clear references to the intermingling of the Aryans with other races lend colour to this view. For no less reason than that the later day Aryan should mete out to his better half the same amount of respect which he gives to a Sudra, we are tempted to hold that the Aryan along with the so many other things that he borrowed from the Dravidians, borrowed also his woman. We shall examine some of the customs of the South Indian Aryan women and see if they support this view to any small extent.

Taking the marriage laws of the Aryans we find that at the time of the Upanishads the Aryans were freely taking girls from other classes of people. In the Chandogya Upanished a Raikva whose name itself suggests of his non-Aryan origin, goes to one, Tanusruti for instruction in spiritual knowledge. He offers his teacher a number of cows and other kinds of wealth as fee. Tanusruti after refusing all of them consents to teach him in exchange for his daughter. Commentators try to make of Raikva, a Kshatriya, and the term Sudra addressed to him is interpreted as a term of pity meaning one whose ignorance melts even a stone. We believe that that derivation is most prabably the one which accounts for the origin of the name *Sudra* itself. Whether Raikva was a Kshatriya or not, he was not a Brahmin. We can therefore infer that the Brahmins were in the habit of marrying among the non-Brahmins. Elsewhere in the Brihadaranyaka we have another incident mentioned which is more explicit on this question of marriage. A boy Jabala,

as he was fatherless, goes to a certain sage and requests him to perform his initiative ceremony (*upanayama*). When the sage asked the boy to go to his mother and ascertain the *gotra* of his father, the boy being unable to know it from his mother, returned and told the sage, that his mother while doing service in the *Rishyasrama* begot him and owing to her ignorance failed to ascertain his *gotra*. The sage judging from the truthfulness of the boy that he should be the offspring of a Brahman, initiated him. This story establishes one thing clearly that the Aryan sages were marrying from all classes and that the status of a child was made to depend only on that of his father. Vyasa is supposed to be the son of a fisher-woman. Even some non-Aryan sages were recognised as Brahmans. *Narada*, a Sudra by birth, is reckoned as one of the Brahma Rishis. He is supposed to be the founder of the *Bhaktimarga*. This history of Narada is probably a reference to the Dravidian source of *Bhakti*. Agastya is recoginsed to be purely a Dravidian Saint and the father of the Dravidian languages. It has almost become proverbial that none should inquire into the source of a Rishi or of a River.

The process of emigration is rather on arduous task. In ancient days, especially when there were no facilities for transport and communication, and no safety to property and life, many were the hardships which an emigrator had to undergo. It was only possible for a few adventurous males who had not the encumbrances of a settled family life, to go and settle in a foreign land. Invariably in a body of emigrants the women formed the minority as they are by nature unfit for hardships. When the Vedic Aryans settled in the Aryavarta they should have felt a dearth of women among their own people, and as distance and difficulty of intercommunication prevented them from keeping up old relationships, they might naturally have taken to marrying girls

from those people amidst whom they settled. Instances are not wanting in history where one race was forced to contract marriage relation with another. We read that certain races were in the habit of taking girls by force from others. Necessity knows no law. By the time of the *Smritis,* the caste system seems to have become a settled institution and a sifficient number of girls should have been available for marriage among the Aryans themselves. But yet Manu and others have approved of the *anuloma* system of marriage. A man can marry not only in his own caste but in others lower to the one to which he belongs. If a non-Aryan family were to hold for seven generations marriage relations with the Aryans, the whole family became Aryan. In modern *Smritis* even that license is evoked and no one is allowed to marry from other classes. Curiously enough there is a ceremony practised in the marriages of the *Yajurvedis* who form the majority in Southern India. Before tying the auspicious string round the neck of the bride, she is seated on a bag full of paddy and a yoke is held over her head over which a certain *mantra* is pronounced. May it be that this is indicative of the bride belonging to the subjugated class of Dravidians. The old Aryan custom seems to be that of marrying a girl after she attained maturity. Many of the *mantras* that are uttered at the time of marriage and at the time of taking the bride to the bridegroom's house are full of references to it. Even after the introduction of girl-and-boy marriages the old custom is adhered to and is observed only symbolically by the Aryans. Early marriage seems to be the custom of foreigners and is still in vogue among some of their sects. In Malabar though the girls are married after they attain age, the actual marriage takes place while the girl is young and the ceremony is known as the tying of the marriage neck-string. And the man who does it need not be the husband after she attains age. The

husband is one who takes the woman under his protection and a second ceremony is performed by him known as "the giving of the cloth," the person who gives the *mundu* or cloth being recognised as the husband. This custom of infant-marriage seems to have been introduced into the Aryan society at a time when the Aryans were marrying from other races.

Of the customs of the modern Aryan women which point to their Dravidian origin we shall mention a notable few. In the early literature of the Aryans, so far as we know, there is no reference whatever to the women whose husbands are alive, smearing their bodies with saffron. But among the Tibetans and the aboriginal tribes of India there is a custom of women painting their bodies with all sorts of colours, especially red. The Andamanese women are said to shave their heads and smear the whole of their bodies with white clay. In later Indian writings we read of the existence of the practice of women painting their cheeks and bodies with red safforn. Among the Dravidian woman it is a sure sign of auspiciousness to smear their bodies with turmeric. The Yellow turmeric has almost become an emblem of wifehood and a red streak is worn by almost all the followers of *tantricism* on their forehead. In our opinion Tantricism itself is the outcome of the influence of Dravidian and aboriginal religions on that of the Aryans. While the white mud became the emblem of *Vishnu* or the male principle, the red or yellow streak became the emblem of *Sakti* or the female principle. That the Aryan woman of Southern India should observe this smearing of the body with turmeric as the *sina qua non* of auspiciousness lends color to their probable Dravidian origin. The Dravidian *tali* which is tied round the neck of a bride by the bridegroom is with the poor, a mere piece of turmeric tied to a yellowed string. This *tali* system is also in

practice among the Aryan women of Southern India. In the dress of the modern Aryan lady there are traces of visible Dravidianism. Her ancient dress seems to have been two pieces of cloth and a bodice. One piece is worn round the waist with *kachcha* or the inner end folded between the legs to the waist behind and the other worn over the bodice so as to cover the body completely. The dress of a Dravidian woman seems to have consisted in a single piece of cloth tied round the waist and the outer extremity rolled round the trunk of the body. The wearing of the bodice is not her custom. By some the trunk is not at all covered but is left naked. The modern dress of a South Indian Aryan woman seems to be a compromise between the Aryan and the Dravidian forms of dress. Instead of two pieces of cloth she uses only one having the length of both and the *kachcha* which ought to be worn probably like that of the Maharashtra ladies is worn inside externally preserving the Dravidian form. With reference to the bodice the newly adopted Dravidianised religion strictly forbids her from wearing it. But here too a compromise seems to have been effected. The long arms of the bodice have been shortened to the middle of the shoulder and the length of it has also been diminished so as to cover only half of the trunk; so that when covered with the edge of her cloth which is rolled round her trunk, she appears to preserve externally the Dravidian form and yet keeps the Aryan dress inside. There is another custom only in vogue among the South Indian Brahman women which appears in all probability to be aboriginal. This is to consider them under pollution at certain particular periods. The proper custom of the Aryans seems to be to consider women impure during such periods and that therefore they should not be allowed to partake in religious and sacrificial rites. So, though living in the house, they

were deemed unfit to perform their functions in the household. As no married man can perform any Vedic ceremony without his wife partaking in it, he is strictly forbidden from it during such occasions. This true Aryan custom is in practice among the Brahmans of Northern India, though in Southern India quite a foreign form is resorted to. This may be due to the women of Southern India still clinging to the practices which was theirs at an earlier stage of civilization. Again the conduct of Southern women on funeral occasions savours of Dravidian influence again. In Northern India many of these customs seem to have been affected by the Mahomedan conquest even though the Mohamedans themselves were influenced by the Aryans. There is no use of multiplying instances. It is enough for our purpose if those that have been given suggest the probability of the Aryan men having married amongst the Non-Aryan women.

We have already shown how we have reason to doubt that even non-Aryan men crept into the Aryan community. The 'don't touchism' which is as it were the ruling religion of Southern India has its staunchest votaries among the womankind. The tendency to sectarianise is more marked with them than with men. The different sects in other parts of India overlap each other and gaps between them is not so wide as to make social amiability impossible. In Southern India the state of affairs seems to be quite otherwise. There are numberless sects each widely separated from others and with potentiality for further multiplication. Each one of the main sects has its ramifications and subsects which vie with one another in their spirit of exclusiveness. The sectarianising tendency has been laid by some at the door of the Aryans who are often charged with having feathered their own nests at the ruin of others. These critics themselves admit that many of the good things that Indian civilisation can boast of have been preserved to them by the Aryans. It is no doubt one thing to praise where praise

is due and another to expose the faults where faults are to be found. Selfishness is the bane of humanity. The descendants of the early Aryans in their zeal for self-preservation might have neglected the welfare of their fellow-beings and degraded themselves so low as to become the unworthy descendants of their noble anscestors. But one thing is to to be admitted by all that what the utmost amount of egoism on the part of the Aryans could have done is, to create two apathetical sects,—that of the Aryans and non-Aryans. How to account for the differences among the non-Aryans themselves amongst whom there exist hundreds of subdivisions each separated from others as widely as they are from the Aryans. This process of division seems to have been at work among the non-Aryans even before they met the Aryans and the Aryans simply added one more to the already existing innumerable sects. Variety seems to be the ruling law of nature, and no nation, however cosmopolitan in theory it may be has succeeded in overcoming it. Castes, there would always exist but only they should not hate each other. From the Vedas we learn that the early Aryans had always dread for the non-Aryans; they treated the Vedic Dasyus as the enemies of their civilisation. Whatever may be the feeling of the latter day Aryan towards these, necessity or some other reasons forced him to settle among these very people whom he once dreaded. How did he behave? He civilised them, gave them a new religion, developed the natural resources of their land and made common-cause with them. He even adopted to a certain extent their religion and intermarried with them. No amount of civilisation, religious, social or political can eradicate natural distinctions. If in the history of the world anything has struggled hard to stamp out caste prejudices it is religion. The early Aryans recognised this fact; and the ambition of almost all the great religious reformers from Sankara down to Rammohan Roy was to restore fraternity and equality between the different warring sects and they have only very partially succeeded in it. It is because the Aryans have, from time to time, produced great, generous and sympathetic men that their community

comparatively small in number, has continued to live to our times. The moment they cease to produce great men, if they do not throw open the portals of social and spiritual brotherhood and civilisation, they are doomed to die as a race and they will be blotted out from the surface of the earth.

Be it, as it may, our opinion is that sectarianism and exclusiveness even within the fold of the Brahmans themselves is chiefly due to intermixture with foreign races. There is a unique custom among the Brahman women of Southern India which goes to corroborate this view. No Brahman woman will take her food from the hands of another of her own sect unless that other is a close blood relation of hers even though the males mix freely. This sort of 'don't-touchism' should, we believe, have come into existence at a time when there was felt a sort of uncertainity about the source ot a female. When females were freely taken by the Aryans from Non-Aryan families, their birth should have continued to influence them even after they were Aryanised. On the other hand Aryan women also should have feared free intercourse with others on account of the possibility of their non-Aryan derivation. However much Aryan a woman may appear the only test which can induce others to have free intercourse with her is blood relationship. This custom of intermarrying with other classes is even to day in practice with the Jats of the Panjaub among whom the caste of the child depends only on that of its father. Even in Southern India among some sects of Brahmins there prevails the custom of receiving girls from other sects. This we believe is a remnant of the old social relation between the Aryans and the non-Aryans. There are a few other customs which look rather strange in a genuine Aryan household. One of them is the behaviour of a daughter-in-law towards the other members of the family. She has a queer way of addressing the elders and her husband. Her behaviour, judging from ancient literature, appears quite non-Aryan. In Southern districts in some cases it is noticed that when the new daughter-in-law wants to communicate anything to her husband or even mother-in-law, she makes a noise to attract the attention

of the person whom she wishes to talk to and then expresses her ideas by dumb-signs. This habit could be accounted for, perhaps, on the hypothesis that when a Dravidian girl is imported all of a sudden into an Aryan family she should naturally feel the difficulty of communicating in a foreign language, that is the language of the family into which she is married,and at the same time should be swayed by a feeling of subordination and deference to her new elders. Though the difficulty of language has now disappeared, the custom prevails probably as a remmant of old practice. From all these it is clear that the Dravidians formed a recognised factor in the early history of Aryan civilisation and that they had marriage relations with the Aryans. The introduction of Dravadian women into Aryan society might have been concomitant with the Aryanisation of the Dravidian priests, or might have been due as in the history of other nations, to the necessity which led the early Aryans to contract marriage relations with the foreigners amidst whom they settled and whom they almost half-subdued and half-conciliated.

(To be continued.)

THE VEDANTA WORK.

EDITOR OF THE BRAHMAVADIN.

DEAR SIR,

The Vedanta work in New York has made vast progress during the present season, beginning from last October. The Office, Library and Class Rooms at 146, East 55th Street, were established about that time. Since then, the regular classes have been held there on Tuesday and Thursday evenings and on Saturday mornings. They have been well attended by the students and their friends, as well as other persons who go to the classes after hearing the Sunday afternoon lectures by Swami Abhedananda, in Tuxeda Hall. These lectures have been more than usually popular this season, the attendance far exceeding that of previous years. The last lecture of the present course was given on April 1st. The subject was "The Life of a Divine man," and was treated in the interesting and eloquent style that is habitual with Swami Abhedananda. After a long and successful season of hard work, the latter has just left New York to fulfill some engagements to lecture in other cities, as, Cambridge and Worcester, Massachusetts, and other places in the vicinity of Boston. The lectures and classes will be conducted in his absence by Swami Turiyananda. It is a great step in advance to have succeeded in founding a permanent centre in New York, where the work will be carried on without interruption. During the past summers, and in Swami Abhedananda's absence,it was discontinued, to be resumed and reorganized in the Fall. This year we have Swami Turiyananda, whose presence is of great advantage and help to the students. On last Saturday morning he conducted the class, reading from the Bhagavad Gita, translating, and explaining the text. Sunday afternoon he gave a talk on Purification of Heart, which was duly appreciated by all present, and commented on most favorably. There is a steadily increasing

membership roll of the Vedanta Society, composed of students and others who are interested in the growth of the work. They contribute regular yearly sums for the maintenance and support of the Society and the Swamis. Swami Abhedananda has proved himself not only an able, efficient teacher but has furthered the success of the work, as well, in every other way, by careful attention to its needs and to details. He is equal to every occasion that demands vast judgment and consideration, advancing the interests of the work that it may be presented in the most helpful way to new students who are joining the classes at all times. Although unaccustomed to our Western business methods, he is yet able to decide the most weighty questions that arise in the growth of the movement, as none of the members, unaided, could do, though many are prominent business men. Our gratitude and loyalty to Swami Abhedananda and all the Swamis for the helpful spirit of their teachings, will ever remain, unbounded, immeasurable.

A Vedanta Student.

The Orphanage, Bhabda.

21st Feb. '00.

The Editor, "Brahmavadin."

Sir,

I shall feel much obliged if you will kindly publish the following report of the receipts and disbursements of the Bhabda Orphanage.

An account of the receipts and disbursements of the Bhabda Orphanage, from May 1899 to December 1899.

Receipts.

	Rs.	As.	Ps.
Donation	154	3	0
Subscription	404	0	0
	558	3	0
Balance brought over from April 1899..	16	7	9
Rs.	574	10	9

Disbursements.

	Rs.	As.	Ps.
1. Grocer, oil, ghee; spices, salt &c., ..	77	12	7½
2. Bazar, fresh fruits and vegetables ..	26	4	6
3. Milk	40	14	9
4. Stationery papers, ink, pen, nibs, letter papers, envelopes, &c.	10	13	0
5. Medicine, including Doctor's fees ..	27	13	0
6. Postage, freight of postal and Ry. parcel, money order fees, &c.,	16	13	3
7. Tailoring	7	0	6
8. Carpentry	22	9	3
9. Weaving	17	5	3
10. Bengali Pundit	12	8	0
11. Rice and dāl	57	10	4½
12. Books and book-binding	17	2	0
13. Cooking pots and utensils ..	6	4	3
14. Fuel and woodman	14	14	9
15. Conveyance cart, hire, boat hire Ry. fare, and steamer fare ...	39	13	6
16. Cooly hire	4	4	3
17. Tiffin	8	4	4½
18. Charity	19	3	0
19. Miscellaneous	7	7	6
20. Play things for children, toy books and wooden buildings ..	7	15	9
21. Clothing and bedding clothes, shoes, blankets &c., ..	67	12	9

		Rs.	As.	Ps.
22. Establishments and furniture ..		56	9	1½
23. Ploughing		1	1	0
24. Barber		0	2	9
25. Washerman		1	2	9
26. Mehtar		4	0	9
	Rs.	573	11	0
Receipts	Rs.	574	10	9
Disbursements	Rs.	573	11	0
Balance in hand	Rs.	0	15	9

Yours truly,

AKHANDANANDA.

EXTRACTS.

SWAMI VIVEKANANDA'S LECTURES.

Swami Vivekananda, the Hindoo missionary in the interests of "Practical Psychology," gave last evening in Washington Hall, Red Men's building, the first of a series of three lectures. Last evening's discourse was on the "Art of Breathing." The speaker held that if one had full control of breathing and could make it rhythmical the control of the mind would be complete. He said that this could be tested by going when disturbed to where one could be quiet and breathe deeply and regularly and that in a short time perfect peace would come. Vivekananda answered questions at the close of the lecture as he will after the next two which will be on "Meditation" and "Explanations in Regard to Breathing."—*The Chronicle, San Francisco.*

SWAMI ON ART IN INDIA.

SAYS THIS PERIOD IS ONLY ONE OF IMITATION.

DECLARES THE ANGLO-SAXON PEOPLE HAVE ALWAYS BEEN BADLY FITTED FOR ART.

"Arts and Sciences in India" was the topic under which the Swami Vivekananda was introduced before the audience in Wendte Hall last evening in the Unitarian Church. But as he acknowledged himself, he touched nearly every subject but the one upon which he was elected to speak. Nevertheless, the Swami held the attention of his audience, as was demonstrated by the many questions which were put to him after his address.

The Swami said in part:

"In the history of nations, the government, at the beginning, has always been in the hands of the priests. All the learning has begun from the hands of the priests. Then after the priests the government changes to the hands of the kings, and the military rules triumphant. This has always been true. And last comes the grasp of luxury, and the people sink down to be dominated by stronger and more barbarous races.

"Amongst all races of the world, from the earliest time in history, India has been called the land of wisdom. For ages India itself has never gone out to conquer other nations. Its people have never been fighters. Unlike your Western people, they do not eat meat, for meat makes fighters; the blood of animals makes you restless and you desire to do something.

"Compare India and England in the Elizabethan period. What a dark age for your people and how englightened we were. The Anglo-Saxon people have always been badly fitted for art.

They have good poetry—that is the blank verse of Shakespeare. This rhyming business of words is no good at all. It is the most uncivilized thing in the world.

" In India music was developed to the full seven notes: even to half and quarter notes many years ago. They led also in drama, music and sculpture. Whatever is done now is merely an attempt at imitation. Everything now in India consists of how much less a man can have and yet live."—*California Enquirer.*

RAMAKRISHNA MISSION AND THE BUSTIS IN CALCUTTA.

SIR,—I am directed by the President, Ramakrishna Mission, to forward the accompanying Report of the sanitary work, begun in April, 1900, in the Bustis of Calcutta for publication in your valuable columns I hope, it will draw your sympathy and interest in the cause.

Yours, &c.,

NORENDRO NATH MITRA, B. L.,

Honorary Secretary.

The 21st April, '00

THE FORTNIGHTLY REPORT OF THE SANITARY WORK, DONE IN CALCUTTA, AT THE PLAGUE-INFECTED BUSTIS,

To—The President, Ramakrishna Mission.

Sir,—In submitting the report of the sanitary work, done in Calcutta during the first-half of April, 1900, a word of explana-

tion seems necessary. Last year, when plague broke out in Calcutta, it became apparent, that the people living in the Bustis were the first and the worst affected. These Bustis, as it is well known, are a collection of huts closely aggregated together and constructed without any idea of light and ventilation. The drains are generally defective, and the water-supply either scanty or polluted. They are inhabited mostly by the poorest classes who crowd together in dark and ill-ventilated rooms, surrounded with all sorts of insanitary conditions, generated by their poverty and ignorance. It is no wonder that plague or, indeed, any epidemic disease would take a lodgement, in these places, where every facility exists for their development and spread. In spite of the efforts of the Sanitary Department, their condition, in many parts, is frightful. It was Miss Margaret Noble of our Mission, who took it into her head to assist the Sanitary Department in thoroughly cleansing these plague-spots, and especially to cleanse and disinfect, free of charge, the inside of the premises, which the Department left untouched. To her appeal for public sympathy, a few European and Indian gentlemen readily responded, and, through their kind help she organized a working gang, whose work she personally superintended. The Health Officer and the Chairman of the Corporation inspected the sanitary work in the Bustis, and took great interest in her well-meant endeavours. The work was temporarily stopped, owing to her absence from India. But, as the epidemic has broken out again, in a much more severe form this year, it has been considered necessary to start the work on the same lines as followed by Miss Noble so successfully. It is a matter for regret that the mission has this time been deprived of her earnestness, devotedness and untiring labor in drawing public sympathy to the cause, by her disinterested appeal for public help, by which alone such work could be carried out. But if any one considers the condition and habits of his poor Busti-neighbours—helpless preys to epidemics and constant source of danger to the health of the town—one should not think such work useless, nor any money expended on this account, an unprofitable outlay.

OUR WORKING GANG : The working gang consists, for the present of 2 Gullypit boys, 1 Bhisti, 2 coolies, and 6 Methors, superintended by one mate, working under my personal supervision and direction.

THE METHOD OF WORK :—The work of cleansing and disinfecting the insanitary Busti-huts is done, free of charge. Pucca houses are also cleansed at the special request of the owners. When a Busti is taken up for cleansing, the Gullypit boys open up and cleanse every Gullypit in the Busti. The surface-drains are cleansed, flushed and disinfected. Open spaces are swept. Any filth and garbage found, are removed and deposited on the Busti-roads for removal by the conservancy carts. The inside of the premises is swept and cleansed, the privies disinfected and the drains cleansed, and washed. As yet, no difficulty has been experienced in the removal of Busti-sweepings by the departmental carts, but if the work becomes heavy it is in contemplation to keep one or two carts on our own account.

THE WORK DONE IN THE FIRST-HALF OF APRIL : As in the last year, the cleansing work was commenced in the plague-infected Bustis in Ward No. 1. The Bustis in Blocks No. 4, 7, 19 and 36 of Ward No. 1., blocks No. 13 and 14 of Ward No. 3, and block No. 2 of Ward No. 2., were cleansed and and disinfected. On an average, four cart-loads of drain silt and refuse were removed every day. Besides over 20 pucca houses were cleansed and disinfected at the request of the owners in blocks No. 19 and 36 of Ward No. 1. The inside as well as the surrounding of most of these premises were filthy in the extreme. Heaps of refuse were found accumulated which were never removed for months. The thorough manner in which our work was done would be testified to by the Sanitary Inspectors of the Wards, and the Divisional Superintendents who have kindly inspected it on several occasions.

FINANCIAL CONDITION :—The very limited means at our disposal is greatly hampering our work, especially in the formation of a strong working gang and in the supply of disinfect-

ants. We are very thankful to Messrs. Balakrishna Paul & Co. for their kindly supplying, free of charge, Perchiloride of Mercury and Phenile, and it is due to their liberality and public spirit that we have been able to carry on our disinfection-work. We have also received a sympathetic answer from Messrs. D. Waldie & Co., but have been unable to avail ourselves of the favour, owing to the insufficiency of our funds. We fervently hope that the generous public would find the usefulness of such sanitary work, and help us in carrying it on in a much more extended scale.

I have the honor to be, Sir, your most obedient servant.

(Sd.) SWAMI SADANANDA.

20th April, 1900.—*The Indian Mirror.*

MADRAS.

Year after year brings in unmistakeable evidence of the power that is behind the Ramakrishna Mission and the increasing purposiveness of its work is clear from the way in which the movement is spreading slowly perhaps but surely throughout the civilised world. The sixty-seventh Birthday Anniversary of Bhagavan Sri Ramakrishna was celebrated at Belur Math as usual and also at Dacca, Kishengurh, New York, Ramnad and Madras with much enthusiasm. A specially noteworthy feature of almost all these celebrations is that a large number of the poor were fed on the day.

We just wish to refer briefly to the way in which it was celebrated in Madras as it is such a good index of Swami Ramakrishnananda's work here. The very year after the advent of Swami Vivekananda in Madras a few of those that believed in the Modern Mahatma celebrated the birth-day privately and fed a few hundred poor, for, Sri

Ramakrishna taught that the best form of *puja*, (worship) was the feeding of the poor. These private celebrations went on until 1896 when it was deemed necessary that Madras should be made a permanent centre of the Ramakrishna Mission work. The grandness of the birthday celebration in Madras ever since, has exceeded the most sanguine expectations of the Madrassees themselves. This is certainly due to the presence of Swami Ramakrishnananda in Madras. The slow, steady, silent and useful work that he has been doing, the quiet, unostentatious and exemplary life of complete renunciation that he is leading, and the broad catholicity of views he has imbibed from his master have made him deservedly popular amongst all classes of men. Subscriptions flowed in from all sides as soon as the birthday celebration was announced, not only from the Swami's numerous classes but also from the leading men of Madras. Contributions were accepted both in kind and in money. On the 3rd of March, the actual birthday, all members of the Swami's classes and other gentlemen to the extent of about 200 or 250 were fed sumptuously. The *puja* continued all through the day and ended with the usual *homa* in the night. The Sunday following was the day of public celebration and the general impression amongst all concerned is that it went off much more grandly than in the previous year. From 6 P. M. the preceding day Castle Kernan of the all-obliging Biligiri Aiyangar was a scene of great bustle and preparation for the godly work of the next morning. The experience of the preceding years stood every one in good stead and every precaution had been taken to avoid confusion and to be punctual. The feeding of over 5000 poor began at 8 A. M., and ended to the satisfaction of all at 4 P. M. It may be noted here that amongst those that were fed there was a good proportion of Christians and Mussulmans, Fakirs and Bairagies whose parched up countenances clearly showed the dire havoc that the proverbial Indian famine had committed on them and made all those that were present feel that they had money enough to feed daily these starving thousands of their countrymen. The Swami and the small committee which he formed to carry out the pro-

gramme for the day feel particularly thankful to all those gentlemen that worked most disinterestedly without sleep or rest and almost fasting. It is hoped that the face of glee so many hungry mouths, young and old, male and female put on is enough satisfaction for their philanthropic labours. The Lord blesses those that give as well as those that receive. Apart from this aspect of the celebration it may be mentioned that from 300 to 400 gentlemen visitors had their meals at the Castle. Towards the evening there was a *Harikatha* at the close of which Swami Ramakrishnananda read a short life of Sri Ramakrishna. This done, at the request of the Swami, Mr. V. Krishnasawmy Aiyar B. A., B. L., with a voice faltering from fulness of feeling addressed the audience a few well-chosen words on the Life and Teachings of the Saint whose Birthday was being so grandly celebrated. A special word of appreciation has to be added for the zealous and disinterested labours of the Secretary of the celebration Committee, Mr. Munusawmy Naidu who spared neither time nor pains to make the celebration such an unprecedented success. We wish that we had more of such self-sacrificing men amongst us. We must not forget also to thank the members of the Triplicane Annadana Samajam who threw themselves heart and soul into the work of feeding the poor and who not only supervised all the arrangements but also personally took part in the preparation and distribution of food.

CORRESPONDENCE.

[The following letter from an ascetic in answer to a query from a gentleman whether the Vedanta was not a selfish religion in that it taught the spiritual liberation of self rather than the doing good to others, may interest some of our readers.]

Our Satguru's greetings to you. He was exceedingly pleased

with the nature of your query and desires frequent references like the present, but as he is not used to write in Sanskrit he has directed me to put his reply to you in English giving however the quotations in Sanskrit.

Nishkamya Karma Yoga pure and simple is the essential teaching of the Gita and desire even for one's spiritual welfare would make action Kamya.

Durena hyavaram karma buddhiyogaddhananjaya
Buddhan saranam anvichha kripanah phalahetavah

" Action is inferior to spiritual union. Seek thy refuge in meditation. Unhappy are those who desire rewards." Gita II. 49.

Karmaṇyevādhikāraste māphāleshu kadāchana
Mākarma phalaheturbhūr mātesangostvakarmani.
Gita II. 47.

"Be attentive in the accomplishment of works,never in their rewards. Act not for the reward but do not seek to avoid action."

This is the grand precept; and to perform an act of benevolence not because it is a duty but because it would benefit the performer is mainly selfish and cannot bring about purification of the mind (*chittasuddhi*). The killing of self in man, the apparent narrow and individualised self—that which we in our eternal illusion denote by the pronouns I and you—i. e. the Jiva is the only mission of the Vedanta. According to it the distinction of I and you is due to our ignorant and deluded notion of ourselves and the first cure for this our fatal and universal illusion is Nishkamya Karma Yoga, *i. e.* action without any attachment or desire for its fruit, and without regard to one's individual pleasure and pain; in other words this Nishkamya Karma Yoga is the crushing of the individual and of existence through large hearted, extensive, motiveless and utterly unselfish action. It is true that purification of mind (*chittasuddhi*) is mentioned as the result of such a yoga but purification is

by its very nature opposed to any idea of selfishness even the noble kind of selfishness referred to in your query ; for it means nothing more than the cleansing of one's heart of the idea of individual conditioned self liable to the pairs of opposites (*dwandwam*). That self-sacrifice results from this purification means in other words that the denial of self results in its annihilation. The Vedanta knows nothing like the nourishing of the self as we usually understand it; it spurns the comforts that the self or Jiva would attain in this and other worlds and aims at its total annihilation *i. e., jivabhavam*. To raise man from the illusion of narrow and conditioned existence to the spaceless unconditioned one in which he sees his self not in his mind or body or his individual life but everywhere, is the purpose of the Vedanta.

Sarvabhūtasthamātmānam sarvabhūtani chātmani
Ikshate yogayuktātmā sarvatra samadarsanah.

Gita. VI. 29.

"He who is in spiritual union and obtains the idea of 'identity' will see the Soul in all beings and all beings in the Soul."

Yasminsarvāni bhūtani atmaivābhūtvijānatah
Tatrakomohah kaśśoka ekatvamanupaśyatah.

Isavasyam. 7.

"When a man recognises that all beings are in one soul and when he sees 'identity' everywhere there is no longer either illusion or sorrow for him."

Man has to do his duty, not for his pleasure nor for the betterment of his self, and this pure motiveless unselfish duty is enjoined not merely upon the general world but even upon the Gnani who having realised Brahman in himself has no personal desires or motives to gratify.

Saktāh karmanyavidvāmso yathā kurvanti Bhārata

Kuryādvidvāmsthathāsaktah chikīrshurloka sangrahah.
Gita. III. 25.

"As the ignorant, O Bharata, act from self attachment, the wise should act without selfish motive, for the welfare of the world."

This injunction is hardly required in the case of such Gnanis for as Sankara in his Vivekachudamani says, they instinctively do good to the world without any motive.

Sānta mahānto nivasanti santo vasantavallokahitam charantah
Tirnā svayam bhimabhavārnavam janā nahetunānyā napi tārayantah.
Ayam svabhāvah svata eva yatparasramāpanodapranavam mahātmanām.
Sudhāmsuresha svayamarkakarkasaprabhābhi taptāmavati kshitim kiha.
Vivekachudamani. 39-40.

"Great and peaceful souls live, like the spring, for the regeneration of the world and after having themselves crossed the dread ocean of birth and death, help those who are trying to cross and without personal motive. This desire is natural in them as the inclination of all great souls is to remove the suffering of others. Just as the moon cools with her ambrosial beams the earth heated by the fierce rays of the sun."

The highest possible ideal of duty and self-sacrifice is presented by Lord Sri Krishna himself in his having incarnated for the good of others without any motive.

Namepārthāsti kartavyam trishu lokeshu kinchana
Nānavāptamavāptavyam varta evacha karmani.
Gita. III. 22.

THE BRAHMAVÂDIN.

" एकं सत् विप्राबहुधावदन्ति. "

"That which exists is one: sages call variously."

—*Rigveda*, I. 164. 46.

Vol. V.] JUNE, 1900. [No. 8.

SAYINGS OF SRI RAMAKRISHNA PARAMAHAMSA.

1. Nothing is impressed on the surface of pure glass; but when its surface is covered with proper chemical materials then pictures can be impressed upon it as in photography; so on the human heart covered with the chemical layer of Bhakti (or Divine love) can be impressed the image of the divinity.

2. In ordinary seasons water can be obtained from the great depths of wells and with much difficulty; but when the country is flooded in the rains, water is obtained with ease everywhere. So ordinarily God is obtained with great pains through prayers and penances; but when the flood of incarnation descends, God is seen anywhere and everywhere.

3. A Siddha Purusha is like an archiologist who removes the dust and lays open an old well which was

covered up during ages of disuse with rank growth : the *Avatar* or incarnation is like a great engineer who sinks a new well in a place where there was no water before. Great men can give salvation to those only who have the water of salvation in them but the *Avatar* saves him too whose heart is devoid of all love and dry as a desert.

4. A man was disputing about the character of his Guru, when the Bhagavan said, 'why art thou wasting thy time in this futile discussion. Take the pearl and throw off the Oyster-shell. Follow the *Mantra* given to thee by the Guru and throw out of consideration the human frailties of thy teacher.

5. When paper is moistened with oil, it cannot be written upon so the soul spoiled by the oil of sense enjoyment *and wealth* is unfit for spiritual devotion; but when the oiled paper is overlaid with chalk it can be written upon; so when the soul is chalked over with *renunciation* it becomes fit again for spiritual progress.

6. There is a venemous spider whose poison no medicines can cure so long as the wound is not first magnetised by passes with the roots of the turmeric; when the wound is thus prepared then other medicaments can produce their effect. So when the spider of lust and wealth has stung a man, he must first get thoroughly saturated with the magnetism of *renunciation*, before he can be capable of spiritual progress.

7. The mind of an infant is like a white cloth that may be dyed into any color one may like, but the mind of a grown up man is like a coloured cloth to which no other color can easily be given.

8. He is a true man who is *dead even in life*, all whose possions and propensities have been curbed, as in a dead body.

PHILOSOPHY OF KANT.

BY DESDOUITS.

(*Continued from page 398.*)

Nevertheless whilst scoffing at the dreams of metaphysics Kant cannot wholly give them up : " metaphysics " he says "with which my destiny has made me in love..............offer two advantages. The first is the power of replying to questions which the human mind raises when it seeks by means of the reason to find the hidden qualities of things ; unfortunately, the result often does not come up to our hopes. The second advantage of metaphysics consists in showing us whether the question under discussion comes within our power of knowledge and what its relation with experience is, on which all our judgments must depend. In this sense metaphysic is the science of the limits of human reason, and as a small country always has many boundaries, and as it is always of more importance to own and secure its possessions than to venture on new and uncertain conquests, this advantage is very precious and one which we learn to appreciate later." Such words are not uttered by a philosopher who despairs of metaphysic ; he hopes little from it no doubt, but he still loves it greatly. He loves it even amid the most difficult problems and there is no insoluble question which does not tempt his curiosity. Thus, in 1768, he composes a treatise on '*Foundation for the difference of regions in spaces*.' He pronounces against the doctrine of Leibnitz; but it is not to deny, as he does later in the Critique, the reality of space; he affirms, on the contrary, this reality. According to Leibnitz space is a mere relation of coordination between objects ; it depends then on objects ; its existence is determined by that of things. It is the contrary which is true in the eyes of Kant. It is by space that the position of objects is determined ; space is not a relation ; it

has an absolute existence, a reality independent of matter; it has really a right, a left, a before, a behind, a high, a low; if objects have such relations between themselves, it is because these relations exist between the diverse regions of space where parts of objects are placed. "It is evident that determinations of space cannot be consequences of the positions of matter among themselves, but that local determinations of matter are consequences of those of space. Thus then, in the parts the assemblage of which compose bodies are found differences which are related solely to absolute and primordial space. In fact, it is only by space that relation of material objects is possible." We should not therefore regard space as a pure idea, although there is considerable difficulty in understanding its reality which is given us by no sense, but solely by reason.

If, later, Kant ends by denying the objectivity of space, which he appears to affirm here, at least he ends by maintaining, in a certain sense, its absolute character and its independence with reference to material objects. What shocks him in the doctrine of Leibnitz is, that this philosopher, in reducing space to a relation between contingent objects, deprives it in this way of all necessary existence; and this necessity is so evident in the eyes of Kant that, in the *Critique of pure reason* he considers space, no longer undoubtedly as a necessary being, but as a necessary idea; he makes its existence no longer the *sine qua non* condition of the existence of objects; but he makes its idea the indispensible condition without which we cannot think objects. But above all he rejects and always will reject every doctrine which attempts to conceive space as something *relative*, and to assign to the idea a more or less experimental origin.

To find the first manifestation of the sceptical thought of which the *Critique of pure reason* became the development we must go back to the year 1770, the year in which Kant composed the later thesis entitled "*De mundi sensibilis atque intelligibles forma et principiis.*" His scepticism still only relates to knowledge of the sensible world, and to the reality of time and space which he already regards as *simple forms of sensibility*, that

is to say, as ways of seeing peculiar to our mind and without which the perception of phenomena would be impossible for us; as to objects of the intellectual world he does not appear to throw doubt either on their existence or the certitude of the knowledge which we have of them. He divides objects, as he did later in the Critique, into *phenomena* and *noumena*; the phenomena is that which the senses perceive; the noumena is that which the reason conceives as true. Phenomena do not allow us to see the essence of things, for their perception does not depend so much on the object and its nature as on the particular disposition of the feeling subject in as far as it is determined by its nature to be effected in such or such a way by the presence of the object." In every perception there is a matter and a form; the matter is the sensation; the form is the relation under which we consider the perceptions of our senses, in order to coordinate them. But this form "is not in reality the sketch, the determination of the figure and qualities of the object; it is only a law inherent in the nature of our mind, by which we coordinate the impressions furnished by sensibility." Time and space are this form, that is to say the relation which we conceive between objects in order to co-ordinate them. In themselves, they are nothing; but the mind could not represent phenomena except as successive, and objects except as juxtaposed; time and space have then only an ideal existence, but it is necesary to conceive them. Kant calls them "*pure intuitions*." By naming them thus he means that time and space are the *pure* condition that is to say *a priori* and *anterior to all experience*, to all sensible intuition. Here are already not only the ideas but the very terms which we find in the first part of the *Critique of pure reason*, the transcendental aesthetic. Although time and space are not real substances Kant affirms their *truth*; but it is only a question of relative truth, a simple condition of sensible knowledge. This means that, if we admit the truth of sensible knowledge, we must at the same time admit the truth of space and time, which are the conditions of all phenomena. But the veracity of experience is that which Kant precisely makes

doubtful, or rather absolutely denies; perception, he says, makes us know things *as they appear to us, not as they really are*; but what then becomes of the truth of the notions of time and space since this truth is only taken for granted as a *postulate* of a reality which does not exist? In what does such a doctrine differ from idealism? Is it possible to leave some reality to the material world if space in which it is contained is nothing? Nothing remains but to grant nature a certain reality inaccessible to our senses, independent of time and space, and quite different from the phenomena by which it is manifested to our eyes. It is in this way that Kant, in the *Critique of pure reason*, attempts to escape from idealism. But by what right can we grant the universe a purely intellectual existence of which no experience can give us any proof, after refusing it sensible existence of which experience furnishes us an immediate perception? Is it not strange to deny of nature all that we see and to ascribe to it all that we do not see?

At least the scepticism of Kant does not yet extend to ideas and objects of reason. Intelligible things, he says, are represented *such as they are.* Intelligence has a double use; its use is logical, when it affirms certain relations between objects, whether of experience or of reason, and coordinates them according to the laws of thought, specially by the application to them of the principle of contradiction; and it is only by the conception of these relations that experience itself is possible, for the senses, without the intervention of reason, can judge nothing, can know nothing; on the contrary the use of reason is *real*, when it conceives the ideas and the absolute relations of objects. We do not see that Kant here throws doubt on the objectivity of these ideas given by the real use of reason. These conclusions on this point are then far from being those of the Critique. He however is already meditating a reform in the philosophical method to which he attributes the poor progress of metaphysic. The fundamental rule of this method is to distinguish with care all the cognitions which come to us from sense, from the *a priori* principles furnished by understanding; it is first necessary to un-

fold the system of all the *pure forms* of intelligence; this exposition is the fundamental principle, "the generating principle of science; and the distinction between these laws of reason and the laws of empiric thought which have been vainly substituted for them, furnishes us with the criterion of truth." Thus Kant had already conceived the plan of a science of *pure reason*; but what does not appear yet, is the project of reducing this science to a *critique*, that is to say to an examination of the value of our *a priori* ideas, and consequently to the negation of their *objectivity*; for to question the legitimacy of our rational cognitions is to render it impossible for us to resolve this doubt.

It is only slowly and progressively then that the thought of Kant arrives at scepticism. But once we begin to throw doubt on the truth of one of our faculties it is impossible not to go further. If Kant so far only refuses certainty to sensible knowledge, and fears to question that of reason, it is because above all he believes firmly in the existence of God, in liberty, in immortality, and because he does not wish to shake these beliefs by subjecting the faculty which gives them to us to criticism. He has not yet thought of replacing the rational proofs of these verities by moral proofs. But as soon as he conceived the bold method of making use of the negation of speculative reason in the defence of practical reason he believes that he can get rid of metaphysic without compromising the solidity of his beliefs, and he then rejects it as useless, as even dangerous to the faith of the human race, If we think what philosophy had become at this epoch we shall understand his distrust of speculation. The system of Hume is ever present to his mind; the deplorable use which this philosopher made of reason is for Kant a motive to doubt reason; and, as he finds nothing, or believes he finds nothing, in Descartes or Leibnitz to oppose with success against the scepticism of his epoch, he refuses to follow a road in which it appears to him that the human mind can meet with no certainty. It is already no longer a reform which he meditates, but a revolution in philosophy. From that time his tactics are plain, his plan is formed, he destroys everything, but in order

to rebuild; he attempts to ruin all speculative philosophy, hoping thus to get rid of the principle obstacle which stands in the way of the practical use of reason. He believes himself certain of finding in the moral law all the verities which he declares indemonstrable by metaphysic; and like the conqueror who burns his ships because he looks upon victory as certain, he unites his forces against theoretic reason with those of the sceptics against whom he combats.

Can we attribute, in a certain measure, the conception of this method to the influence of Rousseau for whom Kant had, as we know, a strong admiration. Sole defender of moral ideas against the encyclopedists and against their fashionable philosophy Rousseau appeals less to the reason than to the conscience, *this divine instinct*; for, in his eyes, conscience is above all an *instinct.* It is true in the face of a century which made a law of all instincts (such for example, is the cynical system of Diderot) the best means of refuting these sad doctrines was perhaps to oppose this law of sense instincts by another instinct, not less natural, the instinct of respect for self and for others. Rousseau then appeals from nature to nature, from the satisfaction of sense to the satisfaction of the heart; and in an epoch when cold reasoning and sophism had dried up eloquence he restores it to life by placing it at the service of moral sentiment. What echo this ardent faith on virtue must have found in the heart of Kant who had the advantage over Rousseau of knowing it better! And how, in comparing the works of the philosopher of Geneva with those of his contemporaries, he must have felt his preference for moral philosophy increase as well as his distrust of speculative reasoning!

It is then in this state of mind that he entered on the great work of the critique, where, after having examined in succession all our intellectual faculties and having declared them powerless to rise to supra-sensible realities, he only leaves us possessors of of a simple idea, that of the Good. But can this idea really survive the ruin of all the other cognitions of reason? Kant believed it; we shall see that this was an illusion, and that without

wishing it, he himself shook the foundations of practical reason, in reducing to simple form of our intelligence the ideas of cause and the first principle. Thus in spite of the purity and elevation of his intentions he only left scepticism to his successors; who took more account of the doubts raised in the *critique of pure reason* than of the solution given in the *critique of practical reason.* His disciples stopped at the first part of the wish of the master, and drew from it a multitude of consequences which he had not foreseen, and Germany was overrun after Kant by pantheistic, idealistic, or sceptical systems. For us who seek here the real thought of Kant, the unity and general intention of his system, it is not sufficient to stop at an examination of the provisional scepticism and methodical doubt exposed in the *critique of pure reason.* It is necessary to add the *critique of practical reason* and the *critique of judgment,* which contain the final utterances of his doctrine. Let us commence by an analysis of these three works; we will then discuss them with all the respect that the genius of the author and the elevation of his intentions demand, but also with the conviction that he was deceived in despairing of speculative reason and in casting doubt on the attitude of our faculties.

(To be Continued.)

INDIAN SYSTEMS OF PHILOSOPHY.

BY GOMAT.

(*Continued from page 486.*)

Thus we see that the Dravidians had some pretentions to learning and civilisation and they not only influenced the Aryans socially but also in their religion and philosophy. The religion that now rules India is *Tantricism* which bears clear traces of being influenced by Dravidian religion and philosophy. The Aryans in their process of conciliation seem to have been helped considerably, as in other matters, by the religion and philosophy of the Dravidians; while the Dravidians themselves adopted a thoroughly Aryanised religion and philosophy with an inkling here and there of the still older worship of the aboriginies. What an instructive study is the religious worship of India as it is practised even in the remotest corners to one who sees beneath the surface! In every village of Southern India there is in the centre a temple dedicated to one of the Aryan-Dravidian deities while in the outskirts there is invariably to be found a small hut consecrated to the village goddess (*gramadevata*) in the same way as a group of pariah huts is situated on the borders. One often reads in a *sthala-purana* the marriage between an Aryan-Dravidian god and a Dravidian aboriginal goddess, symbolising the union between the religions of the different races. The goddess is the native of the village and the god appears to be some saint of the village and marries the goddess. If she is terrible and ferocious she is married to one of the forms of Siva, if mild, to a form of Vishnu. Siva and Vishnu are thus the two gods who were made to absorb almost all the Dravidian and aboriginal gods and goddesses. Every one of them was made to assume some relation or other either with

Vishnu or Siva,if mild and protective with Vishnu and if ferocous and destructive with Siva.

It is very difficult to find out how much of the physiolotry and animism which have found entrance into modern Hinduism is due to the Dravidians and how much is due to the aboriginies. But one thing as certain that the predominance given to *Sakti* worship in the *Tantras* is unVedic and has its source in the early religion of the non-Aryans. The horrible *vamachara* that has followed at the heels of Tantrikism might probably have been the result of the praticipation of women in the religious rites of the Tantrika and the importance and freedom which were shown them therein. We have strong reasons to suspect that a part of the corruption in worship which came into prominence on the decadance of Buddhism, has been imported from central Asia. The attempt of almost all the Vedantists of India has been to purge the *Tantras* of their corruptions. The history of Saivism and Vaishnavism in Southern India teaches us that while we are to look up for the origin of the names Vishnu and Siva and the philosophical foundations of some of their doctrines and rituals to the Vedas; we are to seek for other doctrines and forms of worship in the inspired teachings of the ancient Dravidian saints and their *Siddhantas.* Some of our Puranas and Agamas are undoubtedly the outcome of the reaction of the Dravidian religion on the religion and philosophy of the Aryans. The Bhakti-marga of the latter Vedantists and the Agamas are instances in point. The doctrine of devotion as understood now does not appear so fully developed in Vedic literature and the first teacher of it is in many cases a Dravidian saint. In this as in many other matters referred to in the foregoing pages it is impossible to establish beyond doubt the extent of Dravadian influence over the customs, manners, philosophy and religion of the Aryans. Ours must for a long time be only bold guesses at truth. While fully conscious of this we have thought it desirable to direct the attention of our educated countrymen to what is certainly a question of very great importance and interest.

All along we have been dealing with Indian philosophy and religion as if they are identical. No doubt this will appear strange to people whose philosophy is that of heathen Greece and whose religion is that of unphilosophical churchmen. In Europe where the Christian clergy is accustomed to look down with fear upon every innovation in the church doctrines and tremble with horror at every advancement in science and speculative philosophy, the relation between religion and philosophy is altogether of a different kind. They are thought to be entirely antagonistic in principle; the former held that truth was once for all revealed and refused to acknowledge it in any other form whilst the latter had no other object in view than the discovery and advancement of it. Religion was considered to be a fixed quantity and the arrogations of a few churchmen were made to serve as the general dogma for humanity. But in India bold and fearless thinkers of the forest whose motto seems to have been truth at any cost never hesitated to avow openly the truth which they realised in solitary meditation. Living in a land of plenty they paid little attention to the working up of the natural resources of the land and enjoyed an amount of freedom of thought unknown to the Western world where like everything else religion is with many a means for money-making. The Brahmans never interfered with free investigations, whilst in the West one priestly body no sooner condemned investigation than a whole set of believers forthwith adopted it. It is indeed the first rule of practice of the Protestants and yet the Protestants are no less Christian than the conservative Catholics. With the Hindus there was no such forbidding of free thoughts and men were as free in religion as in their philosophy. Their religion was nothing short of the realisation of such lofty ideas as were boldly thought out and transmitted by great sages to posterity. No religion was worthy of its name unless its principles were firmly grounded on the solid rock of philosophy and both of them were so closely allied together that while the one taught the practical side the other propounded the theory. In fact with the Hindus religion and philosophy are one both in method and doc-

trines and no cause does really exist for reciprocal antagonism. Professor Max Muller says in his recent book on the Six Systems of Indian Philosophy—"In all other countries philosophy has railed at religion and religion has railed at philosophy. In India alone the two have always worked together harmoniously, religion deriving its freedom from philosophy, philosophy gaining its spirituality from religion. Is not that something to make us think, and to remind us of the often repeated words of Terence, *Humani nihil a me alienum puto?* A rich kernel is often covered by a rough skin, and true wisdom may be hiding where we least expect it."

The sources wherefrom we can gather some idea of the several systems of Indian philosophy are, therefore, varied in quality from the Vedas downwards to the general literature of the Hindus. They are not only to be found in the ancient religious and philosophical records of the Aryans but also in the Dravadian Saiva and Vaishnva *siddhantas*, in the *Puranas*, in the *Tantrica* writings of the Sakta and other religious cults, and in the manifold crude forms of worship that are to be met with throughout India. In dealing with the sources which furnish us with the materials necessary for the building up of such a knowledge, we shall see how religion and philosophy first manifested themselves in the rituals of the Vedas and later on were tacitly implied or vividly represented in the ceremonials of worship of the theistic sects of the Hindus. We shall at the outset barely content ourselves with describing the various sources that are available but in the end deal with the growth and the development of the philosophical ideas of the Hindus.

Before going to these we shall mention one trait of the Hindus which will furnish us with a clue to the understanding of that element in them which has prompted their thoughts and actions and which has rendered them highly philosophical. In everything the Hindu does there is observable a vein of impersonality which, though not quite congenial to the development of what may be called the historical faculty has helped in the development of abstraction and generalisation. In the West the

history of a nation is not different from the history of a few individuals. Whatever branch of its history we look into whether literary, political or religious, we find all sorts of thoughts, utterances and actions, however insignificant they may be, always associated with some name or other so as to give it a historical colouring. Always accustomed to personality in everything, to a European to know a doctrine is to know its founder, his life and utterances and the circumstances under which he flourished. In India the conditions were very different. No Hindu ever felt that he owed anything to himself. He thought that he was only the creature of circumstances, a mere speck on the plane of life which can be obliterated in no time is tne product of his past and present environments and to his inner self which is above all environments and which fervades the universe. Every act that he did, every thought that he breathed, be it good or bad, was as much the property of his as of others who preceded him and who may succeed him. What he cared for was not whatt his man did or that man thought, but the indelible ideas which have come down to him and which he is likely to transmit to others. He did not seek immortality in name or fame but tried to live a life of noble achievements and lofty ideas which shall never die so long as the memories of men live.

This characteristic of sacrificing personality for the sublimer and more permanent life of universal ideas is visible in all his actions—his literature, arts, his social and political life, his national pastimes and more so in his religion. To an ancient Hindu that species of literature known as autobiography is thoroughly unknown. The only records that have ever been preserved to perpetuate the memory of a great man are that species of stray verses composed generally by the disciples of the man and sung by them at the anniversaries of his birth or death. But innumerable works have been preserved to us even withont the name of the authors appended to them. In the arts of the Hindus we find typical illustration of this trait of theirs. Let us take their music, for instance. The same peculiarity of abstraction from all the elements of personality pervades it through and

through. Their Music does not consist in the harmony arising out of the concord of a number of individual notes but in one single tune consistently and melodiously passing through innumerable variations, now melting down into a soft mellowy hum, now rising high into an exciting thril, now jumping like a frog from pitch to pitch, now moving solemnly in wavy sublimity, now advancing with acceleratory vibration and now falling back into a lulling decadence but all along flowing in gentle ripples. The science of music does not teach a Hindu the mere art of combining a number of words so as to induce a particular species of melody in the hearer and to excite a particular feeling in him. It is the result of a careful study of nature and an analysis of nature's music. It teaches us how to make permutations and combinations that can possibly be formed out of the elementary notes of the gamut so as to produce the requisite harmony. When an Indian musician sings a particular tune, he invariably begins by singing the theoretical skeleton of it abstracted from all individualising words and then by way of illustration sings a meaningful song which is capable of appealing not only to more than one sense but to the emotion and intellect of the audience as well. We all have heard how the Frenchman who first gave an impersonal wartune to the European public made his fortune and gave a new impetus to the science of music in Europe. But such instances are rare in the civilisation of the West. Every one knows how the joint-family system of the Hindus is rather illustrative of a principle that is conducive to the happiness of the individuals. Their Sastras teach that an individual may be sacrificed for the welfare of a family and a family for the welfare of a village and a village for the good of the state. Fortunately we are in possession of treatises on the political science of the Hindus which show how the one aim of their politicians was to secure the happiness and contentment of the people in general. It has been pointed out as a unique feature of Indian civilisation that the ploughmen were fond of using their ploughs even while war was waging all around them, The same tendency to impersonality is also observable in all their

sports, both indoor and outdoor. The indoor exercises are such as can be practised by each person for himself without the help of any individualising implements. They are not only intended to be exercises for the development of the body but also so prescribed as to serve curative purposes. The *hatayogis* of India enjoin a series of bodily excercises to secure mental concentration. Their theory is based on a principle similar to the one held by some of the Western philosophers, *mens sana incorpore sano.* The Modern doctors of Europe are gradually recognising the importance of the Indian systems of exercise and we find attempts in that direction have been made by Delsart and other writers on exercises and movement cures. Any observer of the games and amusements of the Hindus will not fail to notice that they are all intended to serve the double purpose of exercise and at the same time instruction in some religious, philosophical or political lesson. We need not dwell on the educative value of chess and other Eastern games. Even in such of their out-door games which are played in parties and are intended to amuse a number of persons, the on-lookers have some grand lessons to learn. In a game of two parties when one of the members is 'out' on one side another gets 'life' on the other side. How much of Vedanta underlies this one fact? The Hindus have games illustrative of almost all their cardinal philosophical doctrines. From all these it becomes manifest that the Hindu more than any other nation has developed the character of seeking impersonality behind the veil of personality and this quality is strongly distinguishable in his religion and philosophy. His want of the historic instinct has emboldened many of his critics to doubt the personality of his Avatars, like Rama and Krishna, of his great teachers like Sankaracharya, and of his philosophers like Kapila. In India while we have ample materials for studying the origin and growth of philosophy we have hardly the name of anybody on whom we can positively hang a particular doctrine, any materials for sketching the life and character of the founder of a particular school of philosophy and the circumstances which made him. In India it is therefore impossible to write anything like

the History of European Philosophy. We can at best only mention the different systems in the probable order of their growth. Buddha is the first great historical person who is the founder of a great religion. From references made in works written in his time and in some of the earlier writings we can approximately guess the dates of some of the philosophers of ancient India. We shall try to give a brief sketch of some of these following traditional accounts as much as possible.

A SANSKRIT PSALM OF LIFE.

Like the driftwood on the sea's wild breast
We meet and cling with fond endeavour
A moment on the same wave's crest;
The wave divides, we part for ever.

We have no lasting resting here,
To day's best friend is dead to-morrow:
We only learn to hold things dear,
To pierce our hearts with future sorrow.

But not too careful for the morn,
God will thy daily bread bestow:
The same eve that the babe is born,
The mother's breast begins to flow.

Will He who robes the swan in white,
Who dyes the parrot's bright green hue,
Who paints the peacocks glancing light,
Will He less kindly deal with you?

GITARTHASANGRAHA

OR

AN EPITOME OF THE TEACHING OF THE GITA.

OF

YAMUNACHARYA.

The readers of this work generally recite at the commencement a stray benedictory stanza composed by its commentator Vedantacharya forming one of the stanzas of his work *Yatirajasaptati*. The word Yamuna and some of the incidents of Krishna's life seem to have made the happy suggestion to the author of making the stanza give a three-fold meaning.

Vigähe Yàmunam tirtham sädhubrindàvane sthitam |
Nirasta jihmagasparsa yatra Krishnah kritàdarah ||

The words *Yamunam tirtham* is capable of being interpreted either as the holy preceptor Yamuna, or as the holy waters of the river Yamuna, or as the holy work *Gitarthasangraha* of Yamunacharya. So also the word *Sadhubrindavana* may mean the protection of vituous men or the holy groves of Brindavana; and the word *jihmagasparsa* may mean the contact of wicked persons, or the contamination by the serpent Kaliya, or the handling by crooked interpreters.

The three meanings of the stanza are:—

"I salute the venerable teacher Yamunacharya who has devoted himself to the protection of the community of virtuous men and who being entirely free from the contact

of wicked men has won the love of Krishna."

"I plunge into the holy waters of the river Yamuna which runs through the sacred groves of Brindavana and which in being rid of the contamination caused by the hideous serpent Kaliya has become the favourite of Krishna."

"I plunge into the study of the holy work *Gitarthasangraha* cf Yamunacharya whose object is the redemption of [illegible] and which by being free form the touch of crooked interpreters has become dear to Krishna."

In the following analysis by Sri Yamunacharya, first is given in one stanza the summary of the whole *Gita*; in the three succeeding stanzas the summaries of the contents of the three *shatkas* or groups of six chapters each which form the main divisions of the book. Then follow eighteen stanzas each giving the summary of a chapter of the book. At the end, in ten more stanzas, the gist of the science of *Gita* is given explaining the connection that exists between its different constituent parts and the whole as one consistent science.

1. In the *Gita-sastra* is definitely taught the Supreme Brahman, Narayana, who is realisable solely through *Bhakti* (love and devotion) which is the outcome of both *Karma*, or the duty of one's own caste and order of life, and *Jnana*, or knowledge of the self, combined with renunciation (*Vairagya*).

2. In the first six chapters is expounded the steady and persistent practice of *jnana* and *Karma* whose aim is *Yoga* and which is the product of purification and perfection and which is for the purpose of accomplishing self-realisation

3. In the middle six chapters, for the purpose of realising the true nature of the Supreme Being, the *Bhakti-Yoga*, which is the consummation of *jnana* and *karma yogas*, is declared.

4. In the last six chapters is taught what is supplementary to the preceding chapters—the searching discrimination of primordial matter, of intelligent soul, of the manifest universe, of matter and souls, and of the Lord of all, the *karmayoga*, the *jnanayoga* and the *Bhaktiyoga*, and their methods and processes.

5. In the initiative chapter the subject of the science of *Gita* is introduced with a view to instruct Arjuna w[illegible] sought refuge with Krishna being agitated by untimely love and pity, and the fear of unrighteousness in what is righteous.

6. In the second chapter with the object of removing the delusion that over-powered Arjuna, are taught, the knowledge of the self obtainable through intellectual perception (*Sankhya*) and of work (*Yoga*) which elucidate respectively the eternal self and work without attachment and which have for their aim the steady concentration of the mind (tending to self-realisation).

7. In the third is mentioned that *karma* ought to be done by non-attachment to fruits, for the purpose of guiding the ignorant masses either ascribing the agentship to the *gunas* or resigning it to the Lord of all.

8. In the fourth chapter are the incidental mention of His own Nature, the participation of the character of inaction (*ajnana*) by action (*karma*), the varieties of karma and the greatness of the *jnana* (implied in *karma*).

9. In the fifth chapter are mentioned the easy practicability of *karmayoga*, its rapidity of fruition, some of its varieties and the method of realising the divine nature of the self.

10. In the sixth are taught the rules for the practice of *yoga*, the four kinds of *yogins*, the requisites of *yoga*, the pefection reached through *yoga*, and the supreme dignity of the *yoga* directed towards Him.

11. In the seventh are taught the true nature of His self, the veiling of it by *prakriti*, the seeking refuge with God, the different kinds of *Bhakti* and the superiority of the enlightened (*i. e.* one who has realised the Supreme Self).

12. In the eighth are disclosed the differences in objects that ought to be known and in those that ought to be pursued by persons who severally seek worldly enjoyment and power, the true nature of the self and the feet of God.

13. In the ninth are proclaimed His own greatness, His supreme transcendental nature even when He is incarnate as a human being, the distinctions among great souls and the *yoga* in the form of *Bhakti*.

14. In the tenth with the object of generating and fostering love (*Bhakti*), are mentioned *in extenso* His endless auspicious qualities and the knowledge of the subserviency of the whole universe to God as His body.

15. In the eleventh are stated the giving of the spiritual eye which is necessary for the direct vision of His own true nature, as well as the character of *Bhakti* as the only means for knowing and reaching Him.

16. In the twelfth are taught the superiority of *Bhakti* the mention of other means for those who are incapable of practising it, steady pursuit of the self, its methods, and God's extreme love for the *Bhakta*.

17. In the thirteenth are taught the nature of the body (*i. e., prakriti*), the means for realising the self (as distinct from the body), examination into the nature of the self, the cause of the bondage of self and the nature of discriminating knowledge.

18. In the fourteenth are declared how the qualities (*gunas*) bind the self, how they are the agent of action, how to escape from their influence and how the three fold aims—(the worldly power and enjoyment, the true nature of the self and of the Supreme Self)—have their root in Him.

19. In the fifteenth is stated that the Supreme Person is distinct from both the kinds of intelligent souls, those that are mixed with *prakriti* (being subject to births and deaths) and those that are pure (being free), because, He pervades all, sustains all and owns and rules over all.

20. In the sixteenth are taught, by the way of pointing out the classification of beings into *Devas* and *Asuras*, the necessity for abiding by the *sastras*, for the purpose of ensuring steadiness in the practice and knowledge of truth.

21. In the seventeenth are made clear that all those actions that are not in accordance with the injunctions of the *sastras* pertain to *Asuric* natures (and as such are fruitless); that those that are in conformity with the *sastraic* injunctions vary on account of the threefold nature of the *gunas*; and that the significant mark of what is established from the *sastras* (the *Brahman*) is also triple.

22. In the last chapter is given the essence of the teaching of the *Gitâ-sastra*—the cognition of agentship in God, how the *sattva* quality is worthy of cultivation and the ultimate fruit of one's own actions (*karma*).

23. *Karmayoga* is observing penances, frequenting holy places, giving charity, performing sacrifices and serving such other holy ends. *Jnanayoga* is abiding in the pure self by those that have subdued their own minds.

24. *Bhaktiyoga* is the steady practice of meditation and such other holy acts of worship, with love directed towards one single object, the Supreme Being. The three *yogas* are mutually related to one another, each one being united with the other two.

25. To the daily and occasional rites which are of the nature of worship to God, (there is such a union of the three *yogas*). To the internal perception of the self, all the three yogas are accessory means through the practice of

yoga.

26. Having thoroughly got rid of every kind of ignorance, and realising one's self as being by nature subservient to God, one obtains the supreme *Bhakti* for God, and solely through it attains God (*moksha.*)

27. *Bhaktiyoga* is the means for securing all kinds of worldly enjoyment and power, if only a man seeks after them. If a man seeks to know his self all the three *yogas* help him to attain *kaivalya* (*i. e.*, the abiding of the self within itself).

28. For all persons who are entitled to the practices of the three *yogas*, singleness of purpose in God (or having God as their one object of devotion) is a common requirement. Whatever is the object for the attainment of which a person seeks after the highest Being *that* alone he reaps as the fruit of his actions.

29. But the wise man is he whose actions are directed to the attainment of the single object, the Supreme Being, who holds the very existence of his self at His disposal, whose chief pleasure is the union with Him, whose chief pain is the separation from Him, whose mind is solely concentrated on Him.

30. Who maintains his soul by meditating on God, by realising and enjoying Him, by speaking of Him, by offering salutations to Him, by praising Him, and by singing hallelujahs to Him, and who has his vital air, the organ of internal perception, the intellect, the senses and actions, all centred in Him.

31. He shall do all his acts beginning with the duties of one's own caste and order of life and ending in Supreme Bhakti, prompted by love and love alone. Having relinquished the thought of adapting means to ends in his actions, he shall place it undaunted in the Supreme Being (who is the God of gods.)

32. Having his sole pleasure in complete service to that one object towards which his whole mind is directed, he shall obtain the Empyrean of God (final release.) This *sāstra* has therefore *That* as its chief object. This is the *Summary of the teaching of the Gita.*

TAMIL ADWAITA SONG.

He hath no end nor had beginning. He
Is one, inseparate. To Him alone
Should mortals offer praise and prayer.

* * *

The wise man saith
That God, the omniscient Essence, fills all space
And time. He cannot die or end. In Him
All things exist. There is no God but He.
If thou wouldst worship in the noblest way
Bring flowers in thy hand. Their names are these:
Contentment, Justice, Wisdom. Offer them
To that great Essence—then thou servest God.
Outward rites cannot
Avail to compass that reward of bliss
That true devotion gives to those who *know.*

THE RELATION OF SOUL TO GOD.

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"The soul enchained is 'man,' and free from chain is God."
—*Life and Sayings of Rāmakrishna, by F. Max Muller, p. 145.*

A clear understanding of man's relation to God is a matter of momentous importance to students of philosophy and religion and to all seekers of Truth. From very ancient times all the best thinkers, prophets and the great religious leaders of the world, whether of the East or of the West, have endeavoured to explain our relation to God and to the universe. Out of those explanations arose various schools of philosophy and different systems of religious beliefs amongst the different nations of the world. Every philosophy and every religion, ancient or modern, has arrived at certain conclusions in its attempt to describe the relation which each individual bears to God. All such conclusions, of course, pre-suppose the existence of God, and depend upon the nature of our conception of God as well as of the human soul. Those who deny the existence of God and hold that we are but mere accidental appearances in the mechanical process of the blind forces of nature which are acting aimlessly upon dead matter, think that it is loss of time and energy to discuss such useless and absurd topics. They would rather devote their energy to obtain the best things of the Godless world for the comforts of the soulless body. They do not believe in the existence of any such thing as soul, mind or spirit apart from body. When the body dies everything comes to an end.

As with the body, so it is with the material universe. Such thinkers are not the products of the nineteenth century alone but they are as old as the appearance of man upon earth. In ancient India this class of thinkers existed side by side with the believers in the individual soul of man and in God,as numerously as we find them to-day amongst the most cultivated minds of the West. Those ancient materialists, agnostics and atheists, making sense perception the standard of their knowledge of things, denied the existence of everything that they could not perceive by their senses. But the other class of thinkers, who went below the surface of the sense perceptions into the realm of the invisible, weighed their materialistic arguments, pointed out their fallacies, and ultimately established through logic and science, the existence of the individual soul of man as well as of the soul of the universe, or God, and described their mutual relation. These thinkers can be divided into three classes: First, the dualists; secondly, the qualified non-dualists, and thirdly, the non-dualists, or monists. The dualists believe in an extra-cosmic personal God, who creates the universe out of nothing, fashions it, gives names to the phenomena, and afterwards governs it. According to them, God, the creator and governor of the universe, is eternally separate from the universe and from all living creatures, just as a potter is separate from the pot he makes or as a carpenter who stands always outside of the table or chair which he makes. The dualists believe in a God who has human attributes infinitely magnified. He is all-wise, merciful, just and all-powerful. Some of the dualists go so far as to give human form to God, as we find in the conception of Jehovah amongst the Hebrews and the orthodox Christians. In the Old Testament, Jehovah is described as walking with Adam in the Garden of Eden. It is said: "And they

heard the voice of the Lord God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden" (Genesis, iii, 8). Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel saw Him. The nobles not only saw but they did eat and drink. (Exodus, xxiv, 9, 11.) Moses saw Jehovah's back. Jehovah ate with Abraham under the oaks at Mamre. (Genesis xviii, 1, 8.) God was pleased with the sweet savor of Noah's sacrifice. He possessed human appetites. He walked with Noah, etc. The same Jehovah with the human form and human qualities and with a human personality is the ideal God of the orthodox Christian monotheists of to-day. They believe in Jehovah as sitting on a throne somewhere in the heavens with a right and a left hand, with eyes red with anger and revenge, and holding a rod, ever ready to punish the wicked with eternal fire. From many of the orthodox pulpits the same God is preached to-day, as He was in the days of the past. The relation of man to such a personal, or rather human God, with human attributes, is like that of a subject to his king, or of a servant to his master. As the duty of a subject is to obey implicitly the commands of his king, or governor, or ruler, so every man's duty is to obey the commands of the Governor of the universe, otherwise he will be punished. Similar relation of man to the extra-cosmic personal Ruler of the universe is to be found in most of the monotheistic or dualistic religions of the world. All the religions of Europe and Asia which are dualistic or monotheistic teach that our relation to God is that of a creature to his creator, or of the governed to the governor.

Although man is said to be created in God's image in Genesis, yet it is generally understood that he cannot have any other relation higher than that of a creature to his

creator. It simply means that man, being the image of God, possessed at first some of the divine qualities before he was tempted by Satan. Although the Christians believe that Jesus the Christ was the son of God, and God is the father of the universe, yet according to them, an ordinary mortal cannot be called the son of God in the same sense as Jesus of Nazareth was, because he was an exception to the general rule. Whether Jesus ever meant that he was the only begotten son of God exclusive of any other mortal, is a question yet to be solved. But the question is, if every individual be a true image or the son of God, why should God punish his own son so mercilessly with eternal fire as is described in the parable of the marriage of the king's son: "Then said the king to the servants, bind him hand and foot and take him away and cast him into outer darkness; there shall be weeping and gnashing of teeth; for many are called but few are chosen." (Matth., xxii, 13, 14.) Again in the saying: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Matth., xxiii, 33.) Thus, according to popular Christianity, as it is understood and preached in the orthodox churches, man's relation to God is not that of His image or of a son to his loving Father, but of a subject to his despotic monarch, Christ being the only begotten son of God. As long as there is preached the idea of the creation of the universe and of man out of nothing by an extra-cosmic personal God with human attributes, so long will our relation to God remain like that of a creature to his creator or of the governed to his governor.

In India there are dualists, too. They believe in an extra-cosmic personal God who is the repository of all the blessed qualities, who is omnipotent, omniscient, all-loving; who creates the universe, not out of nothing, but

out of the material of nature, which is eternal. God is the efficient cause of the universe and nature is the material cause. They do not believe that the human soul comes into existence all of a sudden and has a beginning, but that it existed in the past and will exist in future from eternity to eternity. They say that as nature is eternal so are individual souls. Each soul after remaining potentially in nature for some time, comes out of the causal state at the beginning of a new cycle of creation or evolution, and manifests in gross forms, one after another, according to its desire and tendencies, until it reaches perfection. After reading the New Testament one cannot get any definite conception of the nature of the human soul, nor of its destiny, but in the dualistic system of India one learns that the human soul is like an infinitesimal particle of nature containing the divine light of intelligence and divine power in an infinitely small degree, whose duty is to serve God through prayers, good deeds, good thoughts and love. God loves all, and He can be loved in return. Those who worship Him through unswerving devotion and unselfish love obtain freedom from the dark side of nature ; that is, from the bondages of ignorance, selfishness, suffering, misery and all other imperfections ; and after death they live a life of perfection and bliss forever in the presence of the eternal personal God. This is salvation according to the dualists in India. They do not mean by salvation going to heaven, but on the contrary, hold that heaven is a place where one goes to enjoy the rewards of one's good deeds, and at the end of such a period of celestial enjoyment one comes back to earth and is born again. Each soul is bound to attain this salvation, sooner or later. Those who do wicked deeds reap the results of their actions and thoughts, not by going to any place of eternal fire and punishment, but by being born again and again until

they reach the state of spirituality, devotion and righteousness. The monotheists in India do not believe that God punishes anybody, as He is the embodiment of divine love. Nor do they believe in eternal suffering, nor in any Satan or creator of evil. But they do believe in a temporary suffering of the wicked, which is the reaction of their own wicked acts. They do not blame God nor charge Him with partiality, but they take upon their own shoulders the whole burden of responsibility. These dualists believe that wherever there is life there is the maifestation of the divine light of intelligence, however small it may be, however imperfect the expression of intelligence may be. From the minutest insect up to the highest gods, or angels, or bright spirits, each individual life is filled with a ray of that Divine Sun. They sometimes compare God with a gigantic magnet and the individual soul with the point of a needle, and say as a magnet attracts a needle so the great God attracts the individual souls toward Him through love, and magnetizes them by His divine power and love. Although they believe that each soul is separate from God and from other souls, yet its relation to God is like that of a ray to the sun or of a spark to fire. Their conception of the human soul is with attributes, with qualities and character, with mind,intellect, sense-powers, and the finer particles of ethereal matter which give foundation to grosser physical forms. In short, it is the same as the individual ego, as we call it, or the spiritual body as it is called in the New Testament. According to these dualists, God can be worshipped by man through various relations, such as by calling Him master, or father, or brother, or friend, or son, or husband. These relations depend upon the nature and characteristics of the worshipper. Some like to think themselves as servants of God, others as friends, or brothers, or

sons. They say, as the same man in a household can be the master in relation to his servants, the father in relation to his sons, a friend, a brother, or a husband in relation to his wife, so the same God can appear in all those various relations to different individuals according to their nature. Such is man's relation to God according to the dualistic thinkers of India.

Next to the dualistic conception of God comes that of the qualified non-dualists. These thinkers go a little deeper than the dualists. Starting from the dualistic standpoint they go a step further toward the realization of Truth and of man's relation to God. According to them, God is no longer extra-cosmic, no more outside of and separate from the universe, but He is intra-cosmic. He is no longer governor from the outside, but *antaryamin*, inter-ruler. He is immanent and resident in nature. He inter-penetrates every particle of the universe. The physical universe is His gross physical body. He has infinite eyes, infinite ears, and infinite organs of other senses. He sees through the eyes of all the living creatures of the universe. He hears through all the ears that exist in the universe. He has infinite heads. The wind is His breath. His mind is the sum total of individual minds, or in other words, the Cosmic Mind. His intellect is the cosmic intellect. His soul is the Cosmic Ego, or the Soul of the universe. He is no longer the creator of the universe, or one who fashions the materials of nature and gives names and forms to the phenomena from outside like a carpenter or potter. He is not the efficient cause alone, as the dualists maintain, but He is both efficient and material cause of the universe. He creates, that is, He projects into the physical space the phenomenal forms out of nature or divine energy which is in His body. He is the one living Being in the universe. He is the one stupendous Whole, and we are

but parts. In that process of projection or evolution of nature, infinite numbers of individual souls which existed in His body from the beginningless past, come out on the physical plane, play their parts according to their desires, and fulfill their purpose through the process of evolution. Each individual soul is like a spark which emanates from the huge bonfire of God, and lives in and through God, but it cannot be called God. God dwells everywhere. He prevades the universe and nature, and yet He transcends them both. He is infinite but personal, without any human form. The qualified non-dualists say that God cannot be confined to any form, because every form is a limitation in space by time, while God is unlimited by space or time. He is beyond space and time. Our body is a part of God's body, our mind is a part of the divine or universal mind, our will is a part of the universal or cosmic will. This is called qualified non-dualistic conception of God, because it teaches unity qualified by variety. That is, God is one, the universe and human souls are one in God, yet each retains its own separate individuality. God is like a tree and we are like branches thereof. It reminds me of the simile of the vine and its branches which Jesus the Christ used, to show man's relation to God. The same idea underlies His saying, "My Father is greater than I." According to this class of thinkers the individual soul possesses all the qualities of the human ego. As our ego has mind, intellect, sense-power, memory, and is limited by other egos, so is the soul. After death the soul contracts its qualities within itself, and at the time of its birth it expands those latent powers. Our ego or soul is a part of the cosmic ego, or the soul of the universe, or God.

Next to these comes the class monistic or non-dualistic thinkers. They do not stop where the qualified non-

dualists have stopped, but they push their investigations still further, and analyze the nature of the individual soul or ego, and ultimately discover the unchangeable essence of the ego. They are the seekers of the unchangeable reality of the universe. In their search they will not stop until they reach that Truth which is immutable, eternal and one. They adopt the scientific methods of analysis, observation and experiment, and apply them to the subtlest and most abstract problems. Analyzing the nature of the ego, they find that it cannot be the unchangeable reality or immutable Truth, because the mind, with its various modifications, such as intellect, memory, etc., is constantly changing. After patient research and continuous struggle to know the ultimate Truth, these great monistic sages realized that the ego, or the individual soul, is nothing but a changeful receptacle of a still subtler substance which is unchangeable and eternal. They called it the *Atman* in Sanskrit. There is no word in the English language which conveys the meaning of this Atman. It is much finer than ego or the living soul of the individual. *Atman* is the unconditioned reality in man ; and the living soul or the individual ego is the subtle covering of the *Atman*, like the globe that covers the light of a lamp. That Atman is not a part of the universal ego, but, it is one with the unconditioned Reality of the universe, which is called in Sanskrit Brahman, or the All-pervading Spirit or the Absolute. Sometimes it is called *Paramatman*, which was translated by Ralph Waldo Emerson as Over-Soul. It is finer than the Cosmic Ego or God. It is sexless, neither masculine nor feminine. It is sometimes translated by the Oriental scholars as the SELF. But Self is a confusing word. Some people mistake it for the Anglo-Saxon self, which acts and progresses, and which is another name for the ego. According to the non-dualistic

conception of the true nature of man, the Atman or the Self, or the spiritual essence of man, is the same as the Brahman, the spiritual or divine essence of the universe. The relation of the true nature of man to God is no longer like that of a creature to the Creator, nor like that of a son to his father, nor like that of a part to the whole, but it is absolute oneness on the highest spiritual plane. The Atman, or the divine nature of man, is the same as the absolute divinity of the Cosmos. On that highest spiritual plane there is no distinction, no idea of separation, no idea of creation. All ideas of separateness, all differentiations of phenomenal names and forms, merge into the absolute ocean of reality which is unchangeable, eternal and one. The essence of the Creator is infinite, and it interpenetrates the phenomenal forms as the external space pervades every particle of the atoms of the phenomenal world. That essence is like the all-pervading background of the phenomenal appearances. Phenomena are like the waves in the ocean of Infinite Reality. Individual souls are like so many bubbles in that ocean of Absolute Existence. As a bubble rises on the surface of the ocean, takes a form, lives there, comes near other bubbles, lives in a group for some time, moves in the company of others, changes its size, perhaps, and goes down again ; so the individual soul rises in that ocean of infinite existence, appears in various forms, passes through the different stages of evolution, and lives there for ever and ever, sometimes as manifested and at other times as unmanifested. The light of intelligence in the soul or ego is due to the reflection of the Atman or Divine Spirit on the mirror of the heart of the ego or soul. Therefore the soul is called the image or reflection of the Atman or Divine Spirit. This idea is beautifully expressed in one of the Upanishads : "In the cave of our heart have entered the two—the Atman or the Divine Spirit, and the

individual ego or soul. Dwelling on the highest summit, or the ether of the heart, the one witnesses the other, while the soul drinks the rewards of its own works. The wise men and sages describe the one as the light, and the other as the reflection, image or shadow." (Katha Upanishad, ch. III, verse 1.) You will notice here what a deep meaning lies at the back of the expression, "Man is the image of God." The ancient Vedic sages used the same expression in a sense which many of the best philosophers of the Western world have failed to grasp or comprehend. Thus the most ancient Monistic sages explained the highest relation of the individval soul to Atman or Divine Spirit, by calling it the reflection or image of the Self-effulgent Light of God. But as a reflection cannot exist independent of the light whose reflection it is, so the soul of man cannot exist independent of Atman. Therefore the true nature of the soul is Atman, the divine and real Spirit which cannot be divided into parts and is One Being of existence, intelligence and bliss. Such is the monistic or non-dualistic explanation of the relation of the soul to God.

Vedanta philosophy recognizes these three explanations. It says that the relation of the soul to God varies as the conception of the individual soul and God becomes higher and finer. Starting from the gross form of body, when a real and earnest seeker after Truth marches onward toward the Absolute, he passes through all the intermediate stages until he reaches that state of divine communion where he realizes the oneness of the Atman, or the true nature of man with Brahman, the cosmic Divine essence, or the Absolute Reality of the universe. Then, he says I am Brahman, I am He, I am in the sun, in the moon, in stars; I am one with the All-pervading Reality; or as Jesus the Christ said, "I and my Father are one."

He does not use the word "I" in its ordinary sense of ego or human personality, but in the sense of Atman, or Divine essence. Jesus was a dualist when He prayed to His Father in heaven, and he was a monist when He said, "I and my Father are one," "The kingdom of heaven is within you." A Vedanta philosopher or sage after realizing that absolute oneness on the highest spiritual plane of the Atman, says, when he returns to the plane of relativity and phenomena:

"O Lord, when I think of my body, I am Thy servant and Thou art my Master; when I look at my soul, I am Thy part and Thou art the one stupendous Whole; but when I realize my true nature, I am divine and one with Thee, the Absolute Spirit. Such is my conception of my relation to Thee."

QUESTIONS AND ANSWERS AFTER THE LECTURE.

Does the soul exist after death?

Yes.

What is the difference between soul and spirit?

According to the Vedanta Philosophy, soul, or individual soul, or living soul means the ego. When spiritualists use the word spirit they mean the living soul or the ego. But this word is also used in a higher sense, and by spirit we mean the *Atman*, that is, the unchangeable basis of consciosusness and intelligence. Consciousness or intelligence is the light which illumines our inner nature, and spirit or Atman is the source from which proceeds that light or consciousness. Soul or ego is the receptacle, as it were of the spirit. It is the spirit plus mind with its various modifications. Mind includes all the mental

activities, such as intellect, understanding, memory, emotion, power of perception, etc.

Does the Vedanta Philosophy teach Nirvana, or the annihilation of the soul?

No. On the contrary it teaches that the true nature of man is beginningless and endless.

What do you mean by Nirvana?

The cessation of all imperfections, and the attainment of perfection and freedom from the bondages of ignorance, selfishness, sorrow, suffering and misery.

Shall we lose our individuality after death?

No, we can never lose our individuality. We retain it through all eternity. As the Atman or our divine nature is eternal, so is our individuality.

Has the soul any form?

No. But it can take any form. The soul or ego is the invisible germ of life which contains within it mind, sense-powers, vital energy and the finer particles of ethereal matter. It is called subtle body, or spiritual body, as in the New Testament, when it appears in a certain finer form.

What is our divine nature?

The Atman or spirit. It is one with the Universal Spirit or the absolute reality of the universe. It is pure, sinless, immortal and perfect.

Does Vedanta teach that this world is an illusion?

No. It teaches that this phenomenal world is the objectified thought of God; that the universe is the result of the evolution of the one eternal energy which is called in Sanskrit Prakriti, the Latin Procreatrix, or Maya, meaning the Creative Energy or Divine Will. Some translate Maya to mean illusion, not knowing its proper meaning. Maya never means illusion. When a Vedanta philosopher says the phenomena are Maya he means that they are

relative, conditional, and not absolute.

Was Jesus a dualist or a monist ?

Jesus the Christ was a dualist when He said, "Our Father which art in Heaven." He was a qualified non-dualist when He said, "May Father is greater than I," and when He used the illustration of the vine and its branches. He was a monist when He said, "I and my Father are one," and "The Kingdom of Heaven is within you." He recognized these three stages and explained them in these ways so that His disciples might comprehend.

What is the practical use of the Vedanta philosophy ?

The practical use of this philosophy consists in the knowledge of our true nature. It teaches us what we are, why we have come into this world, the purpose of life and how to fulfil that purpose, and how we can live as masters and not as slaves. Now we are living as slaves of our desires, slaves of our senses, attached to the transitory objects of this world. We are denying the real being of our soul and spirit, which are our true nature. By the help of the teachings of Vedanta we can become free from all these bondages, gain spiritual enlightenment and attain perfection in this life. Understanding these teachings helps us to manifest divinity through all the works of our everyday life and to love our neighbours as our true Self, which is divine and one.

THE BRAHMA-SUTRAS.

(*Continued from page 446.*)

N. By Sutras 1 to 11 it has been shown that according to Scripture the cause of the world is the all-powerful and all-knowing Brahman. The question now arises, "What is the object of the succeeding portion of the treatise?" We reply, "The Vedanta speaks of Brahman under two aspects, *Nirguna* (Unqualified) and *Saguna* (Qualified.) The Unqualified Brahman is the only true Being, there being really nothing else. It cannot have any name or form, and nothing can be attributed to it. It is no other than the internal self of every one. Knowledge of this results in instantaneous release. To those who have not attained true knowledge, this same Brahman appears as a personal God possessed of all high attributes and as different from the internal self. To such, the Vedanta presents the Qualified Brahman as the object of worship or devout meditation, in order that they may thereby increase in *satva* and then become fit for the reception of true knowledge concerning the Higher Unqualified Brahman, which is followed by instantaneous emancipation. This worship is also taught there as a means for rising higher in the scale of beings and for quickening the powers of good *karma* to yield fruit sooner.

"There are some Vedantic texts (for instance, Chap. II of the *Taittiriya Upanishad*,) intended to convey knowledge of the Higher Brahman as giving immediate release, in which it is spoken of under other names and in terms leading one to imagine that it is associated with attributes. With reference to such passages, a doubt naturally arises, whether it should be understood that they really speak of the *Nirguna Brahman* under other names without adverting to the attributes mentioned, or whether they speak of the Lower *Saguna Brahman* or of any thing else. It should therefore be shown by adducing proper argu-

ments that it is the *Nirguna Brahman* that is spoken of there. This is one of the objects kept in view in the later portion of the *Adhyaya.* Sutras 12 to 19 furnish an instance of such a case.

"There are again other Vedantic texts, (for instance, the *Chand. Up.* I. vi. 6-7,) which are intended to teach the worship of the Lower Brahman, but with reference to which, by reason of the use therein of names generally applied to other objects, doubts arise whether what is meant by them as the object of worship is the *Saguna Brahman* himself or some other inferior object. The second object kept in view in the later portion of the *Adhyaya* is the demonstration by a logical interpretation of such texts that it is the *Saguna Brahman* that is taught therein as the object of worship.

"Thirdly, it has been assumed in Sutra 10 as a settled conclusion that all Vedantic texts agree in stating that the cause of the world is the intelligent Brahman. It has not however been shown by argument that in those Vedantic texts in which the cause of the world is spoken of under other names, those other names refer to Brahman itself. The texts considered for the other two purposes above mentioned will also be treated, so as to show that in them it is Brahman that is spoken of as the cause."

Sutras 12 to 19 form one topic and have reference to the 5th *Anuvaka* of Chapter II. of the *Taittiriya Upanishad.* As however, it is found necessary to refer to other portions of the Chapter in the course of the discussion that follows, we give below a translation of the necessary portions thereof.

Anuvaka 1.—He who knows Brahman attains the Highest. * * * Brahman is true existence, intelligence, and infinity. * * * From that same Brahman thus described ether came into existence; from ether, air; from air, fire; from fire, water; from water, earth; from earth, vegetables; from vegetables, food; and from food, the human form. This same human form referred to above is *annarasamaya*, (a modification of the essence of food.) This same is its head; this, the right arm; this, the left arm; this (the trunk), the soul; this, the tail, the support. * * *

Anuvaka 2.—* * * Different from that same *annarasamaya* thus described, and inner, is the soul, the *pranamaya* (a modification of the vital airs.) * * * *Prana* itself is its head; *Vyana*, the right arm; *Apana*, the left arm; *Akasa* (*Samana*), the soul; the earth, the tail, the support. * * *

Anuvaka 3.—* * It (the *pranamaya*) thus described is itself the embodied soul of the preceding that (the *annarasamaya.*) Different from that same *pranamaya* thus described, and inner, is the soul, the *manomaya* (a modification of the mind.) *Yajus* itself is its head; *Rik*, the right arm; *Saman*, the left arm; *Adesa*, the soul; the *Atharvangiras*, the tail, the support.

Anuvaka. 4.—* * * It (the *manomaya*) thus described is itself the embodied soul of the preceding that (the *pranamaya.*) Different from that same *pranamaya* thus described, and inner, is the soul, the *vijnanamaya* (a modification of wisdom). * * * Devotion is its head; truthful thought, the right arm; truthful deed, the left arm; tranquillity, the soul; *Mahat* the tail, the support. * * * .

Anuvaka. 5.—* * * It (the *vijnanamaya*) thus described is the embodied soul of the preceding that (the *manomaya*). Different from that same *vijnanamaya* thus described, and inner, is the soul, the *anandamaya* (a modification of bliss.) * * * Liking is its head; joy, the right arm; intense joy, the left arm; bliss, the soul; Brahman, the tail, the support.

Anuvaka. 6.—If any person should think that Brahman does not exist, he becomes certainly non-existent; if he should think that Brahman exists, (wise men) reckon him as existing. It (the *anandamaya*) thus described is itself the embodied soul of the preceding that (the *vijnanamaya*). * * * He desired, "Let me become many; let me be born." He meditated; after meditating, He created all this. * * *

Anuvaka. 7.—He is *rasa* (the cause of all enjoyment); only by attaining (this) *rasa*, this (*jiva*) becomes blessed. If this *Ananda* (bliss), in the ether of the heart, did not exist, who can even breathe in or breathe out? He alone causes bliss. Whenever this

(*jiva*)is fearlessly identified with this nonperceivable,nonembodied, indescribable, nonlocatable (Brahman), then he becomes fearless. When this (*jiva*) conceives the slightest difference in the matter of this (Brahman), then he becomes subject to fear. * * *

Anuvaka. 8.—* * * The blisss of Brahman is a hundred times that of Prajapati. * * * .

Anuvaka. 9.—Whence speech with mind returns without having reached, he who knows the bliss of that Brahman is afraid of nothing. * * *

N. SRI SANKARA first sets forth the view taken of these Sutras 12 to 19 by the Vrittikara, UPAVARSHA, as follows :—

The question that these Sutras set themselves to answer is whether the *anandamaya* spoken of in *Taitt. Up.*, II. 5, is Brahman or *Jiva* or any other thing. The *Purvapakshin* says that it must be *Jiva*, as it is mentioned as one of a series, the *annarasamaya* &c., the other members of which are admittedly not Brahman, and as though spoken of as the soul it is at the same time mentioned as being embodied and as having limbs. The next Sutra says that it is not *jiva*.

***Sutra 12.*—The *anandamaya* (is Brahman) on account of the repeated use (of the word *ananda* as denoting Brahman.)**

V. In the text "*anyo (a)ntara ātmā (ā)nandamayah*"¶ Brahman is referred to, not *jiva*. Why ? Because the word *ānanda* (bliss) is frequently repeated, and applied to Brahman only.

N. The objection that it forms one of a series of things other than Brahman cannot hold good. The previous members of the series are not Brahman as something else is mentioned as their inner soul; but it is not so with the *anandamaya*. Body

¶ Different from (this) and inner is the self consisting of bliss.—*Taitt. Up.*,II. 5.

and limbs do not belong to the *anandamaya* itself in its true nature, but are mentioned in the text as a result of its being internal to the *vijnanamaya* sheath. The *Purvapakshin* starts another difficulty. The affix *maya* indicates modification. How can Brahman be the modification of anything? Therefore the *anandamaya* must be the individual soul. The next sutra is meant to meet this objection.

***Sutra 13.*—(If you say) it is not Brahman on account of the affix indicating modification, (I say) you are not right, on account of abundance (being meant by the affix.)**

V. The word *ānandamaya,* (consisting of bliss,) does not denote the Supreme Soul, because the affix 'maya' refers to something that is liable to change, as a pot may be said to consist of mud; and therefore cannot be applied to Brahman, which is not liable to change. This is not the case. For '*maya*' denotes abundance, as in the text *annamaya yajnah* (a sacrifice abounding in food); and therefore may be rightly applied to Brahman.

N. Although in the four other previous compounds *annamsamaya, &c., maya* indicates modification, yet, in this compound *ànandamaya, maya* means abundance, as it is mentioned later on that the bliss of Brahman is a hundred times that of Prajapati. Another reason for so holding is furnished by the next Sutra.

***Sutra 14.*—(*Maya* means abundance) also on account of its being stated that Brahman is the cause of that (bliss.)**

V. In the text "*ko hyeva (a)nyāt kah prānyāt*"‡ He is declared to be cause of bliss in all *jivas*; *anandamaya* is therefore the Supreme Brahman.

‡ Who can even breathe in or breathe out,—*Tai. Up.*. II. 7.

N. The next sutra gives another reason for holding that the *ánandamaya* is Brahman.

Sutra 15.—And the same (Brahman) mentioned in the mantra† is (here) sung.

V. Because He is proclaimed in the mantra 'Brahman is existence, knowledge, infinity,' *anandamaya* is Brahman.

N. If the *anandamaya* were anything else, the real Brahman, the true Atman, would have been spoken of as still inner; but no such thing is mentioned with reference to the *anandamaya*. The next sutra gives another argument in support of the position taken up.

Sutra 16.—The *Anandamaya* is no other (i. e. *jiva*) on account of the irreconcilability (of what follows with the supposition that it is any other.)

V. *Ānandamaya* cannot be *jiva* because of the abundance of bliss and other qualities attributed.

N. The same conclusion is strengthened by the next *sutra*.

Sutra 17.—(The *anandamaya* is not *jiva*) also on account of (the two) being treated as different.

V. The *anandamaya* is not *jiva*, because it is declared that *jiva* is different from *anandamaya* as in the text "different from this and inner is the self consisting of bliss." But in the words "different from this and inner is the self consisting of breath; different from this and inner is the self consisting of *manas*; different from this and inner is

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† The mantra referred to here is the text "*Satyam jnanam anantam Brahma.*" (Brahman is true existence, intelligence, and infinity).—*Tait. Up.*, II. 1

the self consisting of knowledge," how can the repeated use of the word 'different' show that something different from *jiva* is meant ?

N. The Sankhya, who agrees in saying that it is not the ndividual soul, suggests that it may be taken to mean *Pradhana.* The next *sutra* says that that position too is untenable.

• *Sutra 18.*—And on account of desire (being attributed to it), what is inferred (i. e., Pradhana)‡ need not be brought in (as intended by *anandamaya.*)

V. As in the text "*so (a)kāmayata, bahu syām**" desire is attributed to the *anandamaya,* unintelligent matter cannot be meant. Desire cannot be attributed to what is a mere matter of inference and unintelligent.

N, The final argument in favour of the Sutrakara's position, that the Anandamaya is Brahman and nothing else, is given in the next *sutra*, the last of the series.

Sutra 19.—(The *anandamaya* can be neither the *jiva* nor the Pradhana, because *Scripture*) teaches also the merging of this (the jiva) in this (the *anandamaya.*)

N. Having set forth as above the Vrittikara's view of these Sutras, Sri Sankara states a series of objections against it.

1. While we take the affix *maya* in the four previous compounds to mean modification, it is not reasonable to take it here alone to mean abundance.

2. Even if we should take *maya* to mean abundance, there arises the suggestion that the *anandamaya* (abounding in bliss)

‡ The Sanskrit word used is *anumana*, which is interpreted as meaning Pradhana, which is established by the inferential reasoning of the Sankhyas as the cause of the world.

* He desired "Let be become many."—*Taitt. Up*, II. 6.

must have a small admixture of pain, in which case it cannot be Brahman.

3. The fact that no inner soul is mentioned as internal to the *anandamaya* does not show that it is the Brahman that is meant by the mantra, as that Brahman is mentioned separately in the text, " Brahman (is) the tail, the support ;" and it is this Brahman, and not the *anandamaya* that is again and again spoken of in the later portions of the Chapter. The repetition in the later texts is not of the word *anandamaya*, but of the word *ananda*, which no doubt means Brahman.

6. Again, the *anandamaya* is spoken of as the soul of a body (the *vijnanamaya*) and as having limbs ; so that if the *anandamaya* be taken to mean Brahman, it can be nothing higher than the Qualified Brahman. It is clear however that the chapter under discussion is intended to convey knowledge of the Higher *Nirguna Brahman* as the means of the immediate release ; *vide* the opening verses of the last *Anuvaka*. That *Nirguna Brahman* can be no other than the Brahman spoken of as the tail.

7. Further if the *anandamaya* should be Brahman, it follows that Brahman is of various kinds, as the liking, joy &c., of different persons are different.

These and other similar considerations induce him to come to the conclusion that these sutras do not aim at teaching that the *anandamaya* is the Brahman of which Chap. II. of the *Taittiriya Upanishad* speaks.

These sutras are therefore to be considered as answering the question, " Whether the Brahman spoken of as the tail in the *anandamaya Anuvaka* is the principal subject-matter of the Chapter or merely a subordinate matter referred to as a member of the *anandamaya*† ?" These sutras teach that it is the principal topic of the Upanishads ; and their interpretation is given below.

† If the Brahman spoken of as the tail be merely a sub-ordinate matter, then the *anandamaya* becomes the principal subject of the Chapter, and as the *anandamaya* can at the most be only the Qualified Brahman, it would follow that knowledge regarding it is taught here as the direct means of salvation, which is a position opposed to SRI SANKARA'S theory of the Upanishads.

Sutra 12.—In the passage speaking of the _anandamaya_, (the Brahman spoken of as the tail is the principal matter) on account of reiteration.

Sutra 13.—If you say no, on account of the word [_puchham_] indicating modification (_i. e.,_ that it is a limb), I say you are not right, (as the word is used only) on account of the abundance (of the names of limbs in the context.)

Sutra 14.—(It is the principal matter) also on account of the mention of its being the cause of it (all the aggregate of effects inclusive of the _anandamaya._)

Sutra 15.—And the same (Brahman) mentioned in the mantra is (here) sung.

Sutra 16.—(The Brahman spoken of as the tail is) no other (than the principal matter) on account of the irreconcilability (of what follows with the supposition that it is any other.)

Sutra 17.—Also on account of the mention (of the _anandamaya_) as different (from the Brahman spoken of as the tail.)

Sutra 18.—And on account of desire being attributed to it, what is inferred (_i. e.,_ Pradhana) need not be brought in (as intended by that Brahman.)

Sutra 19.—(That Brahman can be neither the _jiva_ nor the Pradhana because Scripture) teaches also the merging of this (the _jiva_) in this (the Brahman spoken of as the tail.)

N. In the *Chandogya Upanishad,* I. vi. 6-7, the worship of a person within the sun and of another within the eye is taught.

Both the persons are mentioned as having a beautiful form; and the person in the sun is represented as having power over the worlds above, and the person in the eye is described as having power over the worlds below. The *purvapakshin* says that the person mentioned cannot be the Highest Lord; he must be some exalted *jiva*; because such attributes as the possession of form, occupying limited space, and limitation of power, are inapplicable to the Highest Lord. We say that the person here spoken of is the Highest Lord, the *saguna* Brahman; and there can be no objection to His being contemplated as having a particular form or abiding in a particular place or as ruling over particular worlds. It is also mentioned in the context that that object of worship is free from all sin, that he is the soul of *Rik* and *Saman*, that he is the sole topic of all wordly songs, and that he is the giver of all desirable things. All these attributes show that He can be no other than the Highest Lord.

***Sutra 20.*—The person within (the sun and the eye) (is the Highest Lord) on account of the mention of attributes peculiar to Him.**

V. In the text "*atha ya esho (a)ntaradityc hiranmayah purusho drishvate,*" * the person mentioned is the Supreme Soul and not the sun; because the qualities attributed such as that he has destroyed all sin are only applicable to Brahman.

N. It may be asked "Is there any authority for holding that there is within the sun a person different from the individual soul (*deva*) animating the sun?" We say, "Yes. In the Brih. Up., III. vii. 9, is mentioned a person, who is in the sun, and who, being internal to the individual soul donimating the sun, completely controls him, and whom that individual soul does not know." It is clear that in that passage that two different per-

* Now, this person, bright as gold, who is seen in the sun.—*Chhand.*, I. vi. 6.

sons are mentioned as being within the sun, one the individual soul animating the sun, and the other internal to this individual soul and controlling him.

***Sutra 21.*—And there is a person different (from the *jiva* residing in the sun, &c.,) on account of the mention of difference.**

V. In the text "*ya aditye tisthan,*"† it is shown that the sun and the Supreme Soul stand to each other in the relation of the ruled and the ruler. The ruler is the Supreme Soul, which becomes manifest within the sun.

(*To be Continued.*)

Swami Vivekananda, the Hindu, commenced another series of lectures last evening in Washington Hall, Red Men's building 320 Post Street. He spoke at length on "Worshipped and Worshipper," and answered general questions. The next lecture will be given this evening on "Formal Worship," and the third of the series, on "Devotion and Love," will be heard on Thursday evening next.—*Chronicle.*

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† Who is within the sun.—*Brih. Up.* III. vii, 9.

THE VALLABHA SYSTEM.

[This is an adaptation of an essay in Sanskrit on the subject by **Shri Ramasubbha Sastrigal,** the famous Pandit of Tiruvisanallur. He has written a series of essays on the different systems of Indian Philosophy, which have been published in book form by his pupil **Shri Neelamega Shastrigal.**]

1. THE Highest Lord, called Krishna, exists in *Go Loka*; and is in essence a body[1] having two hands. He is reached by means of love (*bhakti*),[2] which is of two kinds, *pushti* and *apushti*.[3] That, which is in essence existence, intelligence and bliss, which has transformed itself into the world, and which is called *Akshara* (The imperishable), is the eternal *Dharma* (attribute) of that Vishnu (Krishna). All this other world called *Kshara* (The Perishable) is the effect (of that *Akshara*).

Now, this is a brief statement of the tenets of the *Vallabha* religion. The Ganges appears to the ignorant as mere water, to the enlightened as some thing sacred, and to the devotee as a goddess visible to him. In the same way, that which has been named *Kshara*, which consists of *Maya, Mahat, Ahankara,* the five elements,

1. The body consists of face, hands, and trunk, which are in essence pure *ananda* (bliss.) For, says the *Taittiriya Upanishad*, "His head is liking; the right hand, joy; the left hand, intense joy; the soul, *ananda*."

2. *Bhakti* is that devotion, which consists of intense love towards Shri Krishna.

3. The *bhakti* called *pushti* is also termed *amaryada* (not bound by rules.) The *apushti bhakti* is termed *maryada* (bound by the rules of conduct laid down in the *Shastras*.)

and such specific objects as pots, is one form of the Lord Şrī Krishna. That which has been named *Akshara*, which is in essence existence, intelligence, and bliss, which has all powers, which is usually spoken of by the neuter name *Brahman*, which is constantly transforming itself into this world consisting of *Maya*, &c., which is the material cause of the world, which is the sphere of the manifestation of Sri Krishna, which when limited by each of the three *gunas*, the *satva*, *rajas*, and *tamas*, of *maya*, is termed *Vishnu*, *Brahma*, and *Rudra* respectively, of which the *ananda* (bliss) portion is transformed into such spheres as the *Go Loka* and the *Vaikuntha*, of which the *satta* (existence) portion becomes the material cause of *maya*, &c., and which is termed the peculiar *Dharma* of Shri Krishna is another form of Shri Krishna, which may, in one sense, be said to be separate from Him, and, in another, to be inseparable from Him. There is in *Go Loka* another form of His having the appearance of a person, whose face, hands, trunk, and feet are pure *ananda*, whose body is formed of *ananda*, which has two hands, which sports in all ways, which is the concentrated essence of all bliss, which is all-wise, which is all-powerful, which is the creator of the whole world, which rules the whole world, which is in company with *Radha*, which appears like a child, which is attainable only by his devotees, and which is called Shri Purushottama. The whole world, being a transformation of *Akshara*, which is existence, intelligence, and bliss, is also really existence, intelligence, and bliss. To the man who has not attained release, is manifest only that phase, called existence, of the world, consisting of pots and such like things while its intelligence and bliss lie concealed. In the sphere of transmigration, the *jiva* sees only those phases of his constitution called existence and intelligence. By

upasanas (devout meditations) such as the *Dahara,*[4] the *Akshara* (the neuter Brahman) is reached. Attainment of Shri Krishna is only by *bhakti* towards Him. This is the highest form of release. The attainment of *Akshara* is a lower form of release. From both there is no return to the sphere of transmigration. The *bhakti* which leads to the attainment of Shri Krishna is of two kinds, termed *pushti bhakti* and *maryada bhakti.* The *pushti bhakti* which is love of Shri Krishna, is born of itself, only by His will and not by any other means. *Maryada bhakti* is that *bhakti* towards the Lord, which arises from the performance of the duties prescribed by the *Vedas* and the *Shastras.* *Pushti bhakti* was found in the Gopikas; *maryada bhakti* is found in such as Narada. This system is termed *Suddha* (*Pure*) *Advaita,* as it teaches the unity of *Purushothama,* the *Akshara,* and the *Kshara,* founded on the fact that they are all in essence *sat* (existence), *chit* (intelligence), and *ananda* (bliss). Next, follows a more detailed statement of the system.

2. The said *Dharma*[5] of Krishna, called *Adhyatmya,* when limited by the *sattva* element of *Prakriti*[6], becomes Hari; and when limited by the *rajasa* element of the same, is named Brahma; and when limited by the *tamasa* element of the same, is named Rudra. Therefore all these three, Brahma, Vishnu, and Rudra, are the *Dharma* of

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4. The *Dahara Upasana* is described in the *Chhand. Up.*, VIII. i.

5. This *Dharma* is the same as that which has been already styled *Akshara,* and described as the peculiar *Dharma* of Sri Krishna, in one sense separate from Him, and in another inseparable from Him.

6. *Prakriti* is the same as *Maya* which has *satva, rajas,* and *tamas,* as its qualities.

Krishna, possessed of the six attributes collectively known as *bhaga*.[7]

3. *Prakriti*, called *Mula Maya*, &c., is evolved out of that phase of the said *Dharma*, in which, out of its three elements,[8] that called *sat*(existence)predominates. It is well established in the *Shastras*, that from the said *Prakriti* is born the whole of that world called *jada* (non-intelligent); this *jada* world is known as *Ādhibhuta*, and is perceived by the *Baddhas*[9] as mere existence.

4. Portions of the *Akshara* having taken up the forms of minute particles, and, being similar in their minuteness to *jivas*, become innumerable[10] *Antaryamins* (Internal Rulers) for the purpose of ruling the *jivas*. The goddesses Radha, Lakshmi, &c., mentioned in the Vedas are all portions of the same *Dharma* of Krishna, in which *chit* (intelligence) is predominant[11]. So also are others, the worlds, called

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7. The six atttributes called *bhaga* are *jnana*, *bala*, *virya*, *aisvarya*, *shakti*, and *tejas*.

8. The three elements are *sat*(existence), *chit*(intelligence), and *ananda* (bliss).

9. The *Baddhas* are those who have not attained release from transmigration. To the *Muktas* (those who have attained such release), the *jada* world appears not only as *sat* (existence), but also as *chit* (intelligence) and *ananda* (bliss.)

10. The theory is that there is one *Antaryamin* for each *jiva*. These *Antaryamins* have the *chit* element predominant in them, and are always cognisant of all the three elements, *sat*, *chit* and *ananda*, constituting their nature.

11. The goddesses, Radha, Lakshmi, &c., are also always cognisant of their three-fold constitution.

Gokula[12] &c., endowed with many (high) qualities.

5. The *jivas* are absorbed into the transcending *chit* of the *Dharma* of Shri Krishna ; and are again, at the time of creation, separated out of it. The will of Krishna is the cause of creation ; no other thing is the principal cause[13] of creation ; and creation is the act of uniting the *jiva* with the five elements[14] beginning with ether and air.

6. Shri Krishna[15], the dispenser of happiness to his devotees, is enjoyable only by the *Muktas* (those that have attained release); and can be reached only by *bhakti*.[16] The *ananda*, spoken of in the *Vedas*,[17] is his body ; and his essence is that body itself. There are many observances, such as *jnana-nishttha* and *dhyana-nishtha*, prescribed by a hundred Vedic texts ; and by persons devoted to these, only the neuter Brahman called *Akshara* is attainable, and not that highest deity Krishna, which is termed *Ādhidaiva*,

12. *Gokula*, &c. Instances of other worlds of the same kind are the *Go loka* and the *Vaikunttha*. Some say that these worlds have the *ananda* element predominant in them.

13. The principal cause of creation is only Krishna's will, and not the *Karma* of the *jivas*.

14. *Uniting with the five elements* means encasing them in bodies composed of the five elements.

15. Shri Krishna is known as *Adhidaiva*.

16. Neither by the hearing, thinking, and contemplation of the true meaning of the Vedantas, nor by devout meditations such as the *Dahara*. These lead only to the attainment of the *Akshara*, the bliss of which is of a measurable quantity, being described to be one hundred times that of Prajapati.

17. The *Vedas*.—"Liking is his head ; joy, the right hand ; intense joy, the left hand ; *ananda*, the soul."—*Tait. Up.*, II. Shri Shuka also says that the face, hands, and the trunk of this body are pure *ananda*.

7. The Gopis (shepherdesses) are seen to have entertained *pushti bhakti* towards the Supreme Lord, Krishna. The cause of such *bhakti* is neither steadfast devotion to the duties pertaining to the Lord,[18] nor any other[19]. The only cause is the will of the Lord.[20] It is in consequence of that alone that there is seen fullness in it. There are many people here on the path of *maryada bhakti*;[21] note worthy among them are Narada and the like.

8. It is well known that, to the ordinary people[22] of the world, the Ganges flowing from the feet of Hari appears as mere water; and that, to those who have attained true knowledge of the *Shastras*, there is an idea of sanctity in the same; and that, to those who on account of their high merit, &c., worship it as a goddess, she appears in this world in the beautiful form of the goddess. The same is

18. The duties pertaining to the Lord consist of hearing the *Bhagavata* (a narrative of the doings of the Lord), reciting his names, and the like.

19. Any other, such as the performance of the *Agnihotras* a daily offering to the three fires prescribed by the Vedas.

20. As *pushti bhakti* is a consequence of the mere grace of the Lord, and as there is no certainty that such grace will flow towards any one, every man is necessitated to perform the duties prescribed by the *Vedas* and the *Shastras* in order that he may at least obtain *maryada bhakti*.

21. *Maryada bhakti* is that devotion which consists of unsurpassed love towards Shri Krishna, and which comes by the grace of the Lord Shri Krishna attainable by the performance of the duties prescribed by the *Shrutis* and the *Smritis*.

22. By *ordinary people* are meant those who have no knowledge of the truths contained in the *Vedas* and the *shastras*.

the case here also.[23]

9. The whole world from Śri Krishna down to the pot is in essence *sat, chit,* and *ananda.* Being essentially such, all non-intelligent things, such as pots, cloths, and jewels, attain the state of being one with the Lord; and to him who has learnt the truth, the whole world, by reason of his knowledge of Brahman, appears as existence, intelligence and bliss; one such is Narada.

10. Some may object, "By the texts," '*neti,*' '*asthhula,*'[24] &c., in the highest Lord *Akshara,* the *Dharma* of Krishna, the existence of all attributes whatsoever has been denied. How then can you predicate any attributes[25] regarding it"? The answer is, "How can such a doubt as this arise? What is meant by those texts is that the things signified by your words are not found there (in the *Akshara*), for the reason that the things of this world alone are meant by your words."

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23. The analogy is this:—To the ignorant as the Ganges appears as mere water, the world appears as something non-intelligent; to the learned, as the Ganges appears something sacred, the world appears as the *Akshara,* which is in essence existence, intelligence, and bliss, they being fully convinced that the world is the effect of the *Akshara*; and as, to worshipper of the Ganges, she presents herself as a beautiful goddess, to the devotee who worships Krishna, appears in the same sphere of manifestation Krishna in his own form of a body, of unsurpassed concentrated bliss, with two hands, and similar to that of a child.

24. The texts referred to are "*athha atha adesho neti neti iti,*" (Then therefore, the instruction is "not so," "not so,"), and "*asthhulam ananu ahrasvam*" (not big, not minute, not short). These texts deny that Brahman has any properties.

25. Such as omniscience.

EXTRACTS.

SWAMI VIVEKANANDA'S LECTURES.

The Swami Vivekananda, who has been lecturing in this city, gave the first of a series of three lectures in San Francisco at Washington Hall last evening. He will deliver his final lecture in Oakland next Monday evening on the Ideals of India.—*Enquirer.*

Sawmi abhedananda of India made an address on 'Religious Ideas of the Hindus." He said.

"The Religion of the Hindus may be called the science of the soul. It is like any other science, and is the concrete result of the experiences of many leaders of religious thought. It does not deal with dogmas or creeds, but with the development and welfare of the human soul.

"We are the creators of our own fate. The centres of all within us. According to the Hindu belief, this world was not created in any particular period. They also believe that the soul was not created at any particular time, but is beginningless and endless.

" Our present is resultant of our past, and our future will be the resultant of our present. The Hindus do not belive that God punishes the wicked or rewards the virtuous. we reward or punish ourselves.

"The Hindus never worshiped idols at any time. What are called idols are simply symbols of certain abstract truths—the means to an end. They are merely images representing people who once existed in the flesh, and for whom the Hindus have great reverence."

Rev Bepin Chandra Pal of Calcutta spoke on "Christianity and Hinduism compared." He exalted the high type and purposes of the Hindu religion, referred to the various interperations which Christianity is susceptible, and said that there is one Christ who is a myth and a mystery, another whom he would in all reverence designate as a Hindu of the Hindus.

"In the distraction and despair of Christendom today," said the speaker, "the supreme demand is for a distinct articulation of the highest truths and the sweetest music of Christian dogma."

LIGHT ON "SINS OF INDIA."

Lewis G. Janes attacks addresses made before Ramabai associations—He shows the Hindu as gentle, humane and truthful—the reverence for women.

To the Editor of The Herald:

In your report of the Ramabai Association in to-day's Herald, Dr. Gordon is made to say that "the two fundamental sins of India are lying and inhumanity. Caste is ingrained inhumamity. It was lifted from it by the Christian religion. Slowly the western world is breaking out of the winter waste of caste. The work that was new to Christianity when it began is new where Christianity is not known."

This text suggests some reflections. Two or three years ago, the writer attended a meeting of a Ramabai Association in Brooklyn, N. Y. Among the speakers was a distinguished clergyman of the denomination to which Dr. Gordon belongs, the son of a missionary, who commenced his address by affirming and emphasizing the reverence in which the Code of Manu is held by the modern Hindus—a reverence, he said, which equals that which orthodox Christians have for the Bible. The Code of Manu, he said, is the foundation of Hindu law in India at the present day, a law with which the British goverment has interfered only here and there by special legislation, as in abolishing the custom of *sati* or widow-sacrifice. He then proceeded to make the astounding assertion that the Code of Manu gives to the Hindu woman absolutely no property rights—that such rights are vested wholly in the male representatives of the family.

This, I repeat, was to me an astounding assertion, for it showed to me either the reverend gentleman knew nothing of what he was talking—or something worse. If he was ignorant

he should have said nothing.

As it happened, I had just read the entire "Code of Manu," with the particular object of ascertaining its attitude toward woman. I had thus ascertained that the Hindu code especially recognizes what it calls "the sixfold property of the woman"—a property which never passes to her husband unless she dies without issue, and which is absolutely inalienable. This consists of "what was given before the nuptial fire, what was given on the bridal day, what was given in taken of love, and what was received from her brother, mother or father. (Manu. 9, 194.)

"Such property, as well as subsequent gifts, and what is given her by her affectionate husband." The code further provides, "shall go to her offspring, even if she dies in the lifetime of her husband." (Manu. 9, 195.)

Moreover, as long as the mother of a family lives after the death of her husband, she is the sole inheritor and custodian, of his property; being morally bound, of course, to administer it for the advantage of the childern as well as of herself. When the father and mother both die, the paternal inheritance is divided among the male childern in equal shares, or the eldest, if they so elect, may take the whole "and the others shall live under him as they lived under their father." (Secs. 9, 105, 118.)

"But to the maiden sisters the brothers shall severally give portions out of their shares, each out of his share, a one-fourth part; those who refuse to give it will become outcasts"—the most terrible penalty that the Hindu social law can inflict.

Commentators, says the compiler of the law, "are agreed that this must actually be given." (Manu, Max Muller's Ed., p. 349). "Whatever may be the separate property of the mother, that is the share of the unmarried daughter alone" (sec. IX., 131). "But when the mother has died, all the uterine brothers and uterine sisters shall equally divide the mother's estate" (sec. IX., 192). "A mother shall obtain the inheritance of a son who dies without leaving issue and, if the mother be dead the paternal grandmother shall take the estate" (sec. IX., 217).

I did not need the commentator's assurance that the law was

not a dead letter, for a specific instance had just occurred within my personal knowledge, in India, where the widow had inherited and administered her husband's estate.

The code, however, provides further that "A righteous king must punish like thieves, those relatives who appropriate the property of such females during their lifetime" (Manu, VIII., 29); and also pronounces on all who do not honor and protect the women of their household, the severest spiritual penalties.

"Those male relations," it declares, "who in their folly, appropriate the property of women, the beasts of burden, carriages and clothes of women, commit sin and will sink into hell (Manu, III., 52). Where women are honored, there the gods are pleased, but when they are not honored, no sacred rite yields rewards. † † Where the female relatives live in grief, the family soon wholly perishes" (Manu III., 55-57).

The separate property of women (including married women and widows) is thus guaranteed by the code of Manu, by laws more liberal than those of most of our American states, and far more liberal than the laws of England. In view of these facts, I have always been puzzled to account for the statement of the Doctor of Divinity whose sweeping assertion I heard in Brooklyn; but Dr. Gordon has solved the problem for me—the Doctor of Divinity was born in India! He inherited one of its "fundamental sins."

But is it quite just to assert that "lying" is a "fundamental" and particular sin of India?

In his interesting book on "India: What Can It Teach Us?" Prof. Max Muller devotes an entire chapter to a discussion of "the truthful character of the Hindus," expressing his conviction that this oft-repeated charge of "lying" as a national habit in nature, and "is doing and will continue to do more mischief than anything that even the bitterest enemy of English dominion in India could have invented." He quotes Sir John Malcolm, a witness of the highest character, as saying of the Hindus of Behar: "They are brave, generous, humane, and their truth is as remarkable as their courage." Here we have the charges of "lying" and

inhumanity" disposed of at one blow.

Prof Wilson, late Boden professor of Sanskrit at Oxford University, long a resident of India speaks of the honesty and moral character of the Hindus in the highest terms, and declares "frankness is one of the most universal features of the Indian character."

Col. Sleeman of the British Indian service, who was intimately acquainted with the common people, says of the Gonds that nothing could induce them to tell a lie.

"I have had before me hundreds of cases," he adds, "in which a man's property, liberty and life have depended upon his telling a lie, and he has refused to tell it."

The universal testimony of the Greek, Roman, Chinese and Mohammedan writers of earlier times, quoted by Max Muller, asserts truthfulness to be one of the distinguishing characteristics of the Hindus. If they have to any degree departed from it in recent times, it is doubtless the result of those influences which naturally proceed from the relations of a conquered to a conquering people.

At all events these credible witnesses absolutely refute the stigma of lying as a national chracteristic. There may be Hindus who find the lie a convenient protection from the prying curiosity of unsympathetic Europeans, and possibly some who form and express sweeping and unjust opinions of the character of Christian doctors of divinity !

I am certainly no defender of the caste system, as it exists today in India. Any social custom is in the way of national and racial advancement as well. Historically, however, the caste system originated in the effort to prevent the stress of industrial competition that is such a growing evil in our own societies. Its motive was humane, and even as it exists today it indicates no social separation or inhumanity greater than that which separates the negro and the white man in our Southern states.

As to the humanity of the Hindus, Elphinstone, a competent witness, says in his history of India, "the mass of crime is less in

India than in England."

In regard to murders and the crimes of violence, the English statistics, which are not likely to err in the direction of too great a regard for the Hindu, show that their number is far less in proportion to the population in India than in the United States or any European country. They have no national sport so brutal and degrading as our prizefights.

Sir Thomas Munro, quoted by Elphinstone, says "If * * the general practice of hospitality and charity among each other, and, above all, a treatment of the female sex full of confidence, respect and delicacy, are among the signs which denote a civilized people—then the Hindus are not inferior to the nations of Europe—and if civilization is to become an article of trade between England, and India. I am convinced that England will gain by the import cargo."

In conclusion, let me add that a personal acquaintance with many natives of Irdia. among whom I number valued friends, confirms the testimony of Max Muller as to the gentle, humane and truthful character of the Hindus, and entirely discredits all sweeping assertions to the contrary.

There is a commandment in the Old Testament which reads. "Thou shalt not bear false witness against thy neighbor"; and a parable in the New Testament that interprets our neighbor as our brother man of alien religion and nationality as well as of our own kin and faith.

The most crushing blight that could befal the beneficent work and influence of the Pundita Ramabai in India, would result from the publication in that country of some of the addresses delivered before the Ramabai Associations in the United States.

LEWIS G JANES.

Cambridge, March 29, 1900.

SWAMI VIVEKANANDA.

Those of our readers to whom Swami Vivekananda is personally known will be glad to learn that he is at present in the United States. After spending some months in Los Angeles and the neighborhood and giving numerous public lectures and talks, he went at the end of February to San Francisco, where he is now lecturing and teaching. He is in excellent health and his friends feel that some of the best and greatest work of his useful life is yet before him.

An interesting account of some of his work in Los Angeles is given in "UNITY" for Feb. We make a few quotations from it.

" Hindu missionaries are not among us to convert us to a better religion than Christ gave us, but rather in the name of religion itself, to show us that there is in reality but one Religion, and that we can do no better than to put into practice what we profess to believe. We had eight lectures at the Home by the Swami Vivekananda and all were intensely interesting. * * * There is combined in the Swami Vivekananda the learning of a university-president, the dignity of an archbishop, with grace and winsomeness of a free and natural child. Getting upon the platform without a moment's preparation, he would soon be in the midst of his subject, sometimes becoming almost tragic as his mind would wander from deep metaphysics to the prevailing conditions in Christian countries to day, who go and seek to reform the Filipinos with the sword in one hand and the Bible in the other, or in South Africa allow children of the same Father to cut each other to pieces. In contrast to this condition of

things he described what took place during the last great famine in India where men would die of starvation beside their cattle rather than stretch forth a hand to kill."

It is the hope warmly cherished in the hearts of the many disciples and pupils of the Swami Vivekananda in New York City, that he will yet return here—and soon—diffusing the inspiration and the light, which in former years so enriched, gladdened and exalted their lives.

FAMINE IN INDIA.

The present famine threatens to be the most terrible known in India. It is the twenty second famine during the present century. In last century there were but eight famines, in 17th century four, and in 16th century two. It is an interesting problem to enquire why, under the improved conditions claimed to have been produced by English rule, these terrible famines have nearly trebled in frequency.

Over four millions are in dire suffering to day and are being assisted by Government relief. About sixty millions are included in the stricken districts and may all be involved in greater or less destitution and need. Any contributions to aid the Swami Swarupananda in his relief work in Kishengarh will be thankfully received by him. Such contributions may be sent to the Editor of the "Student" 1267 B'way, N. Y. The Swami has opened a relief station to care for the helpless orphans in a much afflicted district. Natives can reach the suffering Hindus far more effectually than foreigners; and all classes trust the Sannyasins. Swami Swarupananda is of the same order as Swami Vivekananda.

All contributions sent to this office will be acknowledged in the columns of this paper.

Student, (a New York Journal.)

THE

BRAHMAVÂDIN.

"एकं सत् विप्राबहुधावदन्ति."

" That which exists is one : sages call it variously."

—*Rigveda*, I. 164. 46

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SAYINGS OF SRI RAMAKRISHNA PARAMAHAMSA.

1. The devotees of God are never reborn, and hence they suffer in this life all the consequences of their past Karmas, which are thus exhausted ; but those who are unbelievers are born again and again and consequently the sufferings which they undergo in one life are not so many as those of a pious man, for their Karmas not being exhausted in one life are spread over many a life to come.

2. Many roads lead to Calcutta. Mr. Doubtful started from his house in a distant village towards the metropolis. He asked a man on the road: " what road must I take in order to reach Calcutta soon." The man said follow this road. Proceeding some distance along that road he met another man and asked him : 'Is this the shortest cut to Calcutta' ? The man replied : Oh, no you must retrace your footsteps and take the road to your left. The

man did so. Going along that new road some distance he met a third person who pointed him out another road to Calcutta. Thus Mr. Doubtful made no progress but spent the whole day in changing from one road to another, without reaching Calcutta by sticking to a single road pointed out to him by an honest man ; so those who want to reach God must follow one particular guide.

3. He who is a beginner in a foreign language, constantly uses the words of that language in his talk to show off his proficiency therein ; but he who knows the language well never uses it when speaking in his mother tongue. Such is the case of those who are advanced in religion.

4. As a drunkards sometime put on their coat on their head and at another time use it as breeches, so the God-intoxicated man has no consciousness of the external world.

5. God cannot be seen, so long as love of lust and wealth is not extinguished.

6. Without speaking truth man cannot find God who is the True.

7. In a forest full of thorns and briars it is impossible to walk bare-footed, but one can do so either by covering the whole forest with leather and walk barefooted over it or covering his own feet with leather-shoes and walk. But it is impossible to cover the whole forest with leather, so it is wiser to protect one's feet with shoes. Similarly in this world man has innumerable wants and desires and there are only too ways to happiness, either to have all those wants satisfied or to have no wants, at all; but it is impossible to satisfy all human wants, for with every satisfaction new wants arise so it is wiser to decrease our wants by contentment and knowledge of the truth.

8. Heaven often speaks through the mouth of lunatics drunkards and childern.

COSMIC EVOLUTION AND ITS PURPOSE.

(Reprint of a Lecture Copyrighted by Swami Abhedananda in America.)

"The evolution of the cosmos begins when I reflect My intelligence on the eternal energy."—*Bhagavad Gīta, 14., 3.*

"The attainment of the Imperishable One is the highest goal of evolution. Having realised this, the wise return not to the world, but enjoy eternal life in My Supreme Abode."—*Bhagavad Gita, 8, 21.*

All the scriptures of the world bear testimony to the fact that from very ancient times various attempts have been made by human minds to understand the laws that govern the phenomena of the universe, and to explain the processes which nature adopts in producing these phenomena. The Old Testament, the Zendavesta and the Vedas, are the scriptures which record such attempts made by the thinkers amongst three great nations, the Hebrews, the Parsees or Iranians, and the Hindus or the Aryans. Chronologically speaking, the Vedas are the oldest of the three. The Old Testament and the Zendavesta, believing in the extracosmic personal God, describe the special creation of the universe out of nothing at a definite time. We are all familiar with the legendary account of creation given in Genesis. The Lord finished the creation of the world in six days, gave it the sun, moon and stars, "the greater light to rule the day and the lesser light to rule the night," and He clothed the earth with verdure, grass, herbs, trees, peopled it with all kinds of animals, breathed life into man's nostrils and gave all to him, who was the crowning glory of creation. In the Zendavesta we find a similar account of the special creation of the universe by the extra-cosmic personal God, Ahura-Mazda. But we search in vain for any such account of creation in the Vedas, the most ancient

scriptural writings of the Aryans who inhabited India. Those who have studied carefully the monumental works and voluminous writings of the Rishis or seers of Truth in ancient India are quite amazed in not finding anywhere an account of the special creation of the universe out of nothing.

The poetic and truth-seeking minds of the Vedic sages soared high above the clouds of ignorance and superstition in the infinite space of eternal Truth, when they asked and answered such questions as "Who has seen the first-born? Where was the life, the blood and the soul of the universe? Who can declare whence this creation? The gods (Devas) cannot, as they came later. Who can know what its source is and whether created or not?"—Rig Veda, x., Hymn 129. Those questions were not an outcome of uncultivated minds. They were not the results of ignorant and superstitious minds which cannot grasp ideas and conceptions of God higher than a block of stone or wood. How many people of to-day ask such questions, and how many can solve such problems? Can a mind which believes in the multiplicity of gods as the highest ideal, ask "Who can declare whence this creation? The gods cannot, because they came later." Can an idolatrous person who bows down with awe and reverence before an idol and worships it as the God of the universe, ask such a question as "Who knows whether this universe was created or not? He who rules it in the highest heavens knows, or perhaps He knows not." These questions were asked by the Vedic sages who lived in prehistoric times, when the other nations were in their infancy, when reading and writing were unknown to all, when schools and colleges of the present day were not thought of, and the various instruments which we find to-day in the laboratory of a scientist and consider as an indispensable means for acquiring knowledge, were never dreamed of. These doubts were raised at an age when education consisted in the sudden flashes of light that came spontaneously in simple and truth-seeking minds. At such a time the ancient thinkers in India asked these questions. Did they answer them? In one of the Hymns of the Rig Veda, which dates back perhaps

5,000 years before Christ, we find the answers to these questions. It is said—"Before the manifestation of the phenomenal universe there was neither non-entity nor entity, neither atmosphere nor sky beyond. Death was not, nor, therefore, immortality; nor day and night. That One breathed breathless by itself in essence. There was nothing different from it nor beyond it. From this germ burst forth mighty productive powers, nature below and energy above."—Rig Veda x., Hymn 129. Again, elsewhere in the Upanishads it is said—"From this undifferentiated Absolute Being evolved gradually vital force, mind and all the sense-powers, ether, heat, and all that is gaseous, liquid and solid."—Mundaka Upanishad II. 1 : 3. It is indeed startling to scholars to find that in such an ancient age the thinkers and philosophers in India discovered that mind, thought, intellect, ether are the results of the evolution of one undifferentiated causal energy. In another Upanishad it is said—"The whole universe, before the evolution of name and form began, remained potentially in that unmanifested causal state." This causal energy is called by various names by different philosophers, such as *Avyaktam*, *Prakriti*, or *Maya*, the meaning being the undifferentiated causal energy.

As regards the process of the cosmic evolution of the phenomenal universe, we find such descriptions as "From the undifferentiated primordial energy evolved ether." Then the ethereal particles or atoms began to vibrate; that vibratory state of the ethereal ocean is described as Vayu, or that which vibrates, or moves or blows. It is the state of extreme heat caused by attraction and aggregation of matter. On account of high temperature it is sometimes described as the gaseous state of the material world. Therefore, the production of heat, in Sanskrit Agni, Latin Ignis, is described as the third stage of the cosmic evolution. When that extreme heat begins to radiate and the ocean of gaseous matter cools off, the gaseous condition is changed into liquid; in Sanskrit it is called Apah, which means liquid. The liquid stage being further cooled off by the radiation of heat into space, the particles of matter appear in the form of a solid

mass, which is called in Sanskrit Prithivi or solid. Thus, when the solid mass is yet more cooled off the germs of life begin to manifest on the physical plane first in the form of vegetables, then as animals, and lastly, as man*

This is the first description of the principal stages of cosmic evolution that we find in the Vedic literature. It is the corner-stone upon which the huge superstructure of the doctrine of evolution was built through the rigorous processes of science and logic by later philosophers. Amongst the six principal schools of philosophy in India the Sankhya system of Kapila is devoted entirely to the systematic, logical and scientific explanation of the process of cosmic evolution. Kapila is supposed by Oriental scholars to have lived as early as the seventh century B. C. He may be called the father of the evolution theory in India. His cosmology spread for and wide all over India, and those who came in contact with the ancient Aryans were more or less influenced by it. There is no ancient philosophy in the western world which is not indebted to the Sankhya system of Kapila. The idea of evolution which the ancient Greek philosophers and the Neo-Platonists had, can be traced back to the influence of this Sankhya school of philosophy. Prof. E. W. Hopkins says in his Religions of India: "Plato is full of Sankhyan thought, worked out by him, but taken from Pythagoras. Before the sixth century B. C. all the religious-philosophical ideas of Pythagoras are current in India (L. von Schroerder, *Pythagoras*). If there were but one or two of these cases they might be set aside as accidental coincidences, but such coincidences are too numerous to be the result of chance." p. 559. Again, he says, "Neo-Platonism and Christian Gnosticism owe much to India. The Gnostic ideas in regard to a plurality of heavens and spiritual worlds go back directly to Hindu sources. Soul and light are one in the Sankhya system, before they became so in Greece, and when they appear united in Greece it is by means of the thought which is borrowed from India. The famous three qualities of the Sankhya reappear as the Gonstic

* See Taittiriya Upanishad II. 1,

'three classes.'" p. 560. In regard to Neo-Platonism Prof. Garbe says: "The views of Plotinus are in perfect agreement with those of the Sankhya system. Porphyry, the disciple of Plotinus, has the Yoga doctrine of immediate perception of truth leading to union with the deity. As is well known and undisputed, this Porphyry copies directly from the treatise of Bardeanes, which contains an account of the Brahmans, while in many instances he simply repeats the facts of the Sankhya philosophy." The Religions of India. p. 561. It is said and generally believed that Pythagoras came to India and learned the principles of this philosophy, and afterwards promulgated it in Greece and Alexandria. Greek legend is full of Samian's travels to Egypt, Chaldea, Phoenicia and India. Prof. Hopkins says: "After a careful review of the points of contact and weighing as dispassionately as possible the historical evidence for and against the originality of Pythagoras, we are unable to come to any other conclusion than that the Greek philosopher took his whole system indirectly from India." p. 559.

In this Sankhya system it is most startling to find that its ultimate conclusions harmonize and coincide with those of modern science. It says: First, Something cannot come out of nothing. Secondly, the effect lies in the cause; that is, the effect is the cause reproduced, or in other words, cause is the potential or unmanifested state, and when it is manifested it is called effect. Thirdly, destruction means the reversion of an effect to its causal state. Until lately this truth was denied by many of the Western scientists. Fourthly, the laws of nature are uniform and regular throughout. That which is in the microcosm is also in the macrocosm. Fifthly, the building up of the cosmos is the result of the evolution of the cosmic energy, called *Prakriti*. These are some of the principal conclusions which Kapila arrived at through observation, experiment and following strictly the rules of inductive logic. Kapila understood the law of attraction and repulsion when he described the famous aphorism, which means "the appearance of phenomena is due to the process of *Raga* or attraction, and *Viraga* or repulsion.'

According to Kapila, *Prakriti* or the undifferentiated causal energy, is uncreated and eternal, but insentient. It is the state of equilibrium of all forces which are correlated to one another, and are its expressions. Here we find the first idea of the correlation of forces which manifest in the subjective and objective world. In that state there is no creation, no phenomena. When the balance of these forces is disturbed then begins the process of evolution. This process continues for millions of years, and afterwards begins the cosmic involution or dissolution. The process of involution is only the reverse process of evolution. Evolution is followed by involution, and involution is again followed by evolution. The chain of evolution, involution, and again evolution, is a circle. It is beginningless and endless. The period of cosmic evolution is called in Sanskrit a *Kalpa*, or a cycle, and the period of involution is another cycle. At the end of one cycle of cosmic dissolution the phenomenal world returns to its causal state. Kapila describes how and through what power the state of equilibrium of *Prakriti* is disturbed, how spiritual influx of *Purusha* or the absolute spirit illumines *Prakriti* and generates the activity to evolve. He then describes how *Prakriti* being illuminated by Spirit evolves first into cosmic Intelligence then into the cosmic Ego. This is the state when subject and object are differentiated. The first stage of the evolution of the cosmic energy into the objective phenomena is *Akasa*, ether. Modern scientists are not quite sure regarding the state prior to ether. When the ethereal particles begin to vibrate and move, the result is light, heat, and the gaseous state of matter, then gradually liquid and solid; first the subtle forms, atoms and molecules (*Tanmatras* in Sanskrit), and then the gross elements. Out of these subtle particles of matter, says Kapila, have evolved mind or inter-organ, sense-organs and the sense instruments of organic animals. Starting from the gross elements, Kapila analyzes the objects of perception, and says that every gross object is composed of a combination of finer forms of matter—that is, molecules and atoms; he traces the atoms back to their causal state of *Prakriti* or eternal energy, and calls them

force centres. Thus we see that about the seventh century B. C. the great thinkers in India discovered the same truth which modern scientists have recently discovered. If we examine the theories of the evolution of the cosmos according to modern evolutionists and astronomers, we find that they have arrived at similar conclusions. Professor W. Le Conte Stevens says that if we accept the nebular hypothesis then we can understand that the evolution of the earth and other planets has taken place through ages from the primordial ocean of nebulous matter widely diffused in space as low as that now prevading interplanetary space, several hundred degrees lower than that of our coldest winter weather. In this ocean of nebulous matter "If a single point is denser than the surrounding matter, then it becomes the centre of attraction.* The aggregation of matter involves the arrest of motion—for particles moving toward the centre are there stopped, but their energy is not destroyed. Mass motion is changed into that motion of molecules which is manifested as temperature.

The greater the aggregation, the higher is the resulting temperature. Radiation also begins as soon as temperature is raised, but the rates of increase and loss of heat are not necessarily the same. The ill-defined mass of gas would gradually become viscous, until a condition of solidity would be reached, most probably at the centre. We have thus great central density with intense heat; around this the solid passes by insensible gradations into viscous, tarry envelope, almost equally hot; this in turn as we pass outward becomes less viscous, until a condition is reached like the average of what we now call liquids; but differing in this respect that at first there is no well defined boundary between it and the densely gaseous materials which surround it."† As the temperature falls by the radiation of heat

* This reminds one of the Sankhya theory that evolution begins when the balance of the properties of matter is distributed on account of the unequal density in some part of the Prakriti.

† see "Evolution of the Earth," by Dr. Lewis G. Janes. p. 105.

gaseous state changes into liquid. Through the loss of heat and chemical association liquid gradually changes into solid. Thus we see how closely Professor Stevens' theory coincides with the theory of evolution as described by the Hindu philosophers. These ancient evolutionists in India applied the doctrine of evolution to every phenomena, and explained how, from a minute germ of life, a human being is evolved. They understood that the difference between man and lower animals is only one of degree, and not of kind. They said that each germ of life is indestructible, like matter and force, and before it appears as a man it passes through all the various stages of evolution of the mineral, vegetable and animal kingdom. It is for this reason the Hindus object to the killing of animals for food or pleasure. The Hindu evolutionists differ from the modern scientists in their belief in the continuity of each germ of life from lower to higher. But the tendency of modern science is to find out whether the continuity of the germ of life is a fact or not. Thus having explained the process of the cosmic evolution, they wanted to know whether or not the process of evolution has any purpose behind it. Before referring to the answer which the philosophers in India gave to that question, let us see whether a similar problem has arisen in the minds of modern evolutionists, and what they say about it. It is a question of vital importance. On the solution of this problem depends the explanation of the purpose of our earthly existence, and the foundation of ethics and religion. If we are mere freaks of nature and have come into existence by chance or accident, then there is no necessity for acquiring knowledge, and there is no need of ethical or religious life. There is no utility in virtue. If we are led by the blind forces of environments to struggle for our bare existence, which at the highest can last only a few score years, why should not we destroy everything, if by so doing we can live comfortably and obtain pleasure and happiness? If there be no purpose behind the process of evolution why is there so much variety in the manifestations? Why should there be any such thing as evolution in the cosmic process of phenomena? An

agnostic will answer by saying, "I do not know." Can a real seeker of Truth be contented with such an answer and enjoy life like an ignorant child? Under the present conditions of our mind and understanding we do not know many things; shall we therefore deny the existence of such objects? If we ask a child about the law of gravitation, it will answer "I do not know." Will anybody take it for granted that there is no such thing as the law of gravitation, because the child does not know it or understand it? Certainly not. If we ask an uncultivated man or an orthodox believer in the creation story of Genesis whether he understands or believes in the cosmic process of evolution, he will answer no. Will it not be simply an expression of his ignorance? Similarly if an agnostic says, I do not know whether there is any purpose at the back of the cosmic evolution, we shall place him on the same level with an ignorant child, or with an uncultivated orthodox believer in a dogma. He may be cultivated in many ways, but as regards our problem he is no more than a child in search after Truth. Leaving the unsatisfactory answers of the agnostic thinkers let us see what the best thinkers of the present day say about the purpose of evolution. Most of the modern evolutionists believe that the struggle for existence, natural selection and the survival of the fittest are the principal agencies in the process of evolution. John Fiske, one of the foremost evolutionists that America has produced, says: "In the cosmic process of evolution, whereof our individual lives are part and parcel, there are other agencies at work besides natural selection, and the story of the struggle for existence is far from being the whole story." "I think it can be shown that the principles of morality have their roots in the deepest foundations of the universe, that the cosmic process is ethical in the profoundest sense."* "Again,"† he says, "the ethical process is not only part and parcel of the cosmic process, but it is its crown and consummation. Toward the spiritual perfection of Humanity the stupendous momentum of the cosmic process has all along

† Through Nature to God, by John Fiske, pp. 79, 80.

‡ Ibid, p. 112.

been tending. That spiritual perfection is the true goal of evolution, the divine end that was involved in the beginning. When Huxley asks us to believe that "the cosmic process has no sort of relation to moral ends," I feel like replying with the question, "Does not the cosmic process exist purely for the sake of moral ends?" Subtract from the universe its ethical meaning, and nothing remains but an unreal phantom, the figment of false metaphysics. Thus we see that the ultimate goal and purpose of evolution, according to John Fiske, is the perfection of the ethical and spiritual nature of man. What does this writer mean by spiritual perfection? He says, "The ultimate goal of the ethical process is the perfecting of human character;" p. 114. Again he says, "Thus while the earth spirit goes on, unhasting, yet unresting, weaving in the loom of Time the visible garment of God, we begin to see that even what look like 'failures and blemishes' have been from the outset involved in the accomplishment of the all-wise and all-holy purpose,' the perfecting of the spiritual man in the likeness of His Heavenly Father." p. 115

Now let us see what the Hindu philosophers say regarding the purpose of evolution. According to them the purpose of the cosmic evolution of *prakriti* is the final liberation of *purusha* or the Real Spirit of man from the bondages of ignorance, imperfection and selfishness; and the attainment of perfect freedom, which is another word for perfection. As long as we are bound by certain conditions, whether mental or physical, we are not free.

If we study closely the process of evolution we find that there is an expression of this purpose in the evolution of the animal form. It attains to perfection on this earth under present conditions when the human form is produced. The evolution of the animal form fulfills its purpose when it reaches the human form. There cannot be any form higher than human on this earth under existing environments. If conditions change human form will also change. If the temperature of the earth be higher or lower than it now is, it will be impossible for

human beings to live; but some other animals, suited for that higher or lower temperature, will be able to exist. We need a particular kind of temperarure for our existence, in which the human form can thrive. Nature produces the environmental conditions first, and then brings out the invisible germs of life, and gives them suitable forms so that each one will manifest the powers which are latent in it. In animals we do not find expressions of that moral power, spiritual power' which the human organism is alone fitted to express. Human form and organism is the only one suitable for the manifestation of higher love, self-sacrifice and self-control. The animal nature can be controlled by man alone. If the the human body be the perfection of animal form, and if the laws of nature be uniform, can we not say perfection is the goal of evolution? Has not the evolution of animal form stopped after producing human form? The purpose of the evolution of form is fulfilled by the production of the perfected organism of man, the highest of the animal kingdom. The germ of life has had to struggle hard in order to manifest as a human being. This has been described in the very common saying in Sanskrit: "It is extremely hard for lower animals to be born as a human being," because nature takes a long time in evoluting the higher and most complicated organism of man. Man alone is entitled to be called an ethical or moral or spiritual animal. Erom the animal plane we are rising through the moral into the spiritual plane. The animal plane is that of a narrow and limited consciousness of the lower self—where the animal identifies himself with his body and thinks of himself as exclusive of others, From the animal plane we are evoluting through moral into the spiritual plane. The less the expression of lower self there is, the higher we rise above the animal plane. When we recognize the self of others, seek their comfort and help them, then we are on the plane called human. This is the beginning of moral life. Then we recognize the rights of others as we do our own. And is expressed by the golden rule, "Do unto others as you would that they should do unto you." The best expression of this moral

law we find in the saying of Jesus the Christ: "Love thy neighbor as thyself." When we begin to love others as we love our own self we are truly ethical. Then we do not think that we have fulfilled the highest end and aim of life by eating, drinking and begetting children like lower animals, but that the fulfillment of the purpose of life consists in loving others as we love our own self. Then we obtain true freedom from the bondage of selfishness. That freeedom can be acquired through a higher form of love of the real Self of others. Again, that real unselfish love is possible when we realize our true nature, and, therefore, it depends upon knowledge of our true nature. Each individual soul according to the Hindu philosophers, is bound to become perfect, free and unselfish. The soul then reaches the plane of spirituality. A man may be moral without being spiritual, but a spiritual man can never be immoral. Some people say moral life is not necessary for spirituality. They are mistaken. They, perhaps, mean by spirituality something different from what the great spiritual teachers of the world meant. Spirituality consists in the perfection of morality. So each individual soul must attain moral perfection before it is called spiritual. The Hindu philosophers do not believe that one should be moral for fear of eternal punishment, but through the natural process of evolution. When spirituality is perfectly acquired, the soul realizes its Divine nature and manifests divinity at every moment of its earthly existence. Then, and then alone, the purpose of evolution is fulfilled. We are all bound to reach that stage of spiritual perfection which is tho ultimate goal of evolution. Therefore, it is said in the Bhagavad Gita: "He who realizes his divine nature conquers all the stages of evolution, acquires all happiness which can be obtained in the highest heaven, becomes free from all imperfections and enjoys eternal bliss in this life."

PHILOSOPHY OF KANT.

BY DESDOUITS.

ANALYSIS OF THE CRITIQUE OF PRACTICAL REASON.

1. *Preface and Introduction.* Aim of the work. Plan and division.

2. *Analytic of practical Reason,* Principles of practical Reason. Object of practical Reason. Motives of practical reason. Critical examination of the analytic.

3. *Dialectic of practical Reason.* Of the concept of sovereign Good. Antinomy of practical reason. Of the existence of God and of the future life as postulates of practical Reason.

4. *Methodology of practical Reason.* Of the means of opening for practical Reason a way to the soul of man.

5. *Appendix.* Analysis of the foundations of the metaphysic of morals.

I.

PREFACE AND INTRODUCTION.

To prove liberty, to escape from the antinomy presented by this concept, when considered by speculative reason is the problem which Kant sets himself; and once this problem solved, all those which are of importance to human reason will be solved at the same time; for, "the concept of liberty, in as much as its reality is assumed by an apodeitic (necessary) law of practical reason, forms the keystone of the whole edifice of pure Reason, and all the other concepts

(those of God and immortality) which, regarded as pure ideas, have *no raison de eter* in speculative reason, are bound to this concept and receive with it and by it the objective consistance and reality which it wanted before."

"As it is always the cognition of pure reason which serves as a principle for practical use, the general division of the *critique of practical Reason* will conform to that of the *critique of speculative Reason.* (1.) *The Analytic* deals with the principles of Reason or the idea of the Good; (2.) The Dialectic treats of this *concept* when raised to the absolute, that is to say of the notion of the sovereign Good; (3.) The Methodology aims at seeking "the ensemble of means to be employed in order to open for the laws of pure practical reason a way into the soul of man." In the analytic Kant concludes from the *objectivity* of the Good to the objective reality of free will. In the Dialectic he concludes from the *objective concept* of the sovereign Good to the existence of God and immortality of the soul.

II.

ANALYTIC OF PRACTICAL REASON.

The *analytic* deals with (1) the *principles* (2) the *objects* (3) the *motives* of practical Reason.

What is a principle of practical Reason? If my will is determined by a rule which is only valid for *me*, this rule is a simple *maxim*; if it is valid for the will of *every reasonable and free being*, this rule is a *principle*. Thus, the rule which I make for myself of not bearing with impunity any offence has not universal validity; it is subjective; it is only a maxim. In fact reason tells me clearly that this rule is *necessary for the attainment of an end* (for example, the satisfaction of my self-love); but I am capable of not wishing this end; the necessity of this rule is then subordinate

to a condition; it is a *conditional or hypothetical* imperative. Besides we cannot, without contradiction, make of this maxim of vengeance a universal rule for the will of every reasonable being. Let us consider, on the contrary, the rule of never lying; reason not only imposes on me this rule as *necessary condition for the attainment of an end*; it impresses it on me *without condition, in every case, whatever may happen*; it is an *unconditioned* command, *a principle*, a *categorical imperative.*

A maxim which is not applicable to every reasonable will, which is subordinated to our desires, cannot be known *a priori*; (in fact experience alone teaches if such or such a thing causes me pleasure). Consequently, the investigation of these empirical rules cannot be the object of *pure practical reason.* Pure reason can only determine a rule a *priori*, a *formal* rule, that is to say essential to the nature of every reasonable and free being. No doubt the will of the reasonable being is itself a faculty of desire; but it is a faculty of *superior* desire, because the idea of the universal Good can alone determine it, whilst the faculty of *inferior* desire is only determined by empirical motive, by the idea of happiness. It is astonishing that certain minds, otherwise subtle, have only been able to distinguish the faculty of superior desire from the faculty of inferior desire by a purely accidental characteristic. For them, one consists in the search for pleasures of sense, the other in the search of intellectual pleasures. But intellectual pleasure, however pure it may be, is still only an empirical motive. "To assert that the pleasures of mind are motives different from the motives of sense—is to act like those ignorant persons, who desirous of being thought metaphysicians, so subtlise matter as to make themselves giddy so to say, and believe that they thus get the idea of a spiritual being which yet has extension. If we admit, with Epicurus, that virtue only deter-

mines will by the pleasure it promises, we have no right to blame him forthwith for having regarded this pleasure as precisely similar to that of sense." "The principle of personal happiness, whatever use is there made of the understanding and of reason, can contain no other principles of determination for the will save those which are peculiar to the faculty of inferior desire; consequently, either there is no faculty of superior desire, or pure reason must have the power of being practical in itself, that is to say without supposing any sentiment—any representation of the agreeable or disagreeable, it must determine the will by the sole form of practical rule." These absolute principles of reason, in that they belong to the reason and not to experience, must have two principle characteristics. The first of these characteristics is *universality*; that is to say those principles must be such that all wills can conform to them without opposing one another. (It is easy to see the practical consequences which flow from this; for example, I cannot make a rule of the maxim to *follow all my desires*; this rule destroys itself; for, in conforming myself to it, I act so as to prevent others from conforming themselves to it; the same may be said of the maxim *seek thy own interest*." This characteristic of universality without which we cannot conceive any absolute rule for our actions, may be enunciated "*act in such a way that the maxim of thy will may be always considered as a principle of universal legislation.*"

The second characteristic is *autonomy*. The legislation of reason ought to be autonomous, that is to say independent of the matter of my volitions, or if the nature of the objects desired or of the nature of my desires; without this it would be no longer a universal and absolute legislation. A will which rules itself on such principles becomes by this fact independent of physical necessity; it will be free. If there existed no other order of things save that

of nature, I could never have supposed the possibility of free activity. But practical reason imposes on us this *concept* of liberty whilst impressing on us the moral law. My liberty is then proved for me by reason; but the evidence of experience corroborates the certainty which I have of it. In fact suppose that I say to a man "renounce your desire or you will be immediately hanged." It is evident that the fear of death would restrain him; for between two motives of sense the stronger always gets the upper hand. But if I say to him "Bear false witness or you will be immediately killed; " our conscience tells us that every man is free to resist such a threat, and that consequeutly one will is not under the subjection of motives of sense. This independence of my will with regard to the laws of nature constitutes its *autonomy*; to be *autonomous* is to obey only the law made *for us*, the law of reason; if, on the contrary, our will yeilds to the laws of nature, to the laws of our instincts, of our desires, it follows another law than its own; it is *heteronomous*. However, although it is the moral law which makes us free by liberating our reason and our will from the domination of sense, yet in another point of view it imposes on us a restraint, a servitude, in forcing us to act contrary to our sensual inclinations. We are then, in regard to it, in a relation of *dependence*. From our submission or our revolt results *merit* or *demerit*. It would be to forget this relation of dependence if we confused the *moral law* with the *moral sense*, that is with the pleasure or pain which our actions cause us; this confusion would reduce the rule of our conduct to the search after happiness. Besides the pleasure of a good conscience and remorse suppose the idea of moral obligation, and consequently cannot be the foundation of this obligation.

Finally the principles of reason are also distinguished from maxims of interest and of prudence by these

two last characteristics; *We always know what we ought to do*; on the contrary, we only know after a long experience (often we remain for ever ignorant) if such or such a thing is advantages for us; moreover, *we can always do our duty*, because in order to be able to do it it is sufficient to will it; whilst we cannot always do what experience may show us to be agreeable or advantageous.

To resume, the four characteristics which belong to the moral law, and belong to it alone, are (1) universality; (2) autonomy, which supposes obligation; (3) possibility of being always known; (4) the possibility of being always practised. It is evident that these characteristics are wanting to all tho empirical laws which can be referred to the following maxims; *to follow one's physical instincts* (Epicurus) *to follow one's moral instinct* (Hutcheson); *to conform oneself to the maxims learnt by education*; *to conform oneself to the laws of one's country*. True other principles have been proposed as a foundation of moral obligation, but wrongly, for it is, on the contrary, moral obligation which is their first principle and which is their foundation. "*Realise* perfection in thyself," says Wolf following the Stoics. Conform *thyself to the will of God* says Crusius But the first of these principles supposes God; for if God is not, there is no perfection; the second supposes the moral law, for without knowledge of the moral law, we cannot know if God is, nor what is his will. Besides they are *material* and not *formal* principles, that is to say they place the rule of our actions in an exterior object, instead of finding it in the mere *form* of our moral concept, that is to say in the idea of a universal legislation and applicable to every reasonable will.

In recognising ourselves as morally *obliged* and consequently as free, we recognise a something belonging to the *intelligible* world, *a fact of reason*, and "for the first time we

have the right of ascribing objective reality to a *noumenon.* This noumenon is my liberty. It is truly a reality since it is a cause, and thus Hume was wrong in saying that we know no cause. On the objective reality of liberty that of the other *transcendental concepts* and of the *ideas* of reason follow as a matter of course; but on one condition however, that is that those concepts and these ideas have a necessary relation with liberty.

Liberty once proved its *object* and its *motives* remain to be determined.

The faculty of (inferior) desire has for object the agreeable, and cannot always attain it. The faculty of superior desire, that is to say the will, has for object the Good, and can always attain it, because the good resides in the intention alone. We cannot insist too much on this distinction between the agreeable and Good. The Good is good of itself, and consequently is an *absolute end*; the agreeable is only good as regards ourselves; it is then only a *relative end.* Many languages have only one word for these very distinct things; thus Latin has the word *bonum* designating both. In German this confusion is impossible; the word *Bonum* is translated by *Gute* when it is a question of moral Good, and by Wohl when it is a question of physical good, of the agreeable. In the same way *Bose* signifies moral evil; "Ubel or Web designs physical evil, pain. "We might laugh at the Stoic who in the midst of great suffering could cry out—*Pain,* it is in vain that thou tormentest me, I will never confess that thou art an evil. He was however right. What he felt was *a physical evil* (Ubel) and his cries attested to this but why should be confess that it was an *absolute evil* (Boses)? In fact, pain did not in the least diminish his personal worth; it only diminished his well being. A single lie, with which he might have to reproach himself would have sufficed to lower his pride," but

pain was only on occasion for him to shew it. No doubt the consideration of physical good and evil enters and may enter with our judgments; reason cannot prevent it; but it is evident that if this consideration were the only one to guide us in our actions, man would not be superior to the animal whose only end is the *agreeable*. Our *real object* is then *absolute good, moral good*. After thus having clearly distinguished the Good form the agreeable, Kant seeks to define it in its essence. The good, according to him, is simply submission to the obligation of the moral law. Thus a thing is not obligatory because it is good; it is good only in that it is obligatory. He owns that in appearance this is a paradox; but he sustains that it is the truth, for this reason that the moral law can only be determined *a priori* by its *form* (obligation and universality) and not by its matter (the Good). We shall discuss this theory later on. Let us simply remark here that it is a consequence of the method, of Kant a purely subjective method which starts from thought alone, making complete abstraction of being, even of the being *which is in me* and of which we wish to determine the law and, for a still higher reason of the Being who is God and who has assigned me a distinction. For the same reason we must not be astonished to find that Kant condemns the method of the ancient philosophers, who regarded the determination of the sovereign Good as the fundamental question of morals; it is, he says, to find the determination of the will in an object, instead of in the formal laws of the thinking subject.

Since the moral law exists in virtue of its rational character and independently of every exterior object, its *objectivity* need not be deduced, as that of the *concepts* of speculative reason from its application to objects of experience. Nevertheless it can and must be related to the world of phenomena, since it is the cause of my actions, and

my actions rational in principle, have *phenomena for matter.*' From this point of view we may apply the categories to our acts and to our duties by means of which we cognise sensible objects. Thus, the rules of our conduct differ with regard to *quantity* according as they are *particular* maxims or *universal* principles. Under *quality* they differ according as they order *action*, or *omission* or *exception*. They may be relative to the person or be applicable to a reciprocal relation between many persons. Finally, in the point of view of *modality* they may engage us in permissible or unpermissible acts, they may make us accomplish perfect duties or imperfect duties.

This application of the moral law, which is a *fact of reason*, a *noumenon*. to acts which are phenomena, raises a series problem. How can a free cause, a cause which acts in the *intelligible* world, in the transcendental world, how can this cause produce acts in this phenomenal world which we perceive, or rather that we believe that we perceive in time and space? How can an action be unreal, that is to realise, in the sensible world the ideal type of the intelligible world? Is there then a moral type of phenomena? a moral type of nature? Yes, answers Kant, we must understand by that the type of a world of which a reasonable man would desire to become part, thus, I would not wish to belong to a world in which untruth reigned supreme, or where self interest was the guiding principle. Such a world, then, is contrary to the moral type of nature. Hence this formula which is as it were another expression of the moral law, and which can be made to serve as the criterion in judging each of our acts;—*act in such a way that you may desire to form part of a world where each individual would act like yourself.* This new formula supposes the definition given before; "*The rule of our acts should be capable of being made a universal law*"; but the formula is better in that it makes

no abstraction of the world and that it takes account of the effects produced by our wills. With this rule for judging the value of all our actions we hold a middle course between two extremes; empiricism, which pays no attention to the effects of our acts, nor of their (laws and mysticism, which only looks to the Good in itself, indifferent to the world and to the men in the midst of whom we work.

But if, as we have just seen, the *effects* of an act may be morally good we must also consider that the goodness of effects does not in itself constitute the morality of the will. If the acts conform to the law and if I do it by the impulse of motives stranger to that law, I have not acted morally. The value of my actions depend then on the motive which makes me act.

"The essential character of every moral determination is that the will shall be determined solely by the moral law —without any tincture of sense-attraction. The motives of sense, which destroy the moral value of a lawful act, when they have *by themselves* produced our determination, are the love of our own well-being and presumption. If the moral law is severe on the love of well being, it is not less so on presumption, which it puts to confusion, which it humiliates, by showing us that esteem of ourselves has no *raison d' etre* unless indeed it is founded on obedience, on submission to the absolute commands of practical reason.

Let us remember, besides, that we must not obey the moral law for the pleasure merely which the *Good* causes us; this would also be an egoist motive *authority*, *obligation* form part of this law; we must then bow down to it from a motive of respect, and in the name of the consciousness of our dependence. This sentiment of respect has in it something powerful; for it supposes that we recognise in the object of our respect something greater than ourselves. The inclination to criticise other men comes from the disincli-

nation to recognise in them a superiority which forces us to pay the onerous tribute due to their merit, that is the tribute of *respect* and, when. in the face of the moral law, we suffer when we find ourselves so mean, and so imperfect we endeavour, though vainly, to refuse it the respect due to its imposing majesty; "If we feel indeed to lower its rank and to treat it with familiarity, if we endeavour to make it a well understood precept of self interest, is it not because we wish to free ourselves from that terrible respect which so sharply reminds us of our own unworthiness." Nevertheless there is, in the sentiment of respect, by the side of the pain, a real pleasure, that of admiration; for we feel that we raise ourselves by admiring this holy law and whilst fixing our eyes on an object so lofty we appear to lose sight of our greater nature.

(*To be Continued.*)

BRAHMA-SUTRAS.

(*Continued from page 551.*)

N. The next Sutra concerns itself with the interpretation of the word *akasa* (ether) in the following passage:—

"*Asya lokasya ka gatir iti, akasa iti hovacha; sarvani ha va imani bhutani akasad eva sampadyante; akasam prati astamyanti; akase hi evaibhyo jyayan; akasah parayanam.*"†—*Chand.*, I. ix. 1.

The purvapakshin says, "*Akasa* here must mean the elemental ether; for that is its primary sense. Its being described to be the cause of all beings, to be greater than all, and to be the final resting place of all, is no reason for holding that it is Brahman; for, according to Scripture it is from the elemental ether that the other elements come to existence, and it is into the elemental ether that the other elements are all reduced.

The Sutrakara says, "No, it is Brahman that is meant by *akasa*. The elemental ether is the cause no doubt of the other elements, but it is not the cause of individual souls also which form part of this universe. The text says that *akasa* is the exclusive cause of *all beings*, and that by itself it is greater than everything else. This cannot be said of the elemental ether. Moreover the term *parayanam* (final resting place) is properly applicable only to Brahman. Although the primary sense of the word *akasa* is the elemental ether, it has to be taken to mean Brahman, as otherwise what follows would become inappropriate. There are many other Vedantic texts in which *akasa* and its synonyms have been used to mean Brahman." Hence,

† (Asked,) "What is the origin of this world?" "Ether," he replied; "for all these beings verily spring from the ether only, and return into the ether; and the ether alone is greater than these; and the ether is their final resting place."

Sutra 22. **--*Akasa* (is Brahman,) on account of its characteristic marks (being mentioned.)**

V. "*Asya lokasya ka gatir iti, akasa iti hovacha.*" In this text the ether is the Supreme Soul and not elemental ether, because of the characteristic marks mentioned, such as the origin and absorption of all beings, which are only applicable to Brahman.

N. In the *Chandogya Upanishad*, I. xi. 5., the *Prastotri* describes the deity belonging to the *prastava* in the following terms :—

*Prana iti hovacha; sarvani ha va imani bhutani pranam eva (a)bhisamvishanti, pranam abhyujjihati.**

The purvapakshin says that *prana* is here used in its primary meaning of *vital air*; and in support thereof cites Vedantic texts that say that, at the time of dreamless sleep, all vital organs with their accessories merge into the *vital air*. The Sutrakara, adopting an argument similar to the one in the last sutra, refutes this position; the text says that *all beings* without exception merge into the *prana* and rise from it, and this cannot be true if *prana* be taken to mean the vital air. *Prana* must therefore mean Brahman.

Sutra 23. **—For the same reason† *prana* is (Brahman.)**

V. In the text 'Prastotri that deity &c.,' the 'breath' is the Supreme Soul and not the breath of the body, because it is characteristic of Brahman that He is the origin and absorption of all beings.

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* He replied, "(It is) breath; for all these beings verily merge into breath alone, and rise from breath."

† The reason is that referred to in the last sutra, *i. e.*, the mention in the text of marks characteristic of Brahman.

X. Sutras 24 to 27 discuss the meaning of the term *jyotis*, and incidentally of the term *gayatri*, in the passages extracted below :—

Gayatri is indeed all beings. Gayatri indeed is speech. * * That Gayatri is indeed also this earth. * * * That earth again is the body in man. * * * That body again in man is the heart within man. * * * That *gayatri* has four feet and is six fold. And that is also declared by this verse. "Such is its greatness, greater, than it is the *Purusha*. All things are one of its feet; its three feet are the immortal in heaven." The Brahman which has been thus described is the same as the ether which is around us. And the ether which is around us is the same as the ether which is within us. And the ether which is within us, that is the ether within the heart. That ether in the heart is omnipresent and unchanging.—*Chand. Up.*, III. xii 1--9.

For that heart there are five gates belonging to the Devas. The eastern gate is the *prana*, that is the eye, that is *Aditya*. * * * The southern gate is the *vyana*, that is the ear, that is the moon. * * * The western gate is the *apana*, that is speech, that is *Agni*. * * * The northern gate is the *samana*, that is mind, that is *Parjanya*. * * * The upper gate is the *udana*, that is air, that is ether. * * * These are the five men of Brahman.—*Chand. Up.*, III. xiii. 1—6.

Now that *jyotis* (light) which shines above heaven, higher than all, higher than everything, in the highest worlds beyond which there are no other worlds, that is the same *jyotis* (light) which is within man. Of this we have this visible proof, namely, that one perceives by touch the heat here in the body. Of this we have this audible proof, namely, that by stopping one's ears one hears what is like the rolling of a carriage, or the bellowing of an ox, or the roaring of burning fire. Let a man meditate on this as that which is seen and heard. He who knows this becomes conspicous and celebrated.—*Chand. Up.*, III. xiii. 7—8

The purvapakshin says that the *jyotis* (light) mentioned in the *Chand. Up.*, III. xiii. 7, as shining above heaven, means the

light of the sun and the like, and in support of the position adduces these arguments :—(1) The ordinary and well established meaning of the word *jyotis* is the light of the sun and other luminous bodies. (2) The word *dipyate* (shines) which is used in the above passage is properly applicable only to such light. (3) The words, *paro divah* (above heaven) and *visvathah prishteshu* (higher than everything) and *anuttameshu lokeshu* (in the highest worlds beyond which there are no other worlds), used also in the same passage, show that the *jyotis* is bounded by heaven and has a multiplicity of abodes; and are therefore not applicable to Brahman which is all-pervading, (4) Further it is prescribed that that *jyotis* is to be identified with the *jyotis* within man (the gastric fire); now the gastric fire which is said to be visible and audible, and which is directed to be so contemplated, and the worship of which gives such insignificant fruit as celebrity, is clearly not Brahman; and identification in idea can only be between similar objects; therefore the *jyotis* shining above heaven cannot be Brahman. (5) Moreover, there is no other word in the passage indicating that that *jyotis* is Brahman. (6) Even if the preceding section speaking about *gayatri* be taken to refer to Brahman under the name *gayatri*, that would be no reason for holding that this passage also speaks of Brahman.

The Sutrakara says that the words "*jyotis* which shines above heaven" denote Brahman; and his reason for the position is stated in the next sutra.

***Sutra 24.—Jyotis* is Brahman, on account of the mention of the (same) feet, (mentioned in the previous passage.)**

V. In the text *'atha yad atah paro divo jyotir dipyate,'** the light is the Supreme Soul and not the light of the sun or other body ; because of the mention of feet "whose feet are all these beings." In a previous

* Now that light which shines above heaven.—*Chand. Up.*, III. xiii 7.

passage Brahman is said to have three feet, and we recognise therefore that the two texts are connected and that light is Brahman.

N. In the previous passage, there is this verse, "all things are one of His feet; three feet of His are the immortal in heaven." Here, the word "feet" denotes Brahman. In the passage under discussion, *viz.*, "that *jyotis* which shines above heaven," the word *that* and the fact of its being spoken of in relation to heaven clearly denote the same "three feet" spoken of in the previous passage in relation to heaven. As the words *yat* (that) and *parodivah* (above heaven) used in the very beginning of the passage clearly show that Brahman is spoken of here, the other words in the passage have to be accordingly interpreted, even though such interpretation may involve a departure from their ordinary meanings. The word *jyotis* is not always used in the sense of light which assists the working of the eye; it is also used to mean anything which facilates the working of the senses in general or of the mind. In such secondary meaning, the word has been often used in the Vedanta to mean Brahman. The word *shines* should be interpreted similarly, so as to apply to Brahman. Brahman for the purposes of worship may be contemplated as residing in particular places; and the fact of the mention of heaven as its boundary and of the highest worlds as its abode is no valid objection to its being taken to mean Brahman. The objection based upon the fact, that an ideal identity between the *jyotis* under discussion and the gastric fire is prescribed, cannot hold good; for by the gastric fire, whose worship is prescribed, is not meant the gastric fire itself, but Brahman as having the external appearance of the gastric fire; and it cannot be said that Brahman is not the object of worship because the fruit, of such worship is inconsiderable. It is not merely in the previous passage that Brahman is mentioned under the name *Gayatri*, but also in the passage following. It is clear therefore that Brahman must be taken to have been mentioned in this passage as well.

The purvapakshin now says, "I do not admit that in the previous passage that Brahman is spoken of. It is the metre *gayatri* that is spoken of; it is this metre that is to be worshipped as consisting of speech, all beings, the earth, the vital air, the body and the heart; this *gayatri* has four feet and is six fold. Then comes the *Rik*, 'Such is its greatness, greater than it is the Purusha. All things are one of its feet; three feet of His are the immortal in heaven.' The feet mentioned in this Rik must be the feet of the *gayatri* metre and not Brahman. Therefore the words, *yat* and *paro divah*, by denoting the same feet, cannot indicate Brahman." The Sutrakara, by the next sutra, answers that the *gayatri* mentioned in the previous passage does not denote the mere metre but Brahman as expressed in the metre, † and that devout meditation of Brahman in the form of *gayatri* is enjoined in that passage, for a specific purpose and, that such meditation of Brahman in other forms is taught in numerous other Vedantic passages. The sutrakara may also be understood as saying that *gayatri* means Brahman directly, by the reason that there is a similarity between *gayatri* and Brahman in the matter of having four feet, and that many instances can be cited from the Vedas of the use of the names of metres to denote other objects by reason of such a similarity.

***Sutra 25.*—If it be objected (that Brahman is not (denoted by the term feet) on account of the metre being denoted (by the term), (I reply) not so, on account of its being declared that the mind should be so directed (in contemplating Brahman); for so it has been seen (in other places.)**

V. In the text '*gayatri va idam sarvam bhutum,*' ‡

† The metre, *gayatri*, like every thing else in this world, is the effect, and Brahman is the cause. Brahman as the cause is expressed in every effect, The existence of the cause in the effect is a matter which will hereafter be dealt with at length in Adh. II. Pad. i. Sutra. 14.

‡ *Gayatri* is all that is.—*Chand. Up.*, III. xii. 1.

because discussion on the metre is commenced, the three feet refer to the Gayatri and not to Brahman. No, this is not the case. As there is mention of direction, that is setting, of mind on Brahman who is differentiated from Gayatri, the three feet refer to Brahman and not to the Gayatri. It is also so taught elsewhere, where it is said that Brahman is manifested in the pure worlds of the sun. So the Brahman manifested in the Gayatri should be worshipped.

N. Another reason stated in the next sutra, for holding that *Brahman* is meant by *gayatri* in the previous passage, is that, only under such a supposition, it is possible to give a reasonable interpretation of the passage, which says that all beings &c., are its four feet.† How can the mere metre *gayatri* be said to have all beings, &c., for its feet ?

***Sutra 26.*—And because the designation of all beings &c., as feet is appropriate (only) thus (*i. e.*. if *Gayatri* is taken to mean Brahman.)**

V. It is reasonable to suppose that Brahman is meant because the beings are spoken of as the feet of the Gayatri, which is differentiated from Brahman. In the text '*gayatri va idam sarvam*,' the quality of being the universe composed of the great elements is attributed to the Gayatri ; this is reasonable if Brahman which is different from the Gayatri is meant, and not in the case of the metre Gayatri.

N. Moreover it is well known that Brahman is spoken of in

† The passage referred to here is "*sa 'sha chatushpada shadvidha gayatri*" (*Chand Up*., III. xii. 5) translated above thus, "That gayatri has four feet and is six fold." The four feet are interpreted to mean (1) all beings, (2) the earth, (3) the body, and (4) the heart.

the Rik, "Such is its greatness, &c," which occurs also in the *Purusha Sukta*; and this *Rik* will be out of place if *gayatri* is taken to mean metre. The words "this Brahman which has been thus described" in *Chand. Up.*, III. xii. 7, and "the five men of Brahmen" in *Chand. Up.*, III. xiii. 6, show that Brahman is meant by *gayatri*. Thus it is clear that the same *Brahman* that has been spoken of under the name *gayatri* is mentioned again under the name *jyotis*.

The *purvapakshin* again objects, "*Paro divah* (above heaven) does not denote the same object as that spoken of in the previous passage by the word *divi* (*in* heaven). In this passage heaven is described as the lower *boundary not in contact* with the *jyotis*; in the previous passage, heaven is mentioned as the *abode* of the *three feet*. How can the *three feet* be the same as the *jyotis* ? Hence the *jyotis* is not Brahman." The Sutrakara says in the next sutra that there is really no difference between the two forms of expression. A bird seen flying in the sky above the top of a tree, may be indifferently spoken of as being above the top of the tree or as being on the top of the tree; so also a bird sitting actually on the top of the tree may be spoken of as being on the top of the tree or above the top of the tree. Therefore the difference in the mode of description does not import a real distinction.

***Sutra 27.*—If it be objected that the *Brahman* of the former passage cannot be recognised in the latter on account of a difference in designation, (I say,) not so, as in both the forms of designation there is nothing to obstruct recognition.**

V. In the text '*tripad asya (a)mritam divi,*'‡ the sphere of Brahman is spoken as the abode, whilst in '*atha yad atah paro divo jyotir dipyate,*' the sphere of Brahman is said to be beyond. On account of the con-

‡ Its three feet are the immortal in heaven.—*Chand. Up.*, III. xii. 6.

tradictory teaching in these two cases, either Gayatri or light is not Brahman—that is, there is no authority for the Vedanta view. No, we maintain that there is no contradiction, and the only difference is that in one case the dative and in the other the locative is used.

N. Sutras 28 to 31 discuss the meaning of the word *prana*, the worship of which is taught in Chapter III of the *Kaushitaki Upanishad.* For the purposes of understanding what follows, a summary of the chapter is given below:—

Pratardana, by his merit, went to the abode of Indra, and being told by Indra to ask for a boon, he requested Indra to give him what Indra considered was most beneficial for man.

1. Indra said to him:—" 'Know me only; that is what I deem most beneficial for man. I slew the three-headed son of Tvashtri. I delivered over the *sanyasins* named Arunmukhas to the wolves; breaking many treaties, I killed the people of Prahlada in heaven, the people of Puloma in the sky, the people of Kalakhanja on earth. And not one hair of mine was harmed, thereby. And he who knows me thus, by no deed of his is his life harmed, not by the murder of his mother, not by the murder of his father, not by theft, not by the killing of a Brahman. If he is going to commit a sin, the bloom does not depart from his face.

2. " 'I am *prana*, (I am) *prajnatman* (the intelligent self); meditate on me as life as immortality. Life is *prana*, *prana* is life. Immortality is *prana*, *prana* is immortality. As long as *prana* lives in the body, so long surely there is life. * * * He who meditates on my *prana* form as life and immortality gains his full life in this world, and immortality and indestructibility in heaven.' * * *

3. "The inferior *pranas* (the vital airs) which vivify the senses and motar organs are not indeed necessary for life. But *prana*† the *prajnatman*, having laid hold of this body makes it rise up. * * * What is *prana*, that is *prajna* (intelli-

† This *prana* is the superior *prana* from which the powers of the inferior pranas are derived.

ence) ; for together they live in the body, and together they go out.' * * *

4. " All the sense and motar faculties with their several functions are absorbed in the *prana* when a man is about to die.

5—7. " So also all the senso and motar faculties with their several functions are one in *prajna* ; and without *prajna*, they cannot work. *

8. " Let no man try to know what speech, taste, action, pleasure and pain, &c, are; let him, on the other hand, know the speaker, the knower of tastes, the actor, the knower of pleasure and pain, &c. 'The ten objects (of the subjective organs) have relation to the subjective organs, and the ten subjective organs have relation to the ten objects. If there were no objects, there would be no subjective organs; if there were no subjective organs, there would be no objects; for, with either alone nothing can be achieved. But this‡ is not manifold. For, as in acar the circumference of a wheel is placed on the spokes, and the spokes on the nave, thus are these objects placed on the subjective organs, and the subjective organs on the *prana*. And that *prana* is *prajnatman*, blessed, imperishable, immortal. It does not increase by a good action, nor decrease by a bad action. It makes him do good deeds, whom it wishes to lead up from these worlds ; and the same makes him do bad deeds, whom it wishes to lead down from these worlds. It is the guardian of the worlds; it is the ruler of the worlds; it is the Lord of all. Let it he known as my self ; let it be known as my self.' "

A doubt arises as to the true meaning of the word *prana* in the above. The words, *ananda* (blessed), *ajara* (imperishable), and *amrita* (immortal), in *Koushit. Up.*, III. 8, seem to indicate that Brahman is meant; the words, *mam eva vijaniki* (know me only), that the specific *Deva*, Indra, is meant; the words, *idam shariram parigrihya utthapayati* (having laid hold of this body, makes it rise up), in *Koushit. Up.*, III. 3., that the chief vital air

‡ *This* means the group consisting of the self spoken of as *prana* and *prajnatman*, the objects such as sight and sound, and the subjective organ such as the eye and the ear.

is meant; and the words, *na vacham vijijnasita vaktaram vidyat*, (let no man try to know what speech is, let him know the speaker), in *Koushit. Up.*, III. 8., that the *jiva* (the individual soul) is meant.

The purvapakshin who says that the vital air is meant is refuted by the Sutrakara thus:—

***Sutra 28.—Prana* (is Brahman), on account of (all the sentences) construing only in that sense.**

V. In the text 'I am *prana*, the intelligent one' *prana* is Brahman and not breath. Why, from a connected consideration of other passages as 'that breath indeed is the intelligent one, bliss imperishable, immortal;" here the characteriscts are evidently those of Brahman.

N. Indra teaches the worship of *prana*, as the thing most beneficial for man; *prana* must therefore mean Brahman. Again by knowledge of Indra as *prana*, men become incapable of being harmed by the most heinous of offences; such knowledge can only be that of Brahman. Again *prana* is spoken of as being the same as *prajnatman* (the intelligent self); and if the vital air be spoken of under the name *prana*, the vital air which is non-intelligent cannot be said to be the same as the intelligent self. The attributes, *ananda*, *ajara*, and *amrita*, would also be inappropriate, if Brahman were not meant by the term. Finally, if *prana* did not mean Brahman, such sentences, as "It does not increase by a good action, &c," and "It is the Ruler of the worlds, It is the Lord of all," cannot be properly explained.

The purvapakshin now says:—" Indra says, 'Know me only. * * * I slew the three headed son of *Tvashtri*; I delivered the *Arunmukhas* to the wolves, &c. * * * I am *prana*, I am *prajnatman*.' From this it has to be gathered that by *prana* is meant the specific *Deva*, Indra. He may very well be spoken of as *prana*; for *prana* is strength. The term *prajnatman* is appro-

priate, as, like other *Devas*, he possesses unobstructed knowledge. The other sentences can easily be made to fit in with this supposition." The Sutrakara meets this argument by the next Sutra.

***Sutra 29.*—If it be objected that *prana* is not Brahman, on account of the self of the speaker (Indra) being taught (as the object of worship), I reply, not so; because there are a multitude of references to the internal self in this (Chapter.)**

V. Here the body to be worshipped is that of Indra the speaker and not Brahman. We say that this is not the case because we find in the passage many characteristics such as bliss, immortality which belong to Brahman alone and cannot be ascribed to Indra who has a body, a thunderbolt in the hand &c.

N. The power to give and take away life cannot be said to belong to any such external *Deva* as Indra. It is said also that the the powers of the inferior *pranas* are derived from the *prana* under discussion; this *prana* must therefore be the internal self. The same may be said of a number of other passages, such, as "*Prana*, the *prajnatman*, having laid hold of this body, makes it rise up," and "As, in a car the circumference of the wheel is set on the spokes, &c," and "That *prana* indeed is the *prajnatman* blessed, imperishable, immortal."

The next sutra expiains why if prana should mean Brahman, Indra speaks of himself as being *prana*. The sage Vamadeva, while yet in the womb, was, on account of true knowledge of Brahman acquired by him in his previous birth by the study of the *shastra*, aware of his oneness with Brahman, and reached the truth expressed in these words:—" I was *Manu* and *surya*." In the same way Indra, by virtue of such knowledge, was aware of his oneness with Brahman, and taught Pratardana that he was *prâna* (Brahman.)

***Sutra 30.*—The teaching (of Indra that he was *prana*, in the sense of Brahman,) is due to the insight (he had obtained) from the shastra in the same way as Vamadeva.**

V. The teaching that Indra is one with Brahman may be possible from the intuition, based on scripture, which he acquired as in the similar cases of Suka and Vamadeva.

The mention of the slaughter of the son of Tvashtri and other like acts is not intended to show that *prana* is Indra, but that the knowledge of *prana* (Brahman) taught to Pratardana is possessed of such great virtne that the most heinons offences cannot injure one havirg that knowledge.

The purvapakshin now gives up the argument that *prana* can mean any such external object as a Deva, but adds:—"It is said, 'Let no man try to know what speech is, let him know the speaker.' This shows that what is meant by *prana* is *jiva*, who alone can he said to employ the organ of speech. The passage, '*prana* alone, the *prajnatman*, having laid hold of the body, makes it rise up,' mentions a characteristic mark of the chief vital air. If we take *prana* to mean both the chief vital air and the *jiva*, there is nothing conflicting in the mention of the two as one at one place, and as different in another; for, when regard is had to their necessary concomitance, they may be spoken of as one, and, when to their essential difference, they may be spoken of as different. I therefore take *prana* to mean either the chief vital air, or *jiva*, or both."

The next sutra, which is intended to meet this argument, is interpreted in two different ways. The first is:—

***Sutra 31.*—If you say *prana* is not Brahman on account of the characteristic marks of the jiva and the chief vital air (being mentioned), I say, "you are not**

right," on account of the three-foldness of worship (that would result from your supposition); (and *prana* is Brahman), on account of (that interpretation) having been accepted (elsewhere,† by reason of the mention of characteristic marks of Brahman in the context;) and on account of those (characteristic marks) being found here (also.)

'Let no man wish to know what speech is; let him know the speaker. But prana alone, the intelligent self, having laid hold of this *body* makes it rise up.' In this text the characteristics of *jiva* and the chief vital air are found; and therefore the worship of Brahman is not the most important. We say this is not the case. Why? Because we should then have a three fold worship of *prana*, *jiva* and Brahman, and because the real meaning of the passage is that the worship of the three is enjoined as being each a manifestation of the Brahman without attributes and in order that knowledge of Him may be acquired thereby.

The meaning is this:—You say that, because there are characteristic marks of the chief vital air mentioned in the passage, *prana* must be taken to mean *jiva* or the chief vital air or both. There are likewise characteristic marks of Brahman mentioned in the passage, which cannot be made to apply to *jiva* or the chief vital air. It follows that you must admit that in this passage are taught three different worships, of the *jiva*, of the chief vital air, and of Brahman. But the whole passage construes only as one sentence prescribing only one worship. Your position is, therefore, not maintainable. There is a further argument in favor of my position. In the text "*prana iti hovacha*" (*Chand. Up.*, I. xi. 5.), the word *prana* has been interpreted by sutra 23 to mean Brahman, by reason of the mention of certain

† In *Sutra* 23, *ante*.

characteristic marks of Brahman. There is here also mention of characteristic marks of Brahman.

How then is the mention of characteristic marks of the *jiva* and the chief vital air to be reconciled with the view that *prana* is Brahman? It is answered, that, as the *jiva* and the chief vital air are only phases of Brahman, and as their powers are ultimately traced to Brahman by the Vedantas, whatever appears to be their characteristic marks is attributable to Brahman. The mention of *prana* and *prajna* as different at one place, and as identical in another, can only be explained by taking both to mean Brahman, in which case, they can be spoken of as different owing to the difference of their outer form, and as identical by reason of their oneness in essence.

The second interpretation of the sutra is:—

Sutra 31.—If you say that *prana* is not Brahman on account of the mention of characteristic marks of *jiva* and the chief vital air, I say, not so; on account of a threefold worship (being taught in the passage); and on account of (such a teaching) having been adopted elsewhere; and on account of the same existing here.

The meaning is this:—The mention of characteristic marks of *jiva* and the chief vital air is no objection to the view that Brahman under the name *prana*, is in this passage taught as the object of worship; for my position is that although the object of worship is Brahman only, yet in such worship it has to be contemplated in three different ways:—(1) as associated with its own attributes, (2) as associated with the attributes of the *jiva*, and (3) as associated with the attributes of the chief vital air. Other instances† in which Brahman is worshipped as associated with the attributes of adjuncts such as the mind and the chief vital air are to the found in the Upanishads: In this passage there is such an association of the attributes of adjuncts with Brahman.

END OF ADH. I. PAD. i.

† A case is furnished by *Chand, Up.*, III. XIV. 2.

CHRISTIAN MISSIONARY ENTERPRISE IN THE LIGHT OF THE VEDANTA.

The Rev. Dr. Heber Newton at the opening session of the Liberal Congress of Religion at Boston said that while "religions are many, religion is one"; that "Essential Christianity is Essential Judaism, Essential Hinduism" Not far away from where these words were spoken comes the cry of the Christian fanatic for money, money,—to carry on his work of evangelization in other lands. We have no quarrel with those who are true to themselves, who sincerely believe what they preach. The ecumenical conference of Christian Missions at New York must certainly at this very end of the nineteenth century have risen to a higher conception of religion. To a Hindu the spectacle of a Christian coming to preach Christianity before he has settled for himself whether he has to accept the Bible, or Christ, or reason rouses the suspicion that after all the Christian Missionary may himself be in need of the "lamp of life." Nevertheless we admire the power of these Missionary gentlemen to organize and institute foreign missions as easily as their secular brethern promote joint-stock companies and banks.

The "Hindu Monks" who not long ago carried to the West the Message of Truth from the East will be thankful to God that their work is bearing fruit early enough. The eternal truth of the harmony of all religions is spreading inspite of missionary myths and misrepresentations. The Truth has been spoken. No human effort can ever stay the flow of its almighty and all benignant influence. The Parliament of Religions at Chicago

struck a note which has touched the hearts of all religious men in America and Europe. A silent revolution is going on in the religious ideas of the West. When a leading divine of the church of England publicly, though passively, expresses his acceptance of the doctrine of Re-incarnation; when the leading Sanskrit scholar in Europe says of Vedanta that it is the most sublime of all philosophies and the most comforting of all religions, that it has room for almost every religion, nay that it embraces all, religions; it is high time for the Christian Missionary to revise his creed and his religion before he attempts to Christianize the "benighted" world, if he wishes to retain whatever power he possesses. The Vedanta has weathered many a storm; at a time when it had not even a solitary supporter in the West, it withstood the attack of many a foreigner, through its own natural strength; mere physical force could not put it down; other religions which fancied that Vedanta was their rival are forced to retire gracefully from the field having learnt the higher truth of Vedanta that all Religion is Truth. But what we object to and regret very much is the method of the Missionaries of the tribe of Rev. Mr. Phillips. Misrepresentation would seem to be the aim of these men. We have perused the proceedings of the ecumenical conference, and we are prepared to show that every reform in India for which the Missionaries have been taking credit are to as large an extent, if not larger, the result of the forces working within the society and also of the movement of secularization in respect of native institutions which has been going on slowly in India. The Missionaries have yet to prove with unimpeachable evidence that the present state of Hindu Society is directly and altogether due to their operations. The Christian Missionary's narrow-mindedness is well-known, and he is apparently paid

only to revile. We are sorry that the significance of the Boston Congress should have been somewhat overshadowed by this New York Missionary meeting. The Congress is a direct outcome of the Parliament of Religions, and as such its work deserves to be better known. The two conferences 'really' represent radically conflicting views and theories of religious policy and duty. A few extracts from American papers will, we are sure, be appreciated by our readers. *The Outlook* (non-denom, May 5) says- "The Rev. R. Heber Newton, of New York, in the opening sermon struck the keynote of the Congress: 'Our age makes certain the unity of the human race; this carries with it the unity of the spiritual nature of man, which again holds in it the unity of religion.' The Hon. Samuel M. Jones, the mayor of Toledo, expressed the prevailing thought in a different way in saying: 'Up to a few years ago it had been my habit to think of life as something that could be separated into fragments, such as religion, business, and politics. I have now come to believe that all life is one.' Another pregnant sentence occurred in the address of welcome by Dr. Lewis G. Janes, of Cambridge: 'We are beginning to see that the chief object of life is not so much the intellectual as the practical solution of its problems. Religion is life itself.' In his interesting sociological discourse on 'The Curve of Progress' Prof. Edward Cummings, of Harvard University, described progress as an ascending line that branched out slowly from materialistic to spiritual things, and incidentally asserted that 'progress never comes from sacrificing the weak for the benefit of the strong, but always from sacrifice of the strong for the sake of the weak.' Mr. Charles B. Spahr spoke on 'The Church and Social Unity,' the central thought of his address being that, while religion was the greatest factor making for social unity, a majority

of the clergy, by reason of their social identification with the ruling classes, had always supported these classes in resisting the advance of democracy. The East was represented in the congress by the Swami Abhedananda, of India, and the Rev. Bipin Chandra Pal, an adherent of the well-known Brahmo-Somaj movement. Among the women speakers were Mrs. Frederick Nathan, of New York City, who spoke with earnestness and enthusiasm of the necessity of bringing religion into industry, and the Rev. Anna Garlin Spencer, of Providence R. I., who discussed the problems that beset 'The Church in the Country.'"

"In this, of course,' says the New York *Sun*, 'there is implied a destructive criticism of the missionary purposes and methods approved by the Missionary Conference now in session in New York. That Conference proceeds on the theory that, by the command of CHRIST, institutional Christianity as a distinct religious system, must be substituted for all other religions, in order that salvation may come to men. Many of the addresses at this Conference have even gone so far as to include the Roman Catholic Church among the religious influences which must be overcome by Missionary enterprise, although it is the greatest Church in Christendom. The converson of Jews is also treated as obligatory, and Buddhism is described as an abominable superstition which must be overthrown by Christianity, if men now adhering to it are to be saved from destruction.'

Dr. HEBER NEWTON, on the contrary, pleaded for the "toleration of all religions and worships, Christian, Jewish, ethnic of every variety," for "sympathy between all religions—for the reciprocal recognition of vital truths in each other's religion," "not only the common Christianity below our denominational differences, but also the

common religion below our religions, establishing thus the unity of the spirit in the bond of peace." "No spiritual symphony is possible," he said, "when each religion insists on naming the one only score of the Divine Master and rendering it as an *aria*."

That is, the Boston Congress of Religion protests against the proselytising spirit of the New York Conference as narrow and provincial. Instead of desiring the obliteration of all religions except Christianity, it has a respectful admiration for all, Christianity included, as affording glorious evidences of the yearning of mankind for the common spiritual religion of which each is simply an expression. So inspired, Christian missionaries, if they went out at all, would go to discover the underlying spiritual harmony between religions, and to increase it rather than to assume presumptuously that they had the only true and perfect religion to propagate.

That is a view Dr. HEBER NEWTON can well take, for in an article in the last number of the *Mind* magazine he dismisses the Church and the Bible as authorities disagreeing widely with reason, and contends that "reason only is the ultimate Court of Appeal in religion." He also argues that "the authority of JESUS was not the authority of a Being sent down from the skies," but "the authority of humanity itself, finding a voice in the individual man who brought the spiritual conscience to the full, and so became himself a revelation of the indwelling Logos, or Reason, of GOD." Now, does this view differ essentially from that of the Methodist Bishop THOBURN and the school which thinks with him that "perhaps too much time has been devoted to the Bible"? The adjudgment of JESUS to a place among human teachers is not confined to Dr. NEWTON, since other nominally orthodox ministers and theologians are now joining with the Unitarians in thus

treating Him.

Of course, if such a view should prevail, Christian missionary enterprise for proselytising peoples of other religions, after the fashion now celebrated by the Missionary Conference, would cease forthwith. The whole motive of these missions proceeds from the conviction that only through Christianity is eternal salvation possible for men, and that all peoples believing in other religions are "benighted" and deprived of "the lamp of life." So far from admitting with Dr. NEWTON and the Boston Liberal Congress of Religions that "essential Christianity is essential Judaism, essential Hindooism," this Conference holds that they are in essential opposition, and that there is only one religion by which men can be saved—the religion of CHRIST; and moreover, the only Christianity regarded and proclaimed by the New York Conference as genuine is Protestant Christianity. Not reason but the Bible is made supreme, as the Rev. Dr. PIERSON explained in answer to Bishop THOBURN, amid the applause of the audience assembled.

These are two radically conflicting views, and the knowledge that there is such conflict in Christendom, already acquired by many people belonging to other religions, will spread rapidly among them. They will learn that the Boston Congress of Religion, so far from undertaking to convert to Christianity representatives of the religions of India, for instance, welcomed them as brethern of "the one spiritual religion of humanity," differering in the manner of its expression, but being the same essentially. They will find that even in the Missionary Conference in New York the supreme authority of the Bible was inferentially questioned, by no less than a Methodist Missionary Bishop to India, and that at Boston a minister of another orthodox Christian Church commended to them

the teachings of JESUS only as they satisfy their reason, as human rather than Divine utterances.

"What, then, will be the outlook for the missionaries of the old school of Christianity when they get back to their mission fields?"

The same journal thus contrasts the two conferences. "The New York conference was held for the purpose of stimulating and methodizing efforts for the propagation of Christianity to replace other religions. The Boston congress proceeded on the theory that there is an essential harmony in the spirit of all religions, Christianity included. The New York conference represented protestant missions only, even among the Christian. The Boston congress brought in and welcomed representatives of religions other than the Christian. At New York plans for setting apart specific 'spheres of influence' to particular Protestant churches were suggested. At Boston the title and sufficiency of religions not Christian to retain their present 'spheres of influence' were respectfully considered. For instance, a representative of Hindiusm explained that so far from being an idolatrous religion, it is essentially spiritual, and that the images represented to Christians as idols are simply symbols akin to those in use in Christianity and 'stand for certain abstract truths, as the material embodiment of ideals.' A minister of the Brahmo-Somaj at Calcutta pointed out the underlying spiritual harmony between Hinduism and Christianity, in spite of their seeming differences, and he spoke of Jesus as 'a Hindu of the Hindus.'

"The breadth of the religious hospitality of the Boston congress was indicated practically by its selecting this last Hindu minister to offer the prayer at the opening of one of its sessions. Both of these Indian representatives spoke of the profound influence of their religion on the Hindus, one of

them saying that 'Hindus live religion, eat religion, and drink religion. Art, politics, and society are all based on religion ; it is not a thing apart, it is their whole existence."

It is a matter to be regretted that there was displayed at the Ecumenical Conference so much of fanaticism, superstition, and theological peculiarity. The Conference itself may be considered to be a covert criticism of missionaries and their Churchianity. And after all, is Christian humanity better than Pagan humanity ? We believe missionaries are required more in their own land than in heathendom. We do not want to say more ; much against our will we have written on this subject. India's message to the world is "Peace, not war ; harmony, not discord ; love, not hatred ; spirit, not matter ; soul, not body."

THE UNITY OF GOD.

1. Into the bosom of the one great sea
   Flow streams that come from hills on every side.
   Their names are various as their springs.
   And thus in every land do men bow down
   To one great God, though known by many names.
   This mighty Being we would worship now.

2. What though the six religions loudly shout
That each alone is true, all else are false ?
Yet when in each the wise man worships God,
The great almighty *one* receives the prayer.

3. Oh Lord, when may I hope
To find the clue that leads
From out the labyrinth
Of brawling erring sects ?

4. Six blind men once described an elephant
That stood before them all. One felt the back.
The second noticed pendent ears. The third
Could only find the tail. The beauteous tusks
Absorbed the admiration of the fourth.
While of the other two, one grasped the trunk.
The last sought for small things and found
Four thick and clumsy feet. From what each learned,
He drew the beast. Six monsters stood revealed.
Just so the six religions learned of God,
And tell their wondrous tales. Our God is one.

5. Men talk of penance, fastings, sacred streams—
Make pilgrimage to temples, offer gifts ;
Performing to the letter all the rules
Of senseless complicated ritual.
Yet are they doomed to sorrow's deepest pain.
Oh, fling such things away and fix thy heart
On rest and peace to come. Seek that alone.

6. To them that fully know the heavenly truth,
There is no good or ill ; nor anything

To be desired, unclean or purely clean.
To them there is no good can come from fast
Or penance pains. To them the earth has naught
For hope or fear, in thought or word or deed.

7. They hear the four great Vedas shout aloud
That he who has true wisdom in his heart
Can have no thought for fleeting wordly things.
Where God is seen, there can be naught but God.
His heart can have no place for fear or shame,
For caste, uncleanness, hate or wandering thought
Impure and pure are alike to him.—*A Sanskrit Psalm.*

A HINDU'S COMMENTS ON CHRISTIANITY.

BY SWAMI ABHEDANANDA.

The Christian will say that his religion is true because it was revealed by God, while others are not so. As the Koran is a revealed scripture of the Mohammedans, so is the Bible of the Christians, the Talmud of the Jews, the Zendavesta of the Parsees, and the Vedas of the Hindoos. Each of these scriptures is held to be the sacred word of God, and is considered to be true by its followers. The Mohammedans do not recognize other scriptures, so they quarrel with their followers and try to convert them by force. The Christians do not recognize other scriptures, conse-

quently they feel it a bounden duty to save others by adopting various means, fair or foul.

The followers of every religion will say that there cannot be higher doctrines than exist in their scripture. The ideal which they have is the highest of all.

Again, these doctrines and ideals of different religions are intimately connected with the lives of their founders or imbedded in the mythological descriptions of a personal God with a certain name and form. The doctrines and ideals of Buddhism are inseparably connected with the life and miraculous powers of Buddha; the ideals of Mohammedanism are connected with the life of Mahommet; and Christianity is built around the life of its founder, Jesus.

If the life and works of Jesus be taken out the whole fabric of the Christian religion would fall to pieces.

As the Christians cannot think of their religion without Christ, so the Mohammedans or Buddhists cannot think of their religions without Mahommet or Buddha.

Some think that if they can Christianize the whole world, then there will be peace and all will be saved; others tried their best to Mohommedanize all nations, and so forth. But in spite of all their attempts and cruel deeds, has any one ever succeeded in bringing the whole humanity under one religion? No sooner had they, started than they themselves began to divide into various sects, and each sect began to quarrel and fight with another. Think of the sects into which Mohammedanism and Christianity have already been split. There are seventy-five sects among the Mohammedans and more than two hundred among the Christians. Each of them is trying to subdue others by adopting various means.

Then shall we try to destroy and drive away all religions from the face of the earth in order to bring peace? No. That is also impossible. Because without any kind of religion a man is nothing more than a beast.

Then is there no hope of peace and harmony among the followers of different religions?

No. Under present religious conditions how can there be peace and harmony?

But if we can get such a religion which would include all the different religions that are now existing on this earth or that may exist in future, which would embrace all sects and creeds, with all the peculiarities which each of them has got, and which would recognize them all and allow them full scope to play their full parts, then there is hope of finding peace and harmony in the religious world.

That religion must not be limited by a particular book or dogma or by the life of any particular prophet. It will not denounce any sect or creed, but will recognize all the great prophets and religious teachers, such as Christ, Buddha, Mahomet, Krishna and all those that came in the past or will come in future with equal reverence, and accept the teachings of each as equally true and leading to one goal. That religion must be based on the common principles of all religions.

That religion must give infinite scope for growth to all the various branches ot the dualistic, qualified non-dualistic and monistic systems and their followers. It will pass through various sects and creeds of different religions as a thread in a garland passes through the beautiful and ugly flowers of different color and size and combine them together.

Above all that religion should be based upon the doctrine of evolution and harmonize with the ultimate conclusions of modern science.

If such a roligion of religions be discovered, then there will be no quarrel between sect and sect, between creed and creed, between religion and religion.

Is such a religion possible?

Yes. It is possible. It is not only possible but practicable.

Now the time has come when, as many people are seeking it, it will be discovered. That will be the outcome of these great battles over creeds.

Unity in variety is the law of nature.

The spiritual nature of each individual is peculiar to himself.

Each must have a religion which suits his spiritual nature. If we force all men and women to follow one doctrine we shall act against the law of nature and the result will be disorder and disharmony.

This grand truth of unity in variety in religion has been discovered by the Vedantic sages in India. Therefore their religion is built not around a particular prophet, but on the universal principles; it does not depend on a particular book, but on the spiritual laws of nature.

Hundreds of sects exist in India, but a student of Vedanta never interferes with any of them. He says that each individual has perfect liberty to follow any creed or denomination which he sincerely wants to follow. The religion of Vedanta embraces all religions, sects and creeds. (The word Vedanta means the end of all wisdom and knowledge.)

A Vedantist is neither a Christian nor a Mohammedan, nor a Buddhist, nor a Jain, nor Hindoo in the ordinary sense of the word, yet in principle he is one with all. He does not belong to any particular sect or creed, but he is a member of all sects and creeds that exist on earth. He has no quarrel with any sect or creed. A Christian or a Mohammedan or a Buddhist or a Jain will become a Vedantist when he will understand the universal principles of all religions, and when he will see that all religons are but so many paths which lead to the same goal, are like so many radii which converge to the one centre, the ETERNAL TRUTH. Then he will see one harmony in the world of religions. Then he will say with a Vedantist, "As rivers rising from different mountains run crooked or straight from all directions toward one ocean, so all religions rising from different standpoints of view flow toward one eternal ocean of Truth called BRAHMAN.

This religion of Vedanta is not confined to any particular book. It includes all scriptures and all the teachings of all great prophets who flourished at different times in different countries. It is based on science, philosophy and logic. It harmonizes with the ultimate conclusions of modern science.

As truth is the goal of all science and philosophy, so the same Truth is the goal of Vedanta. Modern science has discovered nothing that opposes the conclusions of the Vedanta philosophy. the Vedanta is a philosophy and a religion at the same time. It recognizes each of the different stages, such as dualistic, qualified non-dualistic and monistic. In short, it is the universal religion. It embraces Christianity and points out its fundamental basis. It recognizes Jesus as the Son of God.

Professor Max Muller says, "Vedanta is the most sublime of of all philosophies, and the most comforting of all religions. It has room for almost every religion; nay, it embraces them all.

THE VEDANTA WORK.

All hail the Light of Asia! Thus, poet, sage, and devotee in speaking of the advent of the Swami Vivekananda upon our Western shores! It were not difficult to you who know him, to understand the vivid and profound impression made by this brilliant and charming personality upon all those with whom he comes in contact, and the temptation to extravagance in speaking of him and his work. But we will attempt such sweet reasonableness as is possible to us, in this little appreciation of one of the deepest thinkers, and finest spirits who has yet visited among us for our blessing and delight.

To some extent, California was prepared for the simple-subtle teaching of this Oriental sage. First came to us, some years ago, the white robed Brahmacharin with his message, then Dharmapala of the imperial yellow garb, and there has been here for some

time a Buddhist church, and much thought along theosophical lines, besides all the usual orthodox developments, each in its place, lower steps of the temple to which the latest and greatest of these, the Vedanta philosophy, is leading.

It is now more than four months ago since Swami Vivekananda came to California, and it was in the Southern part of the state where his first work was done. After some weeks of successful labor in Los Angeles—(" city of the angels," appropriately !) the Swami was invited to speak in the Unitarian Church in Oakland, near S. F., by the pastor the Revd. B. Fay Mills, and there began his teaching to us of the North. On Feb. 16th at Golden Gate Hall in San Francisco, the first lecture was given, " the Ideal of a Universal Religion," and since that time between forty and fifty lectures have been delivered by the Swami, exclusive of many private talks, and intimate teaching to a few chosen spirits. The interest in his doctrine has been steadily increasing,—even reaching the hopeful limit of a mild martyrdom of pulpit denunciation !—and, though it is yet early to prophesy results, it seems safe to say that the enthusiasm thus awakened is of a permanent character. Classes for the further study of the Vedas have been formed, not alone in San Francisco but in 6 Oakland and Alameda where our master also taught, and he has promised if we are faithful in our following, to send to us another teacher. He regards the Californian atmosphere, from its distinctive climate and racial conditions, as being peculiarly well fitted to the student of truth, —the state, perhaps therefore, a coming centre of Oriental thought ? Strange if the wedding of East and West were here to come, that nice balance of ideal and material, by which the noble conception of a universal religion should be made possible ! Who knows ?

Had we been able to claim for our climate a perfect kindness to the Swami Vivekananda our measure of content had been full, and it perhaps rather owing to his lavish gift of his strength in our service, than to the climate, that the later days of his lectures here found him somewhat seriously indisposed. But the last word from him, he is now in retirement with some

good friends in the country, tells of renewed strength and vigor, and we shall surely send him to his next stopping place, New York, in perfect health again.

Greeting to all our good friends in India, think sometimes of the new children of your thought in California,

B. P.

BIRTHDAY CELEBRATION IN AMERICA OF SRI RAMAKRISHNA PARAMAHAMSA.

This year the anniversary of Sri Ramakrishna's birth fell on the 3rd March. The Hindus do not keep the same date every year as is our custom, but calculate the date for each year so that it falls under the same astronomical conditions. Owing to the difference of time, the Birthday was celebrated in New York on the evening of the 2nd March.

Sri Ramakrishna Paramahamsa was the Master of Swami Vivekananda and the other Sannyasins who have succeeded him in this country. He was born in 1835 and laid down the body in 1886. He was a great Saint and is regarded by many Hindus as an Incarnation of Sri Krishna. So remarkable was his personality that Prof. Max Muller has published a volume on his life and sayings.

In India the birthday celebration of Sri Ramakrishna is observed with great and joyous ceremonies. The Poor

are fed; there are *Sankirtan* parties (singing of sacred songs) and usually there are addresses by some of the Swamis. This year it was celebrated in several of the large cities, but the chief festival was held at Belur, near Calcutta where is situated the Math, a sort of monastery where dwell his disciples.

In Greater New York there were three celebrations of the event. The principle one was held at the rooms of the Vedanta Society, where Swami Abhedananda and several of the Bramacharins passed the evening in reading from sacred books and meditation on the Master's life, amid the fragrance of flowers and Oriental incense.

A smaller gathering of a similar character was held in Brooklyn spending a few hours in meditation, as has been the custom for several years past.

Other celebrations in the city of New York were held by the Swami Yogananda at his class rooms, which were adorned with flowers and perfumed with incense. He makes a prominent feature of what is known as *Mantra Yoga*. Consists of chanting certain devotional sentences in rythmic intonation. It may be remarked in passing that the idea of musical services in the churches of the West was derived from this Oriental custom. The following *Mantram* we used on the occasion of Sri Ramakrishna's Birthday.

Mantra to
Sri Ramakrishna Paramahamsa,
On Absoluteness of Self.*
Om! Om! Om!
I am That I Am!
I am That I Am!

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* It is necessary to learn the proper pronunciation and method to intonation before trying to use this *Mantram*.

My True Self is Eternal.
Tat Tvam Asi!
Tat Tvam Asi!
That Thou Art!
That Thou Art!
Hari! Hari! Hari!
Aham Brahma-asmi!
Aham Brahma-asmi!
Hari! Hari! Hari!
I am That I Am!
I am That I Am!
Unto Thee, O Lord Brahm
Do I lift my soul!
Om! Om! Om!

Student—a Journal.

THE RAMAKRISHNA MISSION.

The Report of its Famine Relief Works.

From November 1899 to March 1900.

The accounts of the work done in the present famine by the Ramakrishna Mission, have appeared from time to time in the columns of local papers. A relief-centre was started by the Swami Kalyanananda of the Belur Math, in December 1899, at Kissengarh, Rajputana. The funds at our command had been a limited one; so, the Swami determined to work along the line of supplementing the work of local authorities, by helping only the destitute children, either real orphans or deserted by their parents. Eighty-five of such helpless children are there at Kissengarh at present, of whom fifty-five are boys and the rest (thirty), girls. Ten of the boys have been working at the Carpet Factory, and

six boys and seven girls in the neighbouring cotton-mills.

The Durbar of Kissengarh has won our deep gratitude by helping us all along. Two houses have been given us free of charge for the use of the relief-works, by the kind permission of the Durbar, besides the employment of a servant, the supply of almost all the fuel for cooking, and the grant of quilts for the orphans during the chill of December last. Promise has been given also through the Dewan, Rao Bahadur Sham Sundar Lall, of allowing us to remove the real orphans and the destitute children to some favourable quarters for the establishment of an orphanage on a permanent footing, after the hard times of the famine are over.

Annexed is a statement of accounts showing the receipts and the disbursements of the Kissengarh Relief-Centre from November 1899 to March 1900.

Receipts.

	Rs.	A.	P.
Friends from Benares and Allahabad.	7	8	0
Nathoo Bhai, Bombay	25	0	0
Dharsi Bhai, Calcutta.	30	0	0
Srimati Sarala Devi, Calcutta	20	0	0
Srimati Biraj Mohini Devi, Bhagalpur.	6	0	0
Mrs. M. N. Banerji, Darjeeling.	10	0	0
Editor, Bharati, Ballygunj.	86	0	0
Through Bharati office, Ballygunj.	2	0	0
Editor, Pratibasi, Calcutta.	75	0	0
Brahmachari Harendra Nath, Mayavati.	6	0	0
The Adwaita Ashrama, Mayavati.	300	0	0
Babu Madhusudan Ghose, Dinajpur.	25	0	0
„ Hari Das Chatterjee, Bhawanipore	5	0	0
„ Ram Nath Ratna Chandpur.	2	0	0
„ Shivnath Banerjee, pleader, Bhagalpur.	5	0	0
„ Barada Prasad Bose, Deoghur.	10	0	0
„ Gosto Vihari Sen, Mymensing,	2	0	0
Babu Chitta sakha Sanyal, Mymensing	10	0	0
Babu Jagat Sunder Chowdhury	2	0	0

„ Indra Nath Chatterjee, Chandarnagore. ..	3	0	0
„ Hari Charan Dutt, Allahabad ..	25	0	0
Batta for changing money. ..	0	1	3
By selling of husks ..	5	7	0
By wages of 10 boys, working at the Carpet factory	9	14	3
Contributions sent to Math, Belur, by friends from America* ..	288	10	0
TOTAL	960	8	6

Disbursements.

	Rs.	A.	P.
Feeding Expense ..	716	10	1
Fuel	6	13	9
Establishment	7	0	1
Cooly hire	4	15	10
Railway fares and Conveyance-charges ..	36	12	9
Postage, telegraph & M. O. expense ..	12	14	0
Cooking Utensils ..	7	12	0
Clothing ..	37	12	6
Sundries ..	16	14	3
TOTAL	847	9	3

Total Receipt	*960*	*8*	*6*
„ *Disbursement*	*847*	*9*	*3*
Balance in hand	***112***	***15***	***3***

The time is not yet, when we can close the works. it will have to be continued till the end of June next, or a month or two longer, if possible. We are grateful to the general public

*Contributions received from America will be acknowledged in details later, as also the contributions received from various parts in India, since April 1st, 1900,

for the help rendered us up to this time for this noble cause, and we are sure to have their help and sympathy, till the hard times are over, by the grace of God.

We quote below para 19 of the report of J. R. Dunlop Smith, Major, Famine Commissioner, who visited Kissengarh by the end of Feb. last.

MATH, BELUR, HOWRAH.
April 25th, 1900.
Swami Saradananda.

"(19) An orphanage was opened in the city by the Durbar on the 28th December. It is now managed entirely by the Ram Krishna Mission of Bengal under the supervision of the Diwan. These missionaries are Vedantists. The head of the mission is Swami Vivekananda and the two chief centres are in Calcutta, and Mayawati near almora. One of the two missionaries does the clerical work. There is a resident compounder. There are two sweepers and two water-carries. A Brahman and his wife do all the cooking and an old woman looks after the girls. There are now in the orphanage 54 boys and 23 girls who are housed in two separate buildings. They have a meal of *kicheri* in the morning and of bread and pulse in the evening. They generally get a handful of prached gram in the middle of the day. I checked the store register for three consecutive days and found that each child consumes about 8¼ imperial chittaks a day. The children are in excellent condition and appear to receive every attention. They were all very happy. Five boys and five girls work in the cotton-mills and ten boys are employed in the carpet-factory. The girls grind all the flour that is used."

CAMP
1st March, 1900.
(*Sd.*) J. R. DUNLOPSMITH,
MAJOR,
Famine Commissioner.

AMONG OUR EXCHANGES.

The Prabuddha Bharata,—Monthly, Almora, Re. 1-8-0
The Light of the East.—Monthly, Calcutta, Rs. 5-0-0
The Dawn.—Monthly, Calcutta, Rs. 4-0-0
The Indian Review.—Monthly, Madras, Rs. 5-0-0
The Light of Truth,—Monthly, Madras. Rs. 4-0-0
Theosophical Publications :—
Theosophist,—Monthly, Adyar, Rs. 8-0-0
Prasnottara, Arya Bala Bodhini, Theosophical Gleaner and Rays of Light.
Viveka Chintamani,—Tamil Monthly, Madras, Rs. 5-0-0
Upanishad Artha Deepika.-Monthly, Kuttalam, Rs. 3-8-0
Brahma Vidya.-Tamil Semi-monthly, Nadukkaveri, Rs. 3-0-0
Sanskrit Chandrika.—Monthly, Kolhapur, Rs. 1-3-0
Sanskrit Journal.—Monthly, Pudukotah. Rs. 3-0-0
The Udbodhana,—Bengali Monthly, Calcutta, Rs. 3-0-0
Sophia,—Monthly, Calcutta, Rs. 3-0-0
Open Court —Monthly, Chicago, 1 $ per annum.
Mind —Monthly, New York, 2 $ per annum.
Arena.—Monthly, New York, $ 2. 50 per annum.
Unity. —Semi-Monthly, Kansas, 1 $ per annum.
Monist.—Quarterly, Chicago, 2 $ per annum.
Sphinx.—Monthly, Boston, 3 $ per annum.
Psychic Digest or Occult Review of Reviews.—Monthly, Cleveland, O. 1 $. per annum.
Occult Truths —Monthly, Washington, 1 $. per annum.
The Higher Law,—Monthly, Boston, 1 $ per annum.
The Lamp, —Monthly, Torono, One dollar a year.
The Exodus,—Monthly, New York, 1 $. per annum.
Notes and Queries,—Monthly, Manchester, N. H. 1 $.
Immortality,—Qurrterly, Syracuse, One dollar. a year
Wee Wisdom,—Monthly, Kansas, 50 cents.
Flaming Sword,—Weekly, Chicago, 1 $. per annum.
The New Century,—Weekly, New York, $ 1. 50.
Star of the Magi,—Monthly, Chicago, 1 $. per annum.
The New Cycle,—Monthly New York, $ 2 50. per annum.
The Ideal Review,—Monthly, New York, $ 2 50.

THE

BRAHMAVÂDIN.

"एकं सत् विप्राबहुधावंदन्ति."

"That which exists is one: sages call it variously."

—*Rigveda*, I. 164. 46.

Vol. V.] SEPTEMBER, 1900. [No. 11.

SAYINGS OF SRI RAMAKRISHNA PARAMAHAMSA.

1. Advaita knowledge is the highest. But God should be worshipped as the master is by his servant, as the adored by the adorer. This is the easier path; it soon leads to the highest, the knowledge of the unity.

2. The self exertion of dogs and jackals is no exertion at all. Arjuna had self-exertion, he was sure to accomplish that which he had once determined to do, because he thought it his duty.

3. He who can resign himself to the will of the Almighty with simple faith and guileless love approaches the Lord very soon.

4. Visit not the mirracle-workers and the exhibiters of *siddhis*. These men are wanderers from the path of truth. Their minds have become entangled in the meshes

of psychic powers, which lie in the way of the pilgrim towards the Brahman. Beware of these powers and desire them not.

5 The cry of all jackals is one. The teachings of all the wise ones are also one and the same.

6. At the door of large granaries of rice are placed traps containing fried rice (Moori) to catch the mice. The mice, attracted by the pleasant scent of the fried rice fall into the trap, are caught and killed. So also is the soul. It stands on the threshold of divine bliss, which is as if millions of the highest worldly pleasures (such as the pleasures of the sense &c.,) were solidified into one. Instead of enjoying that happiness, man's Soul is allured by the petty pleasures of the world and falls into the trap of the great illusion, *Maya* and dies therein.

7. As boys getting hold of a post spin round it with great velocity, and do not fall down, but no sooner do they let go their hold on the post, down they fall, so the wise man should move through this world having his hold on God.

8. A shy horse does not move straight so long as its eyes are not protected by a cover. Similarly the mind of a worldly man should be restrained from looking around through the eye-piece of Viveka (discrimination) and Vairagya (Dispassion) for then it will not stumble or go astray in evil paths.

9. The *Sadhu* who distributes medicines and uses intoxicants is not a proper *sadhu.* Avoid the company of such.

10. The leaves of the cocoa-palm fall off, but leave still a mark behind on the trunk. Similarly so long as one has this physical body, there will remain the mark of egoism how so ever high a man may advance in spirituality. But this trace of egoism does not bind such men to the world nor cause their rebirth.

AN EXPOSITION OF EMERSON'S ESSAYS.

BY PUNDIT F. K. LALAN.

" There is no great, no small,
To the soul which maketh all,
And where it cometh all things are ;
And it cometh everywhere."

" There is no wall between the soul in man and the Universal Soul, or God, or Oversoul, except it may be self-created, and therefore subject to variation. If we put a basin in water, the water which is contained in the basin and that which is outside and that which penetrates the basin are the same. This vessel is one of the vehicles for the Soul to ride on, where it wills to ride, and being in the vehicle is egoized—to ride where it wills."

" To a sound judgment the most abstract truth is the most practical," —*Ralph Waldo Emerson.*

Unless an absolutely true theory of an abstract truth be approached, all of the relative phenomena based on that truth will remain unintelligible.

Says our philosopher :

" I am owner of the Sphere,
Of the seven stars and the solar year,
Of Cæsar's hand and Plato's brain,
Of Lord Christ's heart and Shakespeare's strain."

The hand symbolizes Power. Brain symbolizes Wisdom. Heart symbolizes Love. Strain symbolizes The Word.

Cæsar is not a hero : he is heroism. Heroism being abstract, I will to manifest—and I become Cæsar. Plato is not a philosopher : he is philosophy. Philosophy being abstract, I will to manifest—and I become Plato. Christ is not a God : he is Love. I love to manifest—and I become Christ. Shakespeare is not a poet : he is poetry. Poetry being abstract, I will to sing—and I become Shakespeare. Thus I am the creator of heroism, philoso-

phy, love, and music; therefore, I am owner of the Sphere (Cosmos), and of the seven stars and the solar year.

Says Herbert Spencer:

"If the part is conceived without any reference to the whole, it becomes itself a whole—an independent entity, and its relations to existence in general are misapprehended."

Emerson's History is not the history of one particular nation race, or people; it is not one of a particular civilization; it is not one of a particular epoch: it is rather the history of all times and all people—of all races and all civilizations. His history makes it actually possible to see the whole panorama of the infinite past in the present time. It teaches us in a demonstrative way, which even a child could understand. If we take a general view of "One Mind," with which he opens his essay on "History," making that mind sufficiently objective to our spiritual intuition, we can easily comprehend his demonstrations of "One mind." As there is one earth, one mass of water, one light of the sun, one air common to all individual beings, so is there one Mind common to all individual men.

Now, let us take a closer view of Emerson's "One Mind," in an effort to make it practical. This can be done by pondering the second sentence of the same essay, which runs thus: "Every man is an inlet to the same, and to all of the same" (Mind). As the legs are an inlet to the earth, and almost all of the earth; as fins are an inlet to water, and almost all the water; as eyes are an inlet to light, and almost all of the light; as wings are an inlet to air, and almost all of the air; as ears are an inlet to sound, and almost all of the sound—so is every man's brain an inlet to Mind, and almost all of Mind.

If one should argue that man is not capable of taking in the whole earth with his legs—and therefore is not all-powerful—to him this Occidental sage would reply thus: "Man can transform his legs into a train, which *will* take in the whole of the earth. A train has become now an inlet to the earth, and takes

in almost all of the earth, including empires, continents, kingdoms, lands, cities, towns and villages. A ship has become an inlet to the water, and almost all of the water, iucluding oceans, seas, gulfs, and rivers. A telescope reconnoiters the sky, and almost all of the sky; for it takes in suns, planets, moons, comets, and milky ways. A microscope kens the minutest forms of life. A telegraph, or long handwriting of man, has become an inlet to the intelligence. A balloon has become an inlet to the atmosphere, and in time may become an inlet to all of the atmosphere. A telephone has become an inlet to speech, and to all speech: so a book may become an inlet to the mind, and almost all of the mind."

At this point, however, something supplemetary is to be announced from the Oriental voice—that man is not only an inlet to this Universal Mind, as the Occidental sage proclaims, but is an *outlet* of it also: not merely sitting at its shore, as readers in the library and hearers in the lecture-room do. Man can dive deep in this reservoir and go to the very source of it in his inmost heart, whence it flows out. It can thus be demonstrated; for man does not only grasp with his hand: he also gives; his ear does not merely listen to what others have to say: he with his mouth gives out the massage he has to communicate to his brethren. Thus man is not only a receiver of thoughts produced by others: he is also a transmitter of thoughts created in his own mind: therefore, let us announce for the benefit of our brethern that every man is not only an inlet to the Universal Mind, or any part of it, but is also an outlet to the same.

This way of thinking naturally leads to the third sentence: "He that is once admitted to the right of reason is made a free man of the whole estate." He that is once admitted to the confidence of Queen Victoria is made a free man of the whole British Empire; if admitted to the trust of Salisbury, he is made a free man of the British government. If I be introduced to the head of a family, I am introduced to all its members; if I be introduced to Bishop Vincent, I am introduced to the whole Chautauqua movement; if I be introduced to an Ingersoll or a

Huxley, I am introduced to the whole agnostic movement ; but if I be introduced to the divine sage of the West, Ralph Waldo Emerson, I am introduced to the Divine Reason--for those who have the sight of God, which is the Cause of all causes, and which is the Divine Reason, have been made free men of the whole universe. In the sight of God all bondage falls asunder ; man is free when he has seen God in a heart as pure as crystal. His mind is God's Mind, which comprehends all that is or can be done. His heart is God's Heart, which loves every being in the universe. His power is God's Power, which demonstrates the Divine Will.

Here is the exotericism of reason. The Reason that Emerson speaks of seems to be the cause of Universal Mind, which emanates from it. This is termed *Buddhi* or Cosmic (Spiritual) Soul, or Vishnu known as the preserver of all by Oriental sages. There is no difference between the Divine Reason and man's spiritual reason, or Buddhi: for there is no screen between God's Reason and man's reason. When a man reaches in his inmost heart his own spiritual reason, he reaches the center of the Divine Reason. Emerson divines similarly in his essay on "The Oversoul": "As there is no screen or ceiling between our heads and the infinite heavens, so is there no bar or wall in the Soul where man the effect ceases and God the cause begins. The Sun of Reason shines on and in the lump of earth ; it shines on and in a piece of white chalk, as well as on and in a pure glass. Thus one who has reached the Absolute Reason has passed on from the black evil to the white good, which are of course, relatives, and has become pure as crystal, or Absolutely Good in his heart, were the Divine reflects with all splendor."

Here are two of Emerson's precepts demonstrated, *viz*: there is one *Mind* common to all individual men, and every man is an inlet to the same and to all of the same. This Universal Mind and man are made out of one and the same substance—called "Chit," or mind-stuff of God, in the Oriental philosophy. Some similar expressions of this fact have been divined by Emerson in his representative man: "The ploughman, the plough, and the

furrow are made out of the same stuff; hence, man can grasp this Universal Mind, or any of its manifestations, through his own mind." As the organ of sound (the ear) and the sound itself are made out of the etheric vibrations of the Akasa; as the organ of sight (the eye) and the light are concretized from the etheric vibrations of Tejas—so is the thought, as well as the brain, made out of the mental vibrations of the Divine Mind, or "Chit."

Emerson then illustrates his opening precepts by selecting an unsurpassed emperor in the philosophic world: "What Plato has thought we may think." Plato has thought in this Universal Mind, and we are now thinking in it. The Mind he used is the same that we are now using; but let us see what Plato himself is. He is not a philosopher: he is philosophy itself—thus declares Emerson in his essay on "Plato." But philosophy, being abstract principle in the Divine Mind, concretizes itself and becomes Plato; thus man is not a God. God being absolute, meditates and becomes itself Man. The love of wisdom is philosophy; philosophy loves wisdom, and wisdom loves beauty. The Greek word *Cosmos* means beauty; for beauty is the garment of God, as "Gudha" means the unchangeable in all changeables—that which preserves itself whole and whole: therefore, its name is *God.*

There are three classes of men, as Emerson says in his essay on "Prudence." The ordinary men live in the unity of things; there is another class who live to the beauty of things—as poets and artists; while the third class are the men of philosophy, who live in the beauty itself. First, we have the sensual man, whose entire aim is wordly wealth and health—who is washing his feet with the elixir of the heavenly lake; another sits at the brink of this lake and sips it; while the third dives deep in the beauties of it: he is the wise one, or the man of philosophy. Thus Plato (or the philosophy enshrined in Plato) is wisdom. His wisdom wholly kens the unity of all things manifested. It kens also the deversity that is founded on this absolute unity. Those who can observe the central force of Jesus, Buddha, and Krishna, working

on all planes of various Christian, Buddhist, and Hindu creeds; those who can ken the central force of God—the sun of all Saviours, working upon all beings for their uplifting—are Platos reborn. Such was Emerson: he is our "modern Plato." Jesus said, "You can do even greater things than I do." This revelation inspires us with the knowledge that we can think more than Plato has thought, because the later incarnations of Plato contain the former one. As the lexicography of Johnson is increased in Webster, so the philosophy of Plato is increased in our "modern Plato."

"What a saint has felt we may feel." As the mind of a philosopher comprehends all, either in diversity or in unity, so does the love of a saint feel, vibrate, respond in his heart with all that is. The heart of a saint is the heart not only of all humanity but of all beings; and it vibrates in unison with every note in every heart. It weeps with those who weep, and it rejoices with those who rejoice." "If a man loves his own family as he loves himself, he will feel the same toward every member thereof, because every member of his body (which he loves) stands in the same relation as every member of his family. If a man loves his nation, his race, humanity, and all beings as he loves himself, he will feel the same love toward all. If a man loves God, who is All in all, as he loves himself, he will respond to every vibration of every being of all time.

"What at any time has befallen any man we can understand." Yes; we can understand anything—any event that has happened at any time to any people or to any being—if we look into it with impartial eyes and weigh it in a scrupulous balance of Reason, which rests brilliantly in the heart and weighs just by in the head.

Do we not understand why our Chinese sisters dwarf the natural length of their feet, after understading why our American sisters diminish the natural circle of their waists? The idea that impels the one to keep the feet small is the same that impels the other to keep the waist small: it is that of beauty, and is common to almost all our young sisters throughout the world.

Do we not understand why ladies decorate their heads with ornaments of gold and silver, with jewels, and with garlands of flowers, when we understand their passion for wearing miniature botanical gardens and zoological museums on their hats? This is the idea of beauty that is common to the gentler sex. Do we not understand why our Hindu and Buddhist and Mohammedan brethren uncover their feet when entering their temples, after understanding why our Western brethren uncover their heads when entering their churches? Honor, respect, reverence—these embody the central idea that impels the one to uncover his feet and the other his head. Do we not understand, when we see the Hindu-Brahmins purifying themselves in the sacred Ganges with the repetition of sacred Vedic hymns, after seeing our Baptist brethren baptizing in a hole in the ice while quoting the sacred words of Scripture? It is faith in the heart, combined with pictorial form, that makes our respective brethren do the same act in different ways.

None are surprised that Spaniards take keen delight in bull-fights, when *we* seem to delight in oratorical contests (instead of oratorical peace) in our university career. The idea in the one is to fight and strengthen the physical horns and muscles, and in the other to invigorate the verbal horns and muscles.

We understand the movement of the world-renowned Parliament of Religions at Chicago, as we understand the Peace Conference at The Hague. For the religious world as well as the political world desires peace throughout civilization, and is coming to the realization that to shed human blood or to say an unkind word, either with iron weapons or verbal weapons cast by greed or bigotry, is sinful. For humanity is one family, living in different rooms, of a single house on our little earth. As brothers in one family, we should live harmoniously, in different rooms, perhaps, but under the same roof.

The foregoing contrasts show plainly that we *can* understand anything that happened at any time; for everything in Nature stands for an explanation of every other thing in its order.

"Who hath access to this Universal mind is a party to all that is or can be done; for this is the only and sovereign agent." Let us examine a few simple and familiar illustrations of our access to this Mind. A very large section of the city of Chicago was consumed in the great fire of 1871, but it was not erased from the mind of the people; so they hewed out a new Chicago from the earth by the same mind. In the year 1800 Chicago did not exist, but the mind of the people meditated, "Let there be Chicago!"—and there is a great city by the lake.

Before there was any earth or a human body in existence, this Mind hewed out this earth and other planets, and our sun and other suns were moulded out of the central sun. The Cosmos is the Thought in this Mind, which man handled and handles with his *Buddhi*, or spiritual soul.

Thus we human beings, who have access to our Univesal Mind, first sketched and then hewed out an infinite variety of form.

If a man attempts to place a limit to this Mind, and thinks he himself is limited, these limitations are not twc, but one, which is self-imposed, and can be enlarged or diminished according to our (the spiritual soul's) will; for there is no wall or bar between Man's and God's Mind except that which is self-erected—.*The Mind.*

MODERN INDIA.

(*Continued from page 89.*)

As during the supremacy of the *Brahmin* and the *Kshatriya*, is centralization, so the result of the supremacy of the *viashya* is accumulation of wealth. The power of the *vaishya* lies in the possession of the coin, the charm of whose chinking sound irresistibly works on the ears of the four castes. The *vaishya* is always in fear lest the *Brahmin* swindles him out of this, his only possession, lest the *kshatriya* usurps it by virtue of his superior strength of arms. For self-preservation, the *vaishyas*, as a body, are, therefore, of one mind. The *vaishya* commands the money, the exorbitant interest that he can exact for its use by others is his dreadful weapon to all. By this weapon, he is always anxious to curb the royal power. That the royal power may not any how stand in the way of the flow of his riches, the merchant is ever watchful. But, for all that, he has never the least wish that the power should be transferred from the kingly to the *sudra* class.

To what country does not the merchant go? Though himself ignorant, to carry on his trade, he transplants the learning, wisdom, art and science of one country to another. The wisdom civilization and arts, that accumulated in the heart of the social body, during the *Brahmin* and the *kshatriya* supremacies, are diffusing, in all directions, by the arteries of commerce, running to the different marketplaces of the *vaishya*. But for the rising of this *vaishya* power, who would have carried today the culture, learning, acquirements and articles of food and luxury of one end of the world to another?

* Translated for the "*Brahmavadin*," by Swàmi Sachchidänanda from a Bengalee contribution of Swami Vivekananda to the "*Udbodhana*," Part. VII. Vol. II.

And where are they, through whose physical labour only are possible the influence of the *Brahmin*, the prowess of the *kshatriya* and the fortune of the *vaishya*? What is their history, who, being the real body of the society, are designated, at all times, in all countries, as they—the basest born? For whom, kind India prescribed the mild punishment, "cut out his tongue, chop off his flesh," for such grave offence as any attempt, on their part, to gain a share of the knowledge and wisdom, monopolised by her higher classes,—those "moving corpses" of India and the "beasts of burden" of other countries, the *sudras*, what is their lot in life? What shall I say of India? Let alone her *sudra* class; her *Brahmins* are now the foreign professors, *kshatriyas* the ruling Englishman, and *vaishyas* the English trader; so that, only *sudra*-becomingness—the burden of the beasts of burden—is left with the Indians themselves. A cloud of impassable darkness has at present, equally enveloped us all.† Now there is neither firmness of purpose nor boldness of resolution nor courage of heart, no strength of mind, no aversion to maltreatments by others, no dislike for slavery, no love in the heart, no hope, no manliness; there are only deep-rooted envy and strong antipathy against one another, morbid desire to ruin, by hook or by crook, the weak, and doglike, to lick the feet of the strong. Now, the highest pleasure consists in the display of wealth and power, devotion in self-gratification, wisdom in the compilation of the transitory objects, *yoga* in hideous diabolical practices, work in the slavery of others; civilization in base imitation of foreign nations, eloquence in the use of abusive language, literature in extravagant flatteries of the rich, or, in the diffusion of filthiest obscenities; what can be said of the distinct *sudra* class of such a land,‡ where the whole population has in fact, come down to the level of the *sudra*? The *sudras* of countries other than India have become, as it were, a little awake; but they are wanting in proper education, and have got the mutual

† *Viz.*, Indians.

‡ *Viz.*, India.

sudra-like hatred amongst themselves. What is there in being most in number? That unity, by which ten collect the strength of a million, is yet far from the *sudra*; hence, naturally the *sudras* form the subject nation.

But there are hopes. In the course of time, the *Brahmin* and the higher castes are being brought down to the low status of the *sudras* and the *sudras* are being raised to higher ranks. Europe, once the land of *sudras*, enslaved by Rome, is now filled with *kshatriya* valour. Even, before us, powerful China, with fast strides, is getting *sudra*-hood, while insignificant Japan, with a sudden dazzling shake, throwing off her *sudra* nature, is by degrees, invading the rights of the higher castes. The attaining the *kshatriya*-hood of modern Greece and Italy and the decline of Turkey and Spain also deserve here consideration.

Yet, a time will come, when there will be the rising of the *sudra* class, *with their sudrahood*; that is to say, at present, the *sudras* are becomming great by acquiring the characteristic qualities of the *vaishya* or the *kshatriya*, but a time will come, when the *sudras* of every country, with their *sudra-like* nature and habits,—not becoming *vaishya* or *kshatriya*, but remaining as *sudras*,—will obtain absolute supremacy in every society. The first glow of the rising of this new power has already begun to slowly break upon the Western world and the thoughtful are at their wits' end to reflect upon the final events of this fresh disturbance. Socialism, Anarchism, Nihilism and like other sects are the vanguard of the social derangement to follow. Being subject to pressure and tyranny, for time out of mind, the *sudras*, as a rule, are meanly dog-like servile, otherwise brutally inhuman. Again, at all times, their hopes and aspiratio are baffled; hence, of firmness of purpose and steadiness of solution, they have none.

In spite of the spread of so much education in the West, what is a great hindrance in the way of the rising of the *sudra* class, is the recognition of caste as determined by the prevalence of more or less, good or bad qualities. In ancient days, this very qualitative caste system obtained in India and tied fast down the *sudras*. In the first place, scarcely any opportunity is given to

the *sudra* for the earning of wealth or the obtaining of proper education; to add to this, if ever a man of considerable parts and genius be born of the *sudra* class, the influential higher sections of the society forthwith shower honours on him and lift him up on to their own circle. The power of his wisdom, the share of his wealth, are employed for the benefit of an alien caste,—of which his own caste people get nothing; not only so, the scum and refuse of the higher castes are cast aside into the Sudra class.

Vasishta, Narada, Satyakama Jabala, Vyasa, Kripa, Drona Karna and others of questionable parentage ‡ are raised to the position of a *Brahmin* or a *kshatriya*, in virtue of their learning or valour; but it remains to be seen how, by these uplifts, the prostitute, maidservant, fisherman, or, the charioteer ¶ class was

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‡ (1) Vasishta's father was Brahma and mother unknown. (2) Narada's mother was a maid-servant and father unknown. (3) Satyakama Jabala's mother was a maid-servant, by name, Jabala and father unknown. (4) Vyasa's father was a Brahmin sage, *Parasara*, and mother, *Matsyagandhi*, the Virgin daughter of a fisherman. (5) Kripa's father was a Brahmin sage, *Saradwan Gautama*, and mother the goddess, *janapadi*. (6) Drona's father was the Brahmin sage, *Bharadwaj*, and mother the goddess, *Ghritachi*. (7) Karna's mother was *Kunti*, during her maidenhood and father the god, sun. For detailed information, vide the accounts of their births, for (1) in chapter 174, *Adiparva*, Mahabharatta; for (2) in chapter 6, *skandha* 1 Srimat Bhagavatam; for (3) in section 4, Prapathaka IV. Chhandogya Upanishad; for (4), (5), (6), (7), chapters, 105, 130, 130 and 111, respectively of the *Adiparva* of Mahabharata.

¶ In her anxiety to save her reputation, *Kunti* threw the new born child, *Karna*, into water. A charioteer found the child in this neglected condition and took him home. Henceforth, the child was kept under the charioteer's parental care.

We cannot understand the references to the coming of gods and goddesses, in these cases. None in our days implicitly believes in these stories; and perhaps, the writers's opinion is that the God, Sun, in the case of Karna, was no other than the charioteer himself. (S. S.)

benefited. Again, the fallen from the *Brahmana*, the *kshatriya*, or, the *vaishya* class used to fill the ranks of the *sudras*.

In modern India, no *sudra*, however enlightened or rich, is allowed to leave his own society, with the result that his wealth, intellect or wisdom, remaining confined within his own caste limits, is being employed for the betterment of his own people. This hereditary caste system of India, being thus compelled to keep within bounds, is conducing to the advancement of the people, moving within the same circle. The improvement of the low classes of India will go on, in this manner, so long as she will be under a Government, dealing wlth its subjects, irrespective of their caste.

Whether the leadership of the society be in the hands of the wealthy, learned or the strong of arms, the source of its power is always the subject mass. By so much, will the class in power sever itself from this source of power, as much it is sure to become weak. But, by a strange irony of fate, they, from whom this power is, directly or indirectly drawn by means fair or foul, cease soon to be taken into account by the leading class. When in time, the priestly power totally estranged itself from the subject mass,—the real source of its power,—it had to kiss the ground before the kingly power of the time, taking its stand on the strength of the subject people; again, the kingly power, thinking itself to be perfectly independent, dug a vast gap between itself and the subject people, only to be destroyed, or be mere puppets in the hands of the Vaishyas, who now succeeded in securing relatively more cooperation of the common mass. The Vaishyas have now gained their end; so, they, no longer. deign to count on the help from the subject people and are trying to dissociate themselves from them; here is sown the seed of the destruction of this power as well.

Through themselves the centre of all powers, the common subject mass, creating an eternal distance between one another, have been deprived of all their legitimate rights; and they will remain so, as long as this sort of relation will continue.

A common danger, or sometimes a common cause of hatred

or love is the bond, that binds people together. By the same law that unites beasts of prey together, men also collect together and form a caste or a nation. Zealous love for one's own country,—as of Greece against Persia, of Rome against Carthage, of the Arab against the Kaffir, of Spain against the Moor, of France against Spain, of England and Germany against France and of America against England,—is one of the main causes, which leads to the advancement of a nation,in the act of expressing itself in hostilities against one another.

Self-love is a first teacher of self-renunciation. For the preservation of the individual's interest only, one looks first to the well-being of the universal. The interest of one's own nation is one's own interest; the well-being of one's own nation, one's own well-being. Without the cooperation of many, most works can by no manner of means, go on,—even self-defence becomes an impossibility. The joining of mutually friendly hands for the protection of this self-interest is seen with every nation of every land. Of course, the limits of this self-interest vary with different people. To multiply and to live a precarious life, from hand to mouth, with the condition that the religious pursuits of the higher castes may not suffer any way, is the highest gain for the Indians. For the present India, no better hope is possible; this is the last rung of the ladder of India's life! §

The present Government of India has immeasurable good, attendant on it, though there are certain evils as well. After the fall of the Pataliputra empire, till now, India was never under such a powerful Government as the British, wielding the sceptre througout her length and breadth. Under this *Vaishya* supremacy, as the objects of commerce are being brought from one end of the world to another, so, at the same time, the ideas and thoughts of different countries are entering and forcing their way into the very bone of India. Of these ideas and thoughts, some are really most beneficial to her,

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§ The writer here is describing the actual state of things, in India, and not what he desires. (S. S.)

some harmful, while others discover the utter ignorance and inability of the foreigners, in determining what is truly good for the inhabitants of this country.

But, behind the mass of whatever evils there may be, is seen rising the sure emblem of her future prosperity that, as the result of the action and reaction between her own old national ideals, on the one hand, and the newly introduced strange ideals of foreign nations, on the other, she is awakening from her deep long sleep. Mistakes, she will make,—let her, there is no harm in it; in all our works, mistakes are our only teachers. Who makes mistakes, the path of truth is open to him only. Trees never make mistakes, nor stones, animals are hardly seen to transgress the fixed laws of their life; man makes mistakes, and it is man, who becomes God on earth. If our every movement from the nursery to the death-bed,—our very thought from the daybreak till midnight be prescribed and laid down, in detail, by others, and, if the pressure of the king's sword be brought to keep us within the iron grasp of those prescribed rules, then what remains for us to independently think for ourselves? What makes us "man"?—that we have a mind with which we think—reason,—will. Without exercise, the power of thinking is lost, mind gets dull and inert, spirit becomes matter. Yet, even now, every religious preacher, every social leader is anxious to frame new rules for the guidance of society!!! Does the country want rules? Has it not got enough of them? Under the oppression of rules, the whole nation is verging on its ruin,—who stops to understand this?

In the case of an absolute and arbitrary monarchy, the conquered race is not treated with so much contempt by the ruling power. Under such a governmt, the rights of all subjects are equal, in other words, no one has the right to question the governing authority. So, there remains very little room for priveleges of caste and the like. But, where a limited monarchy or republican form of government rules the conquered race, a wide distance is created between the ruling and the ruled parties; and most part of what power, if employed solely for the well-being of the ruled class, might have done great good to them, in a short

time, is wasted by the government, in its attempts to keep the subjects within its proper control. During the Roman emperorship, her foreign subjects were, for this reason, happier than under the republic of Rome. For this reason, the Christian Apostle Paul, though born of the conquered Jewish race, obtained permission to appeal to the Roman emperor, Cæsar.* Some individual Englishman may call us "native" or "nigger," or hate us as uncivilized savages; we do not gain or lose, by that. We, on account of caste distinctions, have got, among ourselves, far stronger feelings of hatred and scorn against one another; and who can say that the *Brahmins*, if they get some *Kshatriya* king by their side, will not try again "to cut out the Sudras' tongue and chop off their flesh?" That, recently, in Eastern Aryavarta, the different caste people seem to breed a feeling of united sympathy amidst themselves, with a view to ameliorate their present social condition,—that, in the Maharatta country, the *Brahmins* have begun to sing the paens of the "*Maratta*" race, the lower castes can not yet believe to be the outcome of pure disinterestedness. But, gradually, the idea is being formed in the minds of the English public, that the passing out of the Indian Empire from their sway will end in imminent peril of the English nation. So, by any means whatsoever, the supremacy of England must be maintained in India. The way to effect this, they think, is by ingraining in the heart of every Indian the mighty prestige of the British nation. It is both ludicrous and pitiful to observe the gaining ground of this sentiment among the English and the extension of their *modus operandi* for the carrying out of this sentiment into practice. Anglo-Indians seem to forget that, so long as such characteristics as their fortitude, perseverence, and national unity of purpose, by which Englishmen have earned this Indian Empire,—as their ever ready commercial genius, aided by science, which has turned even India—the mother of all riches—into their principal mart, are not eliminated from their national life, their throne in India is intact. So long as these qualities form a part of the British character, let thousands

* The Acts, XXV, 11.

of such Indian empires be lost, thousands will be earned again. But, if the flow of the stream of those qualities be retarded, shall an Empire be governed by empty boats? Therefore, when such remarkable traits of character are still predominant with the English as a nation, it is utterly useless to spend so much power for the mere preservation of meaningless "prestige." If that power were employed for the welfare of the subject people, that would certainly have been a great gain for both the ruling and the ruled races.

It was said before that India is slowly awakening, by her frictions with the outside nations; and the result of the little awakening is the appearance, to certain extent, of free and independent thought in present India. On one side, is modern Western science, dazzling with the brilliancy of myriad suns, taking its stand on the firm rock of hard facts and display of power, that everybody can understand; on the other, are the hopeful and strengthening traditions of her ancient days, when she was at the zenith of her power, genius and spirituality—traditions, that have been brought out of the last pages of her history by the great men of her own land and outside, that run through her every vein with the quickness of life, extending over numberless years and centuries. On one side, rank materialism, plenty of fortune and power, intense sense pursuits are, in strange language, making a tremendous noise; on the other, through the confused mixture of such many discordant sounds, she hears, in low, yet accents unmistakable, the heart-rending cries of her ancient gods. There, the luxuries, introduced from the west,—celestial drink, costly food, splendid costumes, magnificent places,—new manners, new fashions, amidst which moves the well educated girl, in shameless freedom, are arousing unfelt desires in her; again, the scene changes and appear, in stern presence, Sita, Savitri, fastings, the sage's recluse, the orange garb of the homeless Sannyasin, Samadhi and the search after the Self. On one side, is the selfish independence of the Western societies; on the other, is the extreme self-sacrifice of the Aryan society. In this great conflict: is it stange that the Indian society will be

agitated? Of the West, the end is—individual independence, language—money-making education, means—politics; of India, the end is—*Mukti*, language—the *Veda*, means—renunciation. At one time, present India, as it were, thinks—she is ruining this worldly life of hers in vain expectation of uncertain spiritual welfare hereafter; again, spell-bound she listens, "*Iti samsâré sphutatara dôsha, kathamiha mánava tava santôsha?*"—"Here, in this world of death and change, O man, where is thy happiness?"

On one side, the new India is saying, "We should have full freedom in the selection of husband and wife; because, marriage, in which are involved happiness and misery of all our future life, we must have the right to determine, according to our own free will." On the other the old India is saying, "Marriage, is not for sense enjoyment, but to perpetuate the race. This is the Indian conception of marriage. By the producing of children, you are responsible for the future good or evil of the society. Hence, society has the right to dictate whom you shall marry and whom you shall not. That form of marriage obtains in the society, which is conducive most to its well-being; you give up your individual pleasure for the good of the many."

On one side, new India is saying, "If we only adopt Western ideas, Western language, Western food, Western dress and Western manners, we shall be strong and powerful as the Western nation;" on the other, old India is saying, "Fool, by imitation other's ideas never become one's own,—nothing, unless earned, is your own. Does the ass in the lion's skin become the lion?"

On one side, new India is saying, "What the Western nations do are surely good, otherwise how did they become so great?" On the other side, the old is saying, "The flash of lightning is intense bright, but only for a moment; look out, boy, it is hurting your eyes."

Have we not then to learn anything from the West? Must we not needs try for better things? Are we perfect? Is our society entirely spotless?—There are many things to learn, we must struggle for new things till we die,—struggle is the end of

man's life Sri Ramakrishna used to say, "*Jata din bànchi, tata din sikhi,*"—"So long I will learn, as long I live." That man or that society, which has nothing to learn, is already in the jaws of death. Yes, learn we must,—but there are fears as well.

One young man used to always blame Hindu *Sàstras* before Sri Ramakrishna. One day, he praised the Bhagavad Gita, on which Sri Ramakrishna said, "I think, some European Pandit has praised the Gita, and so he has also praised it."

O India, this is your great danger. The tendency to imitate the West is getting so strong, that which is good or bad is no longer decided by reason, judgment, discrimination or reference to the *Sastras*. What ideas, what manners the white men like, are good; what they dislike are bad. Alas! What can be more foolish than this?

The European ladies mix and move freely,—therefore that is good; they choose for themselves their husbands,—therefore that is the highest step of advance; the Europeans disapprove of our dress, food and ways of living,—therefore they are very bad; the Europeans say that image-worship is sinful,—surely, image-worship is the greatest sin, there is no doubt in it.

The Europeans say that worshipping one single Deity is spiritually helpful,—therefore let us throw our gods and goddesses into the river water. The Europeans know caste distinctions to be hateful,—therefore let all different castes be muddled into one. The Europeans say that child-marriage is the root of all evils,—therefore that is also bad, certainly it is.

We are not discussing here, whether these customs deserve countenance or immediate rejection; but, if mere disapproval of the Westerns be the measure of the abominableness of our manners and customs, this must be contradicted.

The present writer has got, to some extent, personal experience of Western societies. His conviction, resulting from such experience, has been that the primal course and goal of the Western and the Indian societies are so opposite, that any sect, framed after the Western model, shall miss the aim, in India. We have not the least sympathy with those, who, never living

in the Western society and, therefore, utterly ignorant of the rules and the prohibitions, regarding the association of men and woman, that obtain there, as safe-guards to preserve the purity of the Western females, allow free intermingling of men and women, in our societies.

I observed in the West also, that the descendants of weak nations, if born in England, call themselves "Englishman," instead of Greek, Portugese, Spaniard, etc., as the case may be. "All go to the strong;—that the light ot glory from off the glorious, may come and reflect on one's own body is the earnest wish of every weak man. When I see Indians dressed in European apparel and costumes, it comes to my mind,—perhaps, they feel ashamed to own their nationality with the ignorant, poor, illiterate, down-trodden people of India! ! Fed fat on Hindu blood for the last fourteen centuries, the Parsee is no longer a "*native*" ! To the so-called casteless *Brahmin* (?), the nobility of the old, true, high-class, *Brahmin* melts into nothingness. Again, the Westerns are now proving to us that those ill-clad, starving, ignorant low-caste millions of India are not Aryans! ! They are therefore no more ours!!!

Oh India, with this base imitation of others, with this dependence on others, this slavish weakness, this hateful, detestable cruelty—with these provisions only, will you scale the highest top of advanced civilization and greatness? With this shameful effeminacy, will you enjoy that freedom which only the brave and the heroic deserve? Oh India, forget not—that your ideal woman is *Sita*, *Savitri*, *Damayantee*; forget not—that your ideal god is the great Ascetic of ascetics, *Umanath Sankar*; forget not—that your marriage, your wealth, your life are not for your sense-enjoyment,—are not for your individual personal pleasure; forget not—that, from your very birth, you are sacrificed for the *Mother*, forget not—that your society is but a shadow of the Infinite *Mahamàyà*; forget not—that the lowest caste, the ignorant, the poor, the illiterate, the sweeper, the Pariah, are your blood, your brother. Thou Hero, take courage, be proud that you are an Indian,—say, in pride, "I am Indian,

—every Indian is my brother," say, "the ignorant Indian, the poor Indian, the *Brahmin* Indian, the Pariah Indian, is my brother;" be clad in torn rags and say, in pride, at the top of your voice, "The Indians are my brothers,—the Indians are my life, India's god and goddess are my *God*, India's society is the cradle of my childhood, the pleasure gardens of my youth, the sacred seclusion of my old age;" say brother,—"India's soil is my highest heaven, India's good is my good," and, pray day and night, "Thou Lord, Thou Mother of the Universe, Vouchsafe manliness unto me,—Thou Mother of Strength, Take away my weakness, Take away my unmanliness and *Make me man.*"

(To be Continued.)

EXTRACTS.

THE FAITHS OF ANCIENT INDIA.

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HINDU RELIGION.

Much has been written from time to time of the religious practices and observances of the Hindus, their ancient and rigid caste system, their strange celebrations and festivities, their gorgeous shrines and temples, their annual pilgrimages to holy spots and sacred streams. Much, too, has been said of the silent and uncomplaining religious devotion of their women, and the self-imposed vows and penances

of their men, which remind one strongly of the practices of mediæval Europe. But in these popular and interesting accounts of the Hindu religion and customs we often miss the under-current of thought and philosophy which unites and holds together the people of a vast Continent like India, and which has enabled them to resist every outside influence, Greek or Persian, Moslem or Christian, for thousands of years. For it may be truly said that in India alone we see the faiths and traditions of the long past still unbroken and still instinct with life and vitality. The ancient faiths of Egypt and Babylon are now things of the past, and the religion of ancient Greece and Rome lives only in poetry and art. The doctrines of the old Medes and Persians survive among a handful of Parsees now living in India, and even the doctrines of Confucius, in China, have been transformed and changed by Buddhism imported from India. Among the Hindus only, the link between the present and the ancient past remains unbroken; and though the forms and practices of religious worship have undergone modifications, the cardinal doctrine and the inner thought of Hinduism are the same to-day as we find them in the Upanishads and the ancient Vedas. They run through the history of thousands of years like a perennial stream, which nourishes and fertilizes the surrounding land and covers it with vegetation and life. And it is worth the while of the modern student to penetrate through the outer forms and observances of modern Hinduism, in order to obtain some glimpses of that inner thought which connects it with the earliest forms of Aryan civilisation and of Aryan religious thought.

NATURE WORSHIP.

The earliest form of religious worship in india was the worship of Nature—sacrifices and prayers offered to the

Powers of Nature. The Rig Veda is the most ancient religious work of the Aryan world, and is a collection of 1,028 hymns, which were uttered at sacrifices by the ancient Hindu worshipper four thousand years ago. The sky was invoked under various names: Dyu, or the bright sky; Indra, or the rain-giver; Varuna, or the covering expanse of heaven. The Rain-Giver was a martial god, who helped the Aryan Hindus in their battles with the dark-skined Aborigines, and who rent the clouds (Vrita or Ahi) by his thunderbolt in order to give rain-water to the sons of men.

"We sing the heroic deeds done by Indra, the Thunderer. He destroyed Ahi and caused rains to descend, and opened, out the paths for mountain streams to roll."

"Indra slayed Ahi resting on the mountains; Twashtri had made the far-reaching thunderbolt for him. Waters in torrents flowed towards the sea, as cows run towards their calves.

Rig Veda, I, 32. 1 and 2.

More striking and more sublime is the invocation of the sinner to the Covering Heaven. who sees all, who binds the sinner in chains, and who can free them in his mercy.

"O Varuna! Deliver us from the sins of our fathers; deliver us from the sins committed in our persons. Deliver Vasishtha like a calf from its tether, like a thief who has feasted on stolen cattle.

"Not wilfully we have sinned, O Varuna! but error or wine, dice or anger, has misled us. Even the elder leads the younger astray, even sleep leads to sin."

Rig Veda, VII. 86, 5 and 6.

The sun was similarly invoked under various names Savitri or Surya or the Adityas, the suns of the different months of the year. Fire, which received libations and offerings, was Agni, the priest of the gods; and Soma, the libation itself, was also an object of invocation. The Maruts

were the storm-winds which helped the Rain-Giver in milking rain from the clouds, and Ushas was the lovely Dawn-goddess, who walked all creatures to life, nourished them, and sent them to their work.

" Beauteous daughter of the sky,
Hold thy ruddy light on high,
Grant us wealth and grant us day.
Bring us food and morning's ray,
White-robed goddess of the morning sky,
Bring us light, let night's deep shadows fly!
" Fathers hailed thy glorious light,
We too hail thee, goddess bright,
For like ship that ploughs the sea,
Sky-borne chariot bringeth thee.
Come then, goddess. in thy radiant car,
Come and bring thy joyous light from far!
" Come like housewife gentle-hearted,
Tending us, for night's departed,
Grant another joyous day
Unto beasts and herds so gay.
Let all creatures to their work repair,
Birds with joyous accents fill the air!"

Rig Veda, I, 48, 1, 3 and 5.

Such was the simple invocation of the Powers of Nature in the ancient days, and such was the popular form of worship. But the sacrificers, invoking the various deities by varies names, did not forget that they were the different manifestations of the One Supreme Being, who comprehended all, and who created all.

" Great is the All-Creator; He creates all, He supports all, He presides over all. The blest obtain the fulfilments of their desires in the sky where the One lives—beyond the

constellation of the Great Bear.

"He is the father who made us, who knows all creatures and all things. *He is One, though He bears the names of many Gods.* Others wish to know of Him."

Rig Veda, X, 82, 2 and 3.

This was the inner thought and the true philosophy of Vedic religion in India; and though we may popularly describe that religion as the worship of the various Powers of Nature under various names, it is nevertheless necessary for us to remember that the Hindu mind, even in that ancient age, penetrated beyond the visible manifestations and phenomena of Nature, and grasped the idea of that unity of power which modern science, too, teaches us to recognise as the moving and inspiring force of the universe.

This cardinal doctrine of a Unity, concealed under the changing phenomena of Nature, is more fully developed in the Upanishads, the final results of Vedic teaching. It is the All-pervading Breath, the Universal Soul, which manifests itself in all the universe, which comprehends the universe, and into which the universe will merge in the end.

"The Intelligent, whose body is spirit, whose form is light, whose thought, is truth, whose nature is ether-like, from whom all works, all desires, all sweet odours and tastes proceed—He, who embraces all this, who never speaks and is never surprised.

"He is the soul within the heart, smaller than a corn of rice, smaller than a corn of barley, smaller than a mustard seed, smaller than a canary seed or the kernel of a canary seed. He also is my soul within my heart, greater than the earth, greater than the sky, greater than heaven. greater than all worlds.

"He from whom all works, all desires, all sweet odours and tastes proceed, who embraces all this, who never speaks, and is never surprised; He, my soul within my heart, is

Brahma. When I shall have departed from hence, I shall obtain Him."

Chhandogya Upanishad, III, 14.

And when systems of Hindu philosophy were fully developed some centuries before the Christian era, out of the vague speculations of previous ages, the Vedanta philosophy grasped the cardinal doctrine which had been handed down from the preceding centuries, and fixed it as the abiding principle of all subsequent Hindu thought.

"The sea is one and not other from its water; yet waves, foam, spray, drops, froth and other modifications of it differ from each other. (And so all creatures differ from each other, but are sprung from one Primal Cause)" *Brahma-Sutra*, II, 1 and 5.

"Like the sun * * * seemingly multiplied by reflection, though really single, and like space apparently divided in containing vessels, but really without division, the Supreme Light is without difference and without division." *Brahma-Sutra*, III, 2.

It must not be supposed, however, that this philosophical doctrine comprehended all the popular beliefs of the mass of the people. On the contrary, the old sacrifices to the Powers of Nature, invoked under different names and worshipped as different deities, continued from the Vedic times, two thousand years before Christ, to the centuries immediately preceding the Christian era. Indeed, the sacrifices became more elaborate and ostentatious with the lapse of centuries, and as the priests formed themselves into a separate and hereditary caste, they multiplied rules and observances, and a vast body of religious literature concerned itself with the minute details of sacrifical rites. The simple faith of the early Vedic times was, to some extent, lost in an ostentatious performance of rites and ceremonies, and all these sacred rites and observances were confined to

the Aryan Hindus. The millions of the non-Aryan people who had adopted the civilisation, the language, and even the religious faith of their Aryan teachers and masters, were still jealously kept out of the pale of Vedic rites and sacred laws; and thus a great and unfortunate distinction between the handful of Aryan Hindus and the mass of Hinduised non-Aryans was perpetrated and deepened with the lapse of centuries. On the one hand, the Aryan communities, with pride and exclusiveness of all civilised and conquering races in ancient and modern times, jealously guarded their privileges against the non-Aryans. On the other hand, the non-Aryan races, having assumed the mantle of Aryan civilization and customs, and having risen to political power in Magadha and other provinces, demanded admission into the charmed circle. The anomaly required a solution, the times called for a leveller—and a great leveller arose in Gautama the Buddha.

RISE OF BUDDHISM.

This is the true explanation of the rise of Buddhism in India in the sixth century before Christ. Gautama the Buddha did not regard himself as the founder of a new religion, but as a teacher of true Hinduism, a reformer who welcomed all worshippers of all races and castes within the pale of his reformed faith. His religion is a system of self-culture—a striving after perfect holiness—to be attained, if not in this life, then after a succession of re-births. Gods and men, and all living creatures, are striving for that perfect state of holiness, and are passing through a number of re-incarnations to attain it. Every deed in this life, every Karma, leads to its legitimate result in the next life, and when at last the fetters which link us to life are broken by prolonged self-culture, we attain that blessed state of holi-

ness, that Nirvana which is the Buddhist's heaven. All these doctrines were adaptations from the doctrines of the ancient Hindu Upanishads; but Gautama the Buddha proclaimed them to all men of all nations, and thus he spread a catholic religion which eventually embraced the nations of Asia from Ceylon to Siberia, and from Kashmir to China and Japan.

As may well be conceived, this religion of self-culture and of striving after holiness, is specially rich in its moral teachings, and the precepts and maxims of Buddhism are unsurpassed in their moral elevation and grandeur. We quote a few below:

"5. Hatred does not cease by hatred at any time; hatred ceases by love; this is its nature."

"51. Like a beautiful flower, full of colour, but without scent, are the fine and fruitless words of him who does not act accordingly."

"129. All men tremble at punishment, all men fear death. Remember that you are like unto them, and do not kill, nor cause slaughter."

"130. All men tremble at punishment, all men love life. Remember that you are like unto them, and do not kill, nor cause slaughter."

"183. Not to commit sin, to do good, to purify one's mind, this is the teaching of the prophets."

"197. Let us live happily, not hating those who hate us. Among men who hate us, let us live free from hatred."

"223. Let one overcome anger by love, let him overcome evil by good. Let him overcome the greedy by liberality, the liar by truth."

"252. The fault of others is easily perceived, but that of oneself is difficult to perceive; a man winnows his neighbour's faults like chaff, but his own fault he hides, as the cheat hides the bad die from the gambler.

"260. A man is not an Elder because his head is grey His age may be ripe, but he is called old in vain."

"261. He in whom there is truth; love, restraint, moderation, he who is free from impurity and wise, he is called an Elder."

"393. A man does not become a Brahmin by his platted hair, by his family or by birth. In whom there is truth and righteousness, he is blessed, he is, a Brahmin."

394. What is the use of platted hair, O fool, what of the raiment of goatskins? Within thee there is ravening, but the outside thou makest clean."

Dhammapada.

Maxims like these appealed to the higher sentiments of men and women of many nations. Buddhist missionaries found attentive listeners in various distant lands, as far as Palestine and Egypt and Greece, in the centuries preceding the birth of Christ; and the pure-souled Jesus proclaimed once more that religion of charity, forgiveness, of love, which the pure-souled Gautama had proclaimed five hundred years before. In India the ancient and exclusive faith of the Aryan Hindus lived for a thousand years side by side with the reformed and catholic religion of Gautama. Brahmans and Aryan castes clung to their ancient privileges, while millions of the lower classes entered by the gate opened by the reformer. Hindu shrines and Buddhist monasteries flourished side by side in every town of India, from the third century before Christ, to the seventh century after Christ; Hindu sacrifices and Buddhist celebrations were performed in the same villages; Hindu and Buddhist citizens lived in peace and harmony in the same localities for centuries. It is a remarkable instance of the spirit of toleration of the Hindus, that we do not read of any religious persecutions in India during the thousand years, except when some cruel warrior or invader signalised his conquest by acts of

cruelty. The communities were divided in faith, but lived in harmony and peace.

It is generally believed that Buddhism has now disappeared from India, because it failed to shake the stronghold of Hinduism. The very reverse of this is the truth. Buddhism has disappeared from India, because its work is done; the Hindus are united, and Hinduism has accepted and adopted Buddhist maxims and observances. The distinction between Aryans and non-Aryans exists no longer, all Hindus from the Punjab to Travancore, although divided into profession-castes, are the followers of the same religion, and perform the same rites. The Vedic sacrifices, from which the non-Aryans were jealously excluded, have died by reason of this very exclusiveness, or survive only in marriage and funeral rites which all Hindus have an equal right to perform. Buddhist celebrations and pilgrimages were imitated and surpassed by modern Hindu celebrations and pilgrimages, and Gautama the Buddha himself found a place in the modern Hindu pantheon. It is necessary to remember these facts to understand the history of Buddhism in India; Buddhism has disappeared from India because its mission is fulfilled. Modern Hinduism has eschewed its old sacrificial rites and exclusive Aryan privileges, has adopted the joyous celebrations of the million, and has re-united Aryans and non-Aryans into one united Hindu community. These are the abiding results of the work of Gautama the Buddha in India.

MODERN HINDUISM.

Thus in the sixth and seventh century after Christ, Hinduism arose in India in its newer form. In all cardinal doctrines it has remained faithful to the old teachings of the

Upanishads. It recognises One Supreme Being--the All-pervading Breath. It recognises the universe to be an emanation from Him, subsisting in Him, and finally resolving itself in Him. It recognises rewards and punishments in future lives according to the deeds of this life. And it acknowledges that all souls will be finally absorbed in the Deity—the Universal Soul. Herein the religion of to-day is the religion of three thousand years ago. But in rites and observances and popular beliefs, modern Hinduism is widely divergent from the Vedic religion. The Vedic religion insisted on the worship of the Powers of Nature; modern Hinduism inculcates belief in the threefold power of the Supreme Being, known as the Hindu Trinity, under the names Brahma, Vishnu and Siva. The Vedic hymns celebrated the deeds of the Nature-gods; modern Hinduism has multiplied the myths and legends of these gods until they form a vast system of popular mythology for the people. The Vedic religion insisted on sacrifices to the fire as its form of worship; modern Hindus pay worship to images and rejoice in joyous celebrations and pilgrimages.

Much has been written about the modern religious practices of the Hindus, and of the rival sects which have prevailed in India during a thousand years and more. But we miss again in these popular accounts a real explanation of that secret which has held two hundred millions of people together, a true delineation of that living faith which still inspires modern Hindus and makes them a living nation. Sects of Vishnu and of Siva have divided the millions of India for ages, but the different sects merely quarrel about a name, as they often did in mediæval Europe, and each sect worships under the name of its own popular deity the Supreme Being—the Personal God—who ministers to the needs of his creatures. The followers of Siva call Him by that name; the more numerous followers of Vishnu believe

that He descended to earth as Rama, as Krishna, or as Buddha, for the salvation of man and the triumph of righteousness. Thus the relations of the worshipper and the Being worshipped are drawn closer; and, as in the Vedic times, men address the Deity as a personal, a beneficent, a helping friend. For the popular mind needed an object nearer to the heart and clearer to the understanding than the Universal Soul of the Upanishads; and Krishna supplied this place, which Buddha had filled for centuries with the millions. The legends of Krishna gradually supplanted the birth-stories of Buddha; pilgrimages to Mathura and Brindawan and Jagannath took the place of pilgrimages to Buddhist shrines; and even Buddhist monastic life was replaced by a system of monastic life among the followers of Vishnu or Krishna. The religious Hindu mind has struggled through long centuries towards a simple and popular form of monotheism; and amidst the dissensions of rural sects, and in spite of the worship of many images in many temples, the millions of India have held to the cult of an underlying monotheism—a faith in a personal and beneficent and helping Deity whom the simple worshipper calls by the name of Siva or Vishnu.

When the Hindus lost their national independence, and submitted to the rule of the Moslem conquerors at the close of the twelfth century, their national faith survived and burned as brightly as ever. A succession of Hindu religious reformers rose from the eleventh to the nineteenth century, repeating to the listening millions the lessons of the past, and turning their hearts to the living God, who ministered to the needs of His creatures in their sorrow and in their sufferings.

THE FIRST HINDU REFORMER.

Ramanuja was the first of this glorious band of modern

Hindu reforms. He lived in Southen India in the eleventh century; he proclaimed the unity of God under the name of Vishnu; and he preached the love of God as the way to salvation. Sectarian opposition compelled him to fly from his own country; like other prophets he was honoured outside his country; and in Mysore he converted the king and the people to his own faith, and established seven hundred monasteries, dedicated to the faith of Vishnu, before he died.

RAMANANDA.

Fifth in apostolic succession from Ramanuja was the great Ramananda, who spread the same simple monotheism in Northern India. He made Benares his headquarters, but wandered far and near to preach the faith of Vishnu. Unlike his predecessor, who had written in Sanscrit, Ramananda preached to the people and wrote for the people in their own modern tongue; and the Hindi language of Northern India was enriched by the great religious movement inaugurated by this gifted and popular reformer.

KABIR PUNT.

The history of religious reforms in India knows of no brighter name than that of Kabir, the disciple of Ramananda. He took up the work which his master had begun, and he conceived the bold idea of uniting Hindus and Mahomedans alike in the worship of one God. The God of the Hindus, he said, was the same as the God of the Mahomedans, be he invoked as Rama or Alla. "What avails it to wash your mouth, count your beads, bathe in holy streams, and bow in temples, if, whilst you mutter your prayers, or go on pilgrimages, deceitfulness is in your hearts?" "If the Creator dwells in tabernacles, whose dwelling is the universe?" "The city of the Hindu God is Benares, and the

city of the Mussulman God is Mecca, but search your hearts, and there you will find the God both of Hindus and Mussulmans."

GURU NANAK.

What Kabir attempted in Central India, the gifted Nanak endeavoured to achieve in the Punjab. Born in 1469, and therefore a contemporary of Martin Luther, he invited Hindus and Mussulmans to unite in the worship of one God. The great Sikh community which he founded was for a long time a peaceful, religious fraternity, until the unwise persecutions of later Mahomedan Emperors turned them into the most warlike race of modern India.

CHAITANYA AND DADU.

Bengal had her religious reformer in the lovable and loved Chaitanya, who was born in 1486. He, too, invited Musulmans and Hindus to unite in the worship of One God, under the name of Vishnu; and at the present day the entire population of Bengal, except the upper castes, are worshippers of Vishnu. And Gujrat, too, had its teacher in Dadu, who has left behind him a body of sacred literature extending to 20,000 lines, aud whose teachings were spread all through Rajputana by fifty disciples.

RAM MOHUN ROY AND DAYANAND SARASWATI.

"The stream of religious faith has not yet dried up in India; the great Ram Mohan Roy and Dayanand Saraswati preached once more to their countrymen and all over India thoughtful and earnest men are turning their eyes to the past, and are seeking for reform in religion as well as in so-

cial customs in the light of their ancient Scriptures and their ancient Philosophy.

The loyalty of India to her past is a puzzle to ontsiders; the unique phenomenon presented in India of a living stream of ancient faith and tradition flowing from the dawn of history to the present time, unbroken by political revolutions, and uninterrupted by foreign influences, Greek or Turanian, Moslem or Christian, is the most wonderful fact in the history of the human race. And we can only dimly comprehend the secret of this phenomenon, if we try to grasp the underlying doctrines and the sustaining and nourishing forces of ancient Hindu thought, religion and philosophy.—The *Humanitarian.*

THE VEDANTA AND PERSONALITY.

One of the most central problems of metaphysics about which there has been no concensus of opinion amongst philosophers is that which relates to what is called personality in man. What constitutes personality? Is personality an essential element in the conception of the real nature of man or God? These are questions to which different and mutually contradictory answers have been given by different philosophers. As these are all-important questions in science of Metaphysics no philosopher can afford to overlook or ignore them. He must solve them in some way or other, for, it is on the nature of his solutions to these that the nature of his solutions to all other metaphysical problems chiefly depend. Given the opinion of a philosopher on the nature of personality his views on the nature of God, His relation to man and the world, and all other kindred questions may be easily inferred. If he thinks that personality is an essential element in the conception of our real self his further metaphysical speculations are naturally in theistic lines and lead him to the conclusion that this universe is the field of activity of a personal Being who is its ultimate origin and goal; and should he think otherwise, should he regard personality as a mere phenomenon among phenomena, an illusion among other illusions, he adopts materialism or pantheism, and his further mataphysical speculations are naturally in that direction. That this has been the case all along, since man began to philosophise, is amply proved by the history of philosophy both of ancient and modern times. It will, indeed, be interesting to see how the ancient philosophers of our country attempted to solve this question of persona-

lity, and what conclusions they were able to arrive at in their speculative researches on this all-important metaphysical problem. Before we proceed to the history of this problem of personality in Ancient India we shall first see, what elements are allowed by the common consent of philosophers, to constitute our notion of personality.

The total concrete self of man may be conceived to be divided, as some psychologists have done, into a number of sections or faculties, which, however intimately they may be connected in reality, may yet be regarded as different from one another. Firstly, there is the man's physical self or body which to all practical intents and purposes, is regarded by most of us in our ordinary moods, as our real and perhaps the only self. Secondly, there is his intellectual self—constituted by his feelings volitions and thoughts which are more intimate with the self and consequently more nearly identifiable with it than the physical self. Thirdly, there is the transcendental self, the pure subject or ego, to which all our sensations volitions and thoughts are referred and but for which personal reference they all lose their significance. Of these the first is regarded by many thinkers as more properly "mine," "than" "me." The second is what is called by some modern psychologists the empirical self or the "me." Many philosophers are content with what we have called the empirical self and do not see any necessity to postulate a transcendental self. The empirical is the only self that we know. If this is enough to explain everything they ask what necessity is there for a transcendental self which we do not and cannot know? Others contend that though for purposes of scientific psychology the empirical self is sufficient, still the empirical self is not self-explanatory; it points to something beyond it; so that in the interests of metaphysics we cannot but postulate a

transcendental self which explains and unifies it; and which we may regard as the permanent self in the midst of so many changing selves. Whatever may be the reality of such a permanent self no philosophers can deny that man's total self as far as our experience of him goes is personal. Self as such is a personality and an impersonal self can never be called self but by a figure of speech. Personality is a concept complex in its nature, and includes the following elements all of which seem to be essential for constituting the notion, and none of which by itself can make up what we generally understand by the term. These elements are then (1) Self-consciousness (2) Reason (3) and Will. Of these three elements, self-consciousness or or what is called by the Hindu philosophers *pratyaktwa*, or *Swayam prākasatva* (self-illumination) is the most important. But unfortunately the significance of this all-essential element in the self is generally overlooked by philosophers whose minds long for intellectual unity and speculative monism. Some psychologists seem to think that self-consciousness is simply the recognition by the mind of its own states. But it will be more correct to put it as the recognition by the mind of itself in all its states. In every state of consciousness, the ego posits itself first before it recognises its states as "mine." We cannot conceive of any state of consciousness without this personal reference to what is called "I". The self asserts its existence in recognising its feelings thoughts and volitions as belonging to it. The ego is, as it were, able to stand apart from its feelings and recognise their relations to itself their permanent subject, and to each other. Divest self of this conception, it ceases to be self. Feelings as feelings there are none. They are "my" feelings. How can we conceive of feelings which are no-body's feelings, and thoughts which are no-body's thoughts? The second element in the conception of per-

sonal nature is reason. The self is reason, reason conscious of itself as such. It is this rational nature of self that recognises reason behind this apparently nonrational universe of things. It is in fact the key that unlocks the riddle of the universe and its memory and purpose. It is reason that interprets the universe for the self.

The third element, without which the conception of personality is incomplete is that of free volition. Self is will, it is the self-conscious rational will. It is this element of free will that makes the self a person, whereas necessity degrades self into a thing. Personality implies freedom of the will, freedom of choice among the motives that present themselves for acceptance to the rational self. A person whose will is not free, whatever may be the extent to which that freedom may be limited is, in reality, no persom, but a thing, quite like other inanimate objects which have no self-initiation, and which can only be acted upon by forces external to themself.

We have thus seen that three are there essential elements in the conception of personality. So far all philosophers are more or less agreed. But they differ from each other more widely when they come to consider whether personality is an essential element in the conception of the real nature of man and whether the essential nature of man and hence of the universe is some one, or other of the elements that constitute personality. Which of the elements of personality is the most ultimate and fundamental? Are they all equally fundamental and equally necessary for the conception of the real nature of man, or is the real nature of man beyond all these and unlike any one of them? These are questions to which many answers have been given by philosophers from the earliest times. For instance, Kapila, the earliest of the philosophers of India, regards abstract self-consciousness as the real self,

while reason and will are regarded as but the phenomenal modes of self consequent on the physical nature through which the fundamental self-consciousness manifests itself. The expression of the abstract consciousness termed the *Purusha,* through the physical principle of *Mahat* or intelligence as reason, and its manifestation through *Ahankara* and active organs constitutes will, so that with the Sankhyas reason and will are not fundamental, and the essential nature of self is pure self-consciousness. The Buddhists who came after Kapila, rejected all personality as being purely phenomenal and illusory. They considered neither of the three elements composing personality as being fundamental and essential. For them change is the universal law. All things change ; neither matter nor mind is permanent. Self-consciousness, reason and will are one and all of them phenomenal and temporary ; the essential thing in man and the universe is nothing but a series of thoughts and sensations which are ever changing. The only thing permanent is the law of change which is nothing, but a mere verbal expression. The last word of the Buddhistic philosophers is that there is no principle either in man or in Nature that may be regarded as permanent and fundamental.

Then came the Vedantins who took a different view of the question. Sankara, the founder of the Vedantic school of Monism regards impersonal Reason as the fundamental verity in man and also in nature. He regards self-consciousness and will as phenomenal and consequently illusory. Pure reason or abstract conciousness shows itself as self-consciousness when it is reflected through *Ahankara.* The Atman is bare intelligence. Its manifestation through the physical principle of *Ahankara,* in other words, its manifestation as brain consciousness is self-consciousness or the "I." "The activity of this

phenomenal " I " through the *Karmendriyas* (the organs of action) is the will; so that neither self-consciousness nor Will is the fundamental nature of self. The essential nature of self according to Sankara is *Gnapti,* bare intelligence. Neither *Gnatritva* (knowership) nor *kartritva* (will) nor even *Bhoktritva* (sensibility) can be predicated of the true self. These belong only to the phenomenal self and consequently pertain only to the plane of Avidya or illusions. This view of the essential nature of man accounts for the Pantheistic turn of Sankara's speculations. Pantheism of some form or other will surely be the result of the conception of man's essential nature as impersonal Reason. The philosophy of the Kantian and Hegelian schools are more or less influenced by the same view. The panthiests of Germany regard the essential nature of man as pure reason, and consequently the underlying principle in Nature is also pure reason and not a personality.

The universe according to them is an expression of impersonal Reason, Reason realising itself. Man is but a passing expression of this universal Reason, and consequently personality is but a passing mode of Reason. But Schopenhauer refused to recognise Reason as the fundamental element in Nature or in man. He recognised in will, the essential element in the universe. Impersonal will, he says, is the ultimate principle out of which the universe has risen. The universe is but the manifestion of the universal unconscious Will trying to realise itself in a multiplicity of forms. But the unconscious Will of the German philosopher, it will be easy to see, is not in any way unlike the brute force which the phenomenalists regard as the one fundamental principle of the universe of experience. Not one of these thinkers, it seems to us, has fully realised the the significance of personality. There is no reason to believe with Schopenhauer that reason or the understanding is an evolute of the will. It is neither possible to evolve

Reason out of Will, nor Will out of Reason. Nor is it possible to trace the origin of self-consciousness in either Reason or Will. All these seem to us to be ultimate and fundamental. Whatever cogent reasons may be assigned to the growth of the intellect out of the Will, may also be assigned to the growth of the Will from the intellect. The view that regards all the three elements of personality, self consciousness reason and will, in other words, that which regards personality—the synthesis of self-conscious reason and will as the fundamental fact in man and consequently in nature, is held by some to be nearer the truth. Atman is self-conscious rational will, in other words, a person. The essential concept of Atman is personality. There is nothing in the conception of personality, that will make it necessarily limited. Personality in its essential nature is infinite and unconditioned. Whatever conditional limitations are experienced in personal beings, do not pertain to the real personality, but to the individual through which this personality realises its infinite nature. It is the physical frame that limits the infinite personality, which is not in its essential nature, necessarily limited. Such a view is deemed by a class of thinkers to be more logical and tenable however much it may be discredited certain by philosophers of repute. They say also that it is the common sense view consistent with the natural religious consciousness of mankind, and in no way repugnant to the instincts of our higher nature. The Vedantic Philosopher who has propounded this view of man and God is Ramanuja, the founder of the Visishtadvaita school of Vedanta. In the *Jijnasadhikarana* of his Sri-Bhashya, he clearly puts forth his views on the subject. He distinguishes between our real and phenomenal self and says that the essential nature of our real self is personality. Atman is a self-conscious being *(gnata)* His essential attributes are *Gnatritva* (Reason) and *Kar-*

tritva (will). Personality belongs to his essential nature, so that even after the attainment of Moksha, personality with all its infinite realisations continues. He recognises all the three essential elements of personality which we have already pointed out and affirms that these do form part of our conception of man's essential nature. While Sankara affirms the impersonality of our essential nature and of God, Ramanuja contends strongly for the personality of the essential nature of both. It is beside our purpose here to compare and contrast the many logical and metaphysical objections which may be brought forward against both the personal and impersonal views of man and God. Nor are we competent to decide the question in favor of either of the views both of which have been advocated by great and eminent philosophers of ancient and modern times. Suffice it to say that among Hindu philosophers there have been great names who seem to have upheld both the views, and that among the Vedantins Ramanuja at least has recognised the significance and importance of personality quite as well as, if not better than, any Christian philosopher of modern times.

JEEVAKARUNYA (REGARD FOR ANIMAL LIFE.)

BY MR. M. RATHANASAWMY AIYAR.

[Translation of a Tamil lecture delivered at Trivandrum. All those that have gone through Swami Abhedananda's lecture on Vegetarianism will, we have no doubt, appreciate Mr. Rathanasawmi Aiyar's interesting lecture.]

Before man learnt to hunt or fish, before the pastoral, nomadic and agricultural periods, he must have used only his *hand* and plucked the sweet *fruit* on the tree or the *root* or *vegetable* on the ground and lived on it. At a later stage only he learnt to make and use *tools* and still later to make and use *fire*. and then *to cook*. Man's immediate Darwinian predecessor, the ape or the ourangotang, still lives on fruit, root and vegatable, not having been able to learn yet the use of tool or fire. There is no evidence that the raw dead bodies of animals, or even raw fish and eggs which apologists for the carnivorous habit would consider to be no more than *water-plantains* and *chickenroots*, ever formed a savoury dish to or food partaken by, primitive man. It was not therefore till man developed into a *cooking* animal that he began to eat meat. Animal sacrifice was itself of later origin, and, in all early societies, after of course the cooking stage was reached, it spread, like wild fire, the harmless offering of the first fruits or crops to the divinity giving way to or being supplemented by the bloody sacrifice of animals from the ordinary wild game of the hunter or the domesticated animal of the farmer to the highest animal, man. All credit to the march which evolution eventually maketh towards righteousness, a reaction thereafter set in, which first did away with the sacrifice of human

beings—*naramedha*—a feature common to all primitive societies at one time, and then with other animal sacrifices of varying degrees till the vegetarian sections of Indian society are imitated by vegetarian societies in all other parts of the world. The idea of religious sacrifice of animals does not now exist in communities which have been herbivorous for ages, say the Brahmins of India, and it only lingers perhaps in the rare *yagams* performed by one in many thousands, a relic of the long by gone age of animal sacrifice. Even here the sheep has now taken the place of the cow and Brahmasri Appayya Dikshitar himself moved by the wail of the sacrifical sheep, cruel act at the time of the sacrifice, terror stricken exclaimed "Oh Veda, I trust in Thee and make bold to do this sacrifice." I am aware that the portion of the Veda prescirbing the sacrifice jars with its own general dictum thoughout "Mahimsyath Sarvani Bhutani" "Injure no animal." To me personally the Dikshitar's interpretation that *yagams* alone are excepted because of the sacrifice for faith's sake which an act so contrary to usual habit involves and of the merit which the victim itself obtains, is less acceptable than that of the Sastri who says that the ceremony only typifies the killing of the brute in man. It would be near the truth, though I am no Vedic scholar, to say that the sacrificial injunction related to the carnivorous stage and age, if at all. Now that we have for thousands of years reverted to the original herbivorous state—if not to the frugivorous state entirely which is perhaps a pity—it is best we realize the Sastri's idea as more suited to this age, that is, kill out the animal in us by weeding out our passions, not by making any animal sacrifice nor even any show of it—which is perhaps cowardice—by any *pishta pasu yagam* or substituted sacrifice of a wheat-flour-made sheep.

But the large majority of consumers of animal food both here and elsewhere have not even this poor excuse of

religious sacrifice, and millions of patient fellow-creatures, with as much right to live as ourselves, are being daily killed for the sake of feeding human beings who cannot give the life they take.

Is this feeding by man on—I will not say, other living animals, on the corpses of other killed animals, necessary for him? Is it ethically justifiable?

Plutarch observed "I am astonished to think what appetite first induced man to taste of a dead carcass." But is the craving normal? Is the food necessary?

Dr. Smith in his 'Fruit and Farinacea' and other similar authors have viewed the subject from the stand-point of comparative anatomy, agricultural chemistry, and the physiology of the senses and the body generally. Comparative anatomists inform us that a careful study of the organization of man and the lower animals enables them to say that man resembles the herbivora in the absence of claws and tusks, in the shape of the teeth, in the joint of the lower jaw, in the form of the cheek-arch, and the moderate force of the muscles which chew; in the considerable length of the alimentary canal; in the size and complexity of the other digestive organs; and in the number of the perspiratory glands." Whatever he has in common with the carnvora does not mean he should be likewise. All herbivora can however to a certain extent have their tastes and organs perverted by being habituated to animal food to their prejudice of course. Man's erect posture, the adaptation of his hands for plucking fruit and not for catching prey, his original and natural unperverted predilections of the senses, the high percentage of chemical ingredients calculated to build muscle and impart strength (such as albumen and nitrogen) in cereals and vegetables, as evidence by the strength of vegetarin animals such as the elephant and the horse, or that the bestiality and

ferocity developed by carnivorous animals, the psychic and spiritual developments, resulting from a diet composing of the pure juices of plants and fruits and the milk of the cow as symbolic of maternal love, evidenced by the vegetarian sages,—all point to the fact that the natural and the best food of man is vejetables and his fall from his frugivorous diet has been his bane.

If then animal food be not necessary for man, is it ethically right to kill animals and eat them? That animals kill each other, leaving the fittest only to survive, is no argument for man the highest animal endowed with reason to go and do likewise. Diogenes goes indeed to the extreme it may be, when he says "we might as well eat the flesh of men as the flesh of other animals." But how are we logically to meet the cannibal who considers it a hardship to be deprived of human flesh which is so useful and edible to him? True the Penal Code which we have provided for our protection only punishes them but it lets go the killer of the animal and our answer that man is a high animal endowed with reason does not go to the ethical root of the question. Cicero remarked "man was destined to a better occupation than that of pursuing and cutting the throats of dumb animals." The aversion even on the part of meat-eaters to witness torture or killing in a slaughter-house is proof of the higher feeling natural to them, allowed to be stifled however by the eating of the slaughtered animal. I will not inflict on you a description of the horrors attendant on the sacrifice of innocent victims but shall only quote from my lamented friend Dr. Dhanakoti Raju's "Friendly Visitor" two quotations he makes pertinent to the subject.

Pythagoras, according to Ovid says as follows:—

"Take not away the life you connot give;
For all things have an equal right to live.
Kill noxious creatures, whom it is sin to save;

This only just prerogative we have.
But nourish life with vegetable food,
And shun the sacrilegious taste of blood."

"The excellent address of an ancient and distinguished priest of India" is next quoted as follows:—Children of the Sun, listen to the dying advice of your faithful and affectionate instructor, who hastens to the bosom of the great God to give an account and to enjoy the expected rewards of his services. Your repast ought to be simple and inartificial. Drink only the pure simple water. It is the beverage of nature, not by any means nor in any way, to be improved by art. Eat only fruit and vegetables. Let the predacean animals prey on carnage and blood. Stain not the divine gentleness of your natures by one act of cruelty to the creatures beneath you. Heaven to protect them has placed you at their head. Be not treacherous to the important trust you hold by murdering those you ought to preserve, nor defile your bodies by filling them with putrefaction. There is enough of vegetables and fruits to supply your appetites without oppressing them by carrion or drenching them in blood."

Buddha enjoined 'Ahimsa' 'non-injury,' but even in the Pousalas or Buddhistic monasteries I visited in Ceylon, animal food was not at all looked upon with abhorrence, and when I questioned a high priest on the fact of Buddhists, priests and laymen alike, not following the injunction, the curious reply was given me "Lord Buddha said 'do not kill' but he did not say 'do not eat killed animal'." Perhaps the eating washed away the sin of the killing!

Another cruelty done in the name of science (vivisection), Mrs. Besant has well exposed and condemned.

Torture of any kind or degree practised on animals, though short of killing, is inexcusable cruelty.

May this Punya Bhumi of India where the cow is

daily worshipped and a Pujah of all animals is held every year, the only land where asylums for disabled and infirm animals and Dharmasalas for all cattle are established, the land which produced Chivichakravarthi, Buddha and the Jains who would not sweep the floor with a broomstick but use instead a peacock feather for the purpose, lest any insect be hurt, the land where Jivakarunya or regard for animal life of any kind has been an ancient heritage, still rise ethically so as to be an object-lesson to the whole world of the beneficence of unmixed sympathy and unmixed Love.

THE VEDANTA WORK.

RAMAKRISHNA MATH.

MADRAS.

WE are glad to announce that Swami Ramakrishnananda after a vacation of two months has reopened his classes from the 1st of August 1900. The programme for this half of the year will be as follows :--

1. Sunday,—
   Gita, Morning 7 to 8-30 Purasawakam.
   Gita, Afternoon 4-30 to 6 Egmore.
   Bhagavatam, Night 7 to 8-30 Chintadripet.
2. Monday,—
   Gita, Morning 7 to 8-30 Komaleeswaranpet.
   Upanishad, Night 7 to 8-30 Castle, Triplicane.
3. Tuesday,—
   Sankhya, Afternoon, 5-30 to 7 Y. M. H. A.
4. Wednesday,—
   Gita, Morning, 7 to 8-30 Triplicane.
5. Thursday,—
   Upanishad, Night, 7 to 8-30 Castle, Triplicane.
6. Friday,—
   Upanishad, Night, 7 to 8-30 Castle, Triplicane.
7. Saturday,—
   Upanishad, Morning, 7 to 8-30 Mylapore.
   Gita, Night, 6-30 to 8 Saidapet.

THE SANITARY WORK IN CALCUTTA OF THE RAMAKRISHNA MISSION IN CONNECTION WITH THE PLAGUE OF 1900.

The sanitary work of the Mission in connection with the plague has come to a close, for the season. Much as we liked to carry on the work all through the month of May and a good half of June, we have been compelled to stop early for want of funds. Fortunately, however, the diminution of the disease also has made it unnecessary; and we are in a position now to place before the public an account of the money entrusted for the work, to our hands.

The work of the season extended through a period of five weeks only and was limited to the insanitary Bustees of the Wards 1, 2 and 3. The benefit derived from such work might be deemed to be temporary but none can deny the fact that it has done good in the line of the prevention of the fearful disease, from which the town suffered as it had never done before, and in teaching practically to the ignorant masses the utility of living a cleanly life, in accordance with simple sanitary rules.

The work has been confined mostly to the poorest classes, who were unable to pay for cleansing and disinfecting their houses, drains and closets kept in the most filthy condition. Our establishment consisted of 2 gully-pit-boys, 1 Bhisty, 3 Dhangars, 6 Methars, and 1 matee. The following table will show the kind and amount of work done with them.

(1)	The No. of Busti-huts cleansed and disinfected, including drains and closets in connection, is ..	1300
(2)	The No. of Pucca houses cleansed and disinfected, is	40
(3)	The No. of cart-loads of refuse removed, is	160

(4) The No. of houses disinfected where plague and cholera occurred, is 24

The following is an account of the money received and of the expenditure incurred for the work :—

Receipts.

	Rs.	A.	P.
Balance of the fund of 1899, left by Sister Nivedita at the end	84	3	0
Contribution by an American friend	49	8	3
TOTAL.	133	11	3

Disbursements.

	Rs.	A.	P.
Wages of 13 men at Rs. 8 per mensem, for April,	104	0	0
Wages of 5 men at Rs. 8 per mensem for first week of May.	8	12	0
Spade	1	0	0
Brush	0	12	0
Baskets	0	7	6
Brooms	0	10	0
Twine	0	2	0
Phenyl	4	8	0
Coolie	0	3	0
Conveyance-charges	1	12	0
Sundry expenses to superintend the work.. ..	4	8	0
Printing expense	8	0	0
TOTAL	133	11	0

We gratefully acknowledge here the kind help of Messrs. Bute Kristo Pal of Barabazar, in supplying us with the following disinfectants :

Hydrarg Perchloride .. .. 3 lbs.

Muriatic acid	..	...	..	6 lbs.
Phenyl	..	...	..	1 gallon.

We feel grateful to the Chairman of the Corporation for the kind interest he took in our work, and to the Health Officer Dr. J. N. Cook for his kind sympathy and advice and the trouble he took in going round to inspect the work done in the Bustees.

Great as was the disadvantage we had to labour under on account of the superstition and ignorance of the people it gives us much satisfaction to know that it has been appreciated in some good quarters. We quote the following from a leader of the Indian Mirror of April 29, as it is likely to interest those who have so kindly helped us in this undertaking.

" * * The Ramakrishna Mission has its plague-volunteers likewise. They are to be met within Calcutta in the dirtiest streets and filthiest Bustees, helping to clear plague-spots, encouraging the people, consoling them in their affliction and teaching them to live clean lives. And this is done without the expenditure of much money * * * "

We also add to our report the following letters from Dr. Hossack, District Medical Officer, Plague Department, and from the Chairman of the Corporation:

(1.) LETTER FROM DR. HOSSACK.

130, Lower Chitpore Road,

12—5—00.

Babu Buto Kristo Pal.

Dear Sir,

To-day on going to disinfect a house in which a suspicious death had occurred, I found it already disinfected. I was informed that this had been done by the staff of an association of native gentlemen who have taken up disinfection, and that you were supplying disinfectants gratis. If this is so, it is an admirable idea and I should be glad to know something more of the association and its work. Could you please give me the name

and address of some leading gentlemen in connection with the movement that I may get full information about it.

Yours truly,

(Sd.) Wm. C. Hossack, M. D.

(2.) LETTER FROM THE CHAIRMAN :

No. 611.

Municipal Office:

Calcutta, the 30th, April, 1900.

To Babu Narendra Nath Mitter, B. L.

Hon. Secy., Ramakrishna Mission, Calcutta Centre.

With reference to your letter dated the 24th, instant, forwarding copy of a Report of the Sanitary Work done in Calcutta by the "Ramakrishna Mission," I am directed by the Chairman to state that he is much obliged to you for the report sent to him and much interested in the work which you are doing and which has his cordial sympathy.

I have the honor to be,

Sir,

Your most obedient servant

(Sd.) W. R. Macdonald

Secy. to the Corporation.

In conclusion, the Mission tenders its thanks to the Swami Sadananda who was in charge of the work.

THE MATH
Belur, Howrah.
15th May, '00.

Swami Brahmananda,
PRESIDENT,
Ramakrishna Mission.

APPENDIX.

Sister Nivedita' account of the Sanitary work of 1899 showed a balance of Rs. 145—11—0. Of this the sum of Rs. 61—8—0 was expended on the Relief Work of the Mission continued from June 22, to October 23, of the same year. The following is a tabular statement of the cases, and of the expenses incurred in their treatment during the period :—

No.	Name	Sex	Race	Caste	Age	Disease	Duration	Result	Expenses		Rs.	As.	P.
1	Tukaram	m	Hindu	Marhatta	30	Remittent Fever	22nd June to 17th July	cured	Medicines	Paid by H. Mitter Esq Forest Officer, Sindh.			
2	R. ..	m	Do	Brahmin	38	Do	18th July to 17th Augt	cured	Medicines		4	0	0
3	Budhan	m	Do	Kahar	12	Inflammatian	23rd July 31st July	cured					
4	S. ..	m	Do	Brahmin	20	Malarious Fever	..	cured	..				
5	Satis Chandra Mukerji	m	Do	Do	14	Do	20th Augt to 23rd Oct	cured	Medicines		15	8	0
									Benger's food		4	0	0
6	Sarat Chander Mukerji	m	Do	Do	12	..	..	cured	Milk		4	0	0
7	Tulsi	f	Do	Do	10	..	..	cured					
8	Sadhu No. 1	m	Do	..	..	Continued fever	..	cured	Medicines		6	0	0
9	Sadhu No. 2	m	Do	..	..	Do	..	cured					
10	Sadhu No. 3	m	Do	..	..	Do	..	cured					
16	Six Hindu Women	f	Do	different castes	Various ages	Rheumatism cough, slight fever &c. &c.	..	cured	Medicines		3	0	0
									House rent		25	0	0
									TOTAL.	Rs.	61	8	0

BOOK REVIEW.

TAITTIRIYA UPANISHAD.

Mr. A. Mahadeva Sastriar of Mysore, is now at the translation of this important Upanishad and has just issued two parts of it. The first is a translation of an "Introduction to the study of the Upanishads" by Vidyaranya, the second is a third part of the Taittiriya Upanishad with the commentaries of Sankaracharya, Sureswaracharya and Vidyaranya rendered into English.

Mr. Sastriar has, as usual, spared no pains to make the translation readable and at the same time accurate; and we hope that he will continue his praiseworthy labours in the same direction for the benefit of our educated countrymen not acquainted with our Sacred literature. We give below a summary of the subjects treated in the two volumes now before us.

The first part which is an introduction by Sayana better known as Vidyaranya, is a thorough, logical and cogent piece of reasoning and serves as something like a preface to all the Upanishads in general, though it is specially attached to this particular one, for the reason that Sayana wrote his most elaborate and discursive commentaries on this, of all the Upanishads. It begins by giving the etymological meaning of the term 'Upanishad' which is Brahmavidya and then proceeds to lay down that the specific theme of the Upanishads is "Adwaita, non-duality of the Self", which is not treated of, elsewhere. Here follows an exposition of facts and details to prove that neither objective nor subjective experience with its three forms, can become a source of knowledge concerning the Self. Neither can by *Anumana* the truth be known for want of argument and illustration—of major and minor premises. Thus, *pratyaksha* which is immediate perception and *anumana* which is empirical inference are both out of the question. We have then to resort to *Agama* or

Revelation. Even here the ritualistic section being concerned with effects and the means by which to bring them about, it cannot give us knowledge concerning the Self. Thus it is the Upanishads alone which can give us knowledge concerning Brahman's essential nature.

The end in view of all the Upanishads, is the attainment of a clear knowledge of the main subject under investigation, namely the real nature of the Self as one with the secondless Brahman. "He sees the Self in the self and sees all as the Self." Far above the conclusions of the Nyaya, the Vaiseshika and the Sankhya Schools, the Upanishads alone have as their immediate end this unity namely that the real Self is Iswara Himself and is one with the whole Universe. When this unity is realised, the tie of *avidya*, and the tie of the heart are loosened; then follows the cessation of all doubts; then the extinction of *karma*; then the abandonment of joy and grief; then the extinction of desire; then the playing with the Self exclusively; then the sole occupation of rejoicing in the Self; then the sense of having done all that one has to do; then the state of perfect Bliss.

Next arises a very important question, namely the relation between the theosophic and the ritualistic sections of the Veda. This question is discussed at great length and in a numerous variety of details. Several issues are raised in this connection. Does the Highest Good accrue from works pure and simple, or from works aided by knowledge or from knowledge and works operating together conjointly as coordinate factors, or from knowledge aided by works or from knowledge pure and simple? These questions are taken one by one, the pros and cons of each thoroughly examined and the conclusion is established beyond doubt that the Highest Good accrues from Vidya alone, from knowledge, pure and simple. A knowledge of not-self gives rise to desire; desire gives rise to Karma or works. To reap the fruits of works, one has to go through birth and death; to undergo Samsara. Whereas he who sees the oneness of the self can have no desire, so that to be established in one's own true self is Moksha. Hence the opposition between knowledge and works,

Though it is thus clearly proved that knowledge does not stand in need of works to bring about *moksha*, yet obligatory works are, it is proved, the cause of knowledge as removing the accumulated sins of the past. A great deal of exposition there is, however, to show that works are absolutely necessary because works are the means of obtaining knowledge ; and the commentator ingeniously suggests, that if the Veda more often enjoins works, it is because on the principle that greater efforts should be put forth as to the means, not as to the end. In the course of the discussion an interesting point is established that never can a man attain knowledge of the real self on the dissolution of the body. In fact a knowledge of the self is obtained only when the body has not been dissolved and with the help of the Guru and the Scripture. The next question is for whom the Upanishad is intended; and after a discussion of the various theories and their refutations, the answer follows. Since the end of the Upanishad is merely to impart knowledge, they are only for those who seek to know and not for those who seek to do. Then comes up the question of the main teaching of the Upanishad, the absolute identity of the Brahman and the Self. Denying all externality and duality in the words "The Self is Brahman," the Vedic teaching terminates in the One Indivisible Existence which constitutes the Summum Bonum. Here it is also made out, that just as the Veda is looked up to as an authority when teaching of works, for the reason that thereby it teaches man what is good, so for the same reason, it should be looked up to as an authority, when teaching of the oneness of the Self, rather more so because of the superiority of the end thereby attainable. The Veda is not regarded as an illusion by the Adwaitin, at least not until he attains the knowledge. Till then, it is real. It matters not, how it is regarded after the Summum Bonum is attained. The introduction concludes with a discussion of 'Brahman the knowable,' which is the Pure, Absolute Consciousness, the thing unknown. The Upanishads being the means to the Summum Bonum, to the attain-

ment of Bliss, the thing to be known should be the Supreme Spirit, Bliss itself. These are among the various points treated of in the Introduction. The other Volume is Book I of the Taittiriya Upanishad. This is Known as -- Sikshavalli or Samhita Upanishad, the other two books being Varuni and Yagniki. The Samhita comes first, because herein are expounded the ways and means for a practice of of *dhyana* or meditation. The word, Samhita means an extremely close approximation of sounds to one another. Upanishad here means contemplation. This Samhita Upanishad consists of twelve *anuvakas*, the whole making up one *prasna*. The first *anuvaka* is an invocation to God for the removal of all obstacles on the path of *Yoga*, obstacles like disease, dullneess, doubt, carlessness, sloth, missing the point and unsteadiness etc. The second *anuvaka* expounds the doctrine of phonetics with a threefold object that great care might be taken in the study of the Upanishad, that there might be no defect in the knowledge acquired and also that the scriptures might be understood aright. Six things in the science of phonetics are to be attended to in the recitation of the Veda, and that according to the directions given in the several sciences, those six are:—sound, rythm, quantity, strength, modulation and union. In this connection, the well-known story concerning 'Indrasatru is told which proves that even any carelessness in regard to the rules of phonetics, fails to convey the intended idea. Hence, a conformity to these rules, the commentator concludes, may be of some—to us unknown—service in removing the obstacles placed in the way of him who engages in contemplation and seeks to acquire wisdom. In the third lesson, the Sruti proceeds with the sacred teaching concerning, the Samhita i. e. conjunction. These conjunctions are meant for contemplation. They are described in relation to five groups of things and they are termed maha-samhitas or great conjmctions because they refer to great things such as the worlds, the lights, knowledge, progeny and self. Here follows a lengthy discussion upon the philosophy of contemplation in regard to its scope, the students'

posture, time, place etc. There is also a lengthy discussion of the Samhita *Upásana* by which the student is taught to identify the Upasanas mentioned in the different Upanishads gathering together all the attributes, Self-contemplation and symbolic contemplation are distinguished. There must be only one mode of self-contemplation practised, while symbolic contemplation may be practised in any number. But there is this warning. No symbol should be contemplated as the Self. But the symbol should be contemplated as Brahman and not vice versa. The fourth Anuvaka teaches, Mantras conducive to the attainment of the retentive power of the intellect, physical vigour, abundance of food and clothing and the like. The fifth Anuvaka treats of the contemplation of the subordinate Devatas by means of the four Vyahrities or utterances which are to be regarded as the worlds, as Gods, as the Vedas and as life-breaths. The Sixth deals with the contemplation of Brahman, in the heart.

Brahman should be contemplated as the self and as full of light. In this connection several very important questions in regard to Upasana are discussed and the several stages of the disciple's progress until his attainment of Bliss are dilated upon. The Seventh Anuvaka treats of the contemplation of Brahman in the Panktas or five-membered groups comprising both external and internal visible things. The Eighth treats of the contemplation of Brahman in the form of Pranava. This is for the highest class of aspirants. Here the relation between Om and Brahman, the meaning of Om, the identity of Om and Brahman are all explained in full. The Ninth lays down the Upasaka's duty. The Tenth enunciates a Mantra which according to Trisanku's teaching of Wisdom, is an Expression of self-realisation. The Eleventh teaches that performance of works, is, by itself a step to *Moksha*, inasmuch as it creates a taste for wisdom. Here follows the old controversy in regard to the relation between works and wisdom. The *sruti* distinctly enjoins that, prior to the attaining of the knowledge that the Self is one with Brahman, it is absolutely necessary to perform works. Works are for

the regeneration of the aspirant. They can never lead to *Moksha*, for whatever is produced by works must be temporary and perishable. Hence *Moksha* which is eternal can never be said to be produced by works. *Moksha* consists in remaining as the Self. This portion lays stress upon the three-fold aims of the pupil—to learn the Veda, to do the works enjoined in it and lastly to *know*. Then follows a list of duties which are of the highest pitch of moral excellence. Then is mentioned a list of persons worthy of worship. A few precepts of extreme practical importance even from a worldly point of view, are also added, such as those referring to conduct towards great men, the manner of making gifts, the manner of deciding matters of doubt, the manner of intercourse with people who are suspected of blameworthy acts. Lastly there comes the peroration. " This is the direction'; this the advice; this the secret of the Vedas; this the command; thus shall devotion be, and thus verily all this shalt thou observe." The twelth Anuvaka closes the Samhita with the usual thanksgiving indicative of the student's gratitude to the Devas for the good done, in having removed all obstacles arising from within and without the body. Not to remember the good done would seem that the pupil is ungrateful. But it is not proper to be ungrateful. For the Smriti says " In the case of Brahmanicide, an expiation is seen; but there is no expiation for ingratitude."

THE

BRAHMAVÂDIN.

"एकं सत् विप्रा बहुधा वदन्ति."

" That which exists is one: sages call it variously."

—*Rigveda*, I. 164. 46.

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SAYINGS OF SRI RĀMAKRISHṆA PARAMAHAMSA.

1. He who does not attempt to find God, having obtained this human birth, so difficult of obtaining, is born in vain.

2. Once upon a time conceit entered the heart of Narada and he thought there was no greater devotee than himself. Reading his heart the Lord said, "Narada, go to such and such a person and cultivate his acquaintance; he is my devotee." Narada went there, and found an agriculturist who rose early in the morning, pronounced the name of Hari (God) once and taking his plough, went out and tilled the ground the whole day. At night he went to bed after pronouncing the name of Hari once more. Narada said within himself, "How can this rustic be a lover of

God? I see him busily engaged in worldly duties and he has no signs of a pious man about him." Then Narada going back to the Lord said what he thought of his new acquaintance. The Lord said, "Narada, take this cup of oil and go round this city and come back with it but beware, let not a drop of it fall." Narada did as he was told and on his return, he was asked, "Well, Narada, how many times didst thou remember me in thy walk round the city." Narada replied, "Not once my Lord; for how could I when I had to watch this cup brimful of oil." The Lord said "This one cup of oil did so divert thy attention that thou didst forget me altogether, but look at that rustic who carrying the mighty load of a family still remembers me twice in the day."

3. Many are the persons who inquire about the house and riches of a well-to-do man like our citizen Jada Mullic, the Rothschild of Calcutta, but few there are who go to see him personally; so many are the men who study scriptures and talk religion, but there are few only who wish to see God or take pains to approach Him.

4. A man said: "I have been engaged in search of the Lord for fourteen years and have followed the advice of one Guru, have been to all the sacred places of pilgrimage and have seen many Sadhus and Mahatmas, and now I am fiftyfive years old and have gained nothing." Hearing this the Bhagavan replied: Verily I tell unto you that he who yearns for Him finds Him. Look at me and take heart.

5. Men weep rivers of tears because a son is not born to them, others wear away their heart with sorrow because they could not get riches but how many are the men who weep and sorrow because they have not seen God. He alone finds who seeks Him, He who weeps for God finds God.

INDIAN SYSTEMS OF PHILOSOPHY.

BY

GOMAT.

THE VEDAS OR THE SRUTIS.

At the head of the different materials that are available for the purpose of studying Hindu philosophy stand the Vedas. They are the most ancient documents that we possess and are sometimes reckoned as three in number and sometimes as four. The word *Veda* is from the root *Vid*, to know, and means the wisdom or knowledge of the ancient Aryans. It is also known as the *Sruti* which is derived from *sru*, to hear, meaning thereby what was heard or orally transmitted from generation to generation and whose origin is not known to anybody. Each of the Vedas is divided into three parts: the *Mantras* or the *Samhitas* which form the liturgical portion of it and is composed of hymns addressed to Vedic deities; the *Brahmanas* or treatises on Vedic ritualism which contain rules for the employment of the *mantras* at various sacrifices, detailed explanation of these sacrifices, their origin and meaning, copiously illustrated with legends and old stories; the *Aranyakas* or the portion supposed to be written in the forest especially intended for the education of the *Vanaprasthas*. This portion includes the *Upanishads* which are otherwise known as the *Vedanta* or that which comes at the end of the *Vedas* and is said to teach the ultimate aim and scope of the Vedas. In the *Samhitas* philosophical ideas shoot out here and there; in the *Brahmanas* they are taught under the mask of ritual and worship and legendary tales; but the Upanishads are wholly

devoted to them. The thoughts of the *Samhitas* are purely Aryan though with faint references here and there to unvaidic races their customs and habits; and those of the *Brahmanas* betray here and there the influence of foreign contact, the development of new phases of thought, the adoption of new rituals and new forms of worship, and thus a wider sympathy with other people. The Upanishads bring us down to a time when the Aryans seem to have almost settled their differences with the non-Aryans and lead a peaceful life, and the religion and philosophy taught by them bear clear traces of outside influence. That this influence has increased more and more as the contact and intercourse with other races became greater, can be studied from the way in which the Upanishads have multiplied and changed the nature of their contents. Sankara seems to recognise only twelve of them and by the time of Sayana, they have grown up to one hundred and eight, and he mentions them by name. The contents of some of them are *Pauranic* and others *Tantric.*

To a superfical observer the numerous hymns of the *Samhitas* and the sacrifices and legends of the *Brahmanas* appear as so many prayers and forms of worship to the gods in order that they may be propitiated and confer boons and blessings on their votaries. But to a closer observer they contain much that is of historical and philosophical value. It has been pointed out beyond a shadow of doubt that many of the hymns have an undoubted astronomical significance. We may go further and say that some of them involve references to physical phenomena; some are descriptive of the social and political conditions of the Vedic Aryans; and a few others pourtray the religious worship and philosophical speculations of these. Those that took great care to study the heavens and record the striking changes in them would have been the last persons to neglect the more permanent and familiar features of the earth, or the life they led so full of vicissitudes and the society in which they moved and had their being and which partook of their joys and sorrows; nor would they have consigned to oblivion the sublime thoughts which touched their inmost souls or the powerful emotions which stirred their hearts. To a student

of antiquity the Vedas contain a mine of information. One has to study them carefully between the lines in order to get a glimpse of the civilisation of the early Aryans. What descriptions we have in them of the life of our forefathers, their knowledge of the external world, their domestic habits and implements, their friends and foes, the nature of their avocations, their religious worship and the trend of their speculations! What grand lessons they were found to teach with references to their antiquity, and hence the antiquity of the Aryan civilisation itself, to B. G. Tilak in his 'epoch-making' book the "Orion"! They are on the whole the unfading mirror in which is reflected the whole life of the Aryans, what they were in long time past and what they would be in times to come.

THE SUTRAS.

Next in importance are the *Sutras*. Two of the *Sutras* which the Mysore Oriental Library has recently secured, the *Chanakya-Arthasutras* and the *Chanakya-Nitisutras* have drawn our attention to the importance of the *Sutras* in general, their function and literary and historical bearing. We therefore deem it not out of place if we devote some space towards the elucidation of the purpose and nature of the *Sutra* literature of the Hindus.

Just as the semi-prose *gadhas* when they grew in bulk necessitated the early Aryans to re-arrange them in *Chhandas* so that they may be carried in memory with greater facility and transmitted with greater purity, so the rapid widening of the field of knowledge led the later Aryans to the necessity of inventing a newer and more suitable method of collecting and systematising their growing ideas into an easily portable compass. This made them full back again to an abridged form of prose writing, not of the old *Gadha* kind but of a newer and more vivid style which added to it greater terseness, vivacity and force. This is what is known as the *Sutras*. Their style occupies a middle place in the history of the Indian style of writing, as we shall see it later when we refer

to the styles of composition which succeeded the *Sutras.* The *Sutra* style while it possesses the characteristic peculiarities of its predecessor has developed within it the elements of the future. Coming at the close of the Vedic period, it possesses the important peculiarities of the Vedic *Chhandas,* its speciality for accentuation (*svara*). The early *sutras* were simple prose sentences; the meaning of their words and their constructions depended on the nature of their *Svara* with which they were intended to be recited. This was probably due to the ancient Aryans not having had as yet facilities for writing. Later on when they learnt how to transcribe what was in memory on *bhurja* and other leaves and preseve them, they altered the style ot the *Sutras* also. Their *Sutras* gave up their dependence on *Svara* and began to have a leaning towards *aksharavritta* or letter-metre and thus paved the way for the style of their *Karikas.* The facility the Hindus developed for writing seems to have also made them bold to introduce elliptical forms into their *Sutras*, as they had the easy means of transmitting along with the Sutras their explanatory commentaries. This seems to have given rise to the later terse style of their prose commentary which they seem to have re-introduced and developed according as the impediments which stood in their way were removed. Thus we see the Sutras form the Colossus of Sanskrit literature with one leg on the early *Chhandas* or *matravritta* and the *gadhas* and the other on the subsequent *aksharavritta* or the *Karikas* and the modern *gadhyas* and prose commentaries. They belong to a transition period of literary activity and contain such pecularities as would make them the connecting link, both in thought and style, between the period which preceded and the period which succeeded them.

The *Sutras* are short aphoristic sentences strung together so as to form a compendious manual. The word *Sutra* itself literally means *string.* This derivation may probably signify the knitting of the garland of aphorisms treating on a particular subject; or it may refer to the use of the word *Sutra* in a sense similiar to that of the English word *clue,* meaning thereby that the *Sutras* were intended to be used as a mere aid to the memory of a teacher so as

to enable him to continue a line of argument by taking hints from them for guidance in historical expositions. This style of writing is, no doubt, a unique feature in the literary history of the Hindus. However imperfect this style of writing may appear from a literary point of view, looked at from this distance of time with all the facilities of printing at our command, it has the advantage of of clearness and system and has given birth to a large number of technical terms which have introduced a sort of precision into the Sanskrit language unknown to other languages. When a set of ideas on a particular subject are expressed in the form of *Sutras* there is no mistaking their drift. The advantages of the Sutra style was so fully recognised by the scholars of India that it came to be thought beneath the dignity of a science to have no *Sutras* to present its teachings. Later Sanskrit writers gradually introduced so much of symbolism into this system of writing that it was written in a manner more terse and suitable for scientific treatment of a subject, in the same way as Algebraical symbolism afforded facilities for the advancement of more rudimentary Arithmetic. This new departure in the language of the *Sutras* gave a sort of scientific precision to the Sanskrit language itself and opened, to the Sanskrit scholars, new vistas for carrying on the progress of their sciences. In Logic, Astronomy and other sciences new technicalities were introduced which contributed largely to the development of those subjects.

We get the first glimpse of their appearance at the close of the Vedic period. The Vedic priests who had the management of a very complicated ritual and the upholding of the most elaborate Dharmas might perhaps have first felt its usefulness. Subsequently it might have been copied by the philosophic thinkers of the forest who led the life of a recluse and taught their lore to anxious students who approached them with fuel in hand. The greater the application of the *Sutras*, the more was their scope and usefulness extended. There is not a single department of literature which does not own its *Sutras*. "We have first of all *Sutras* for Vedic ritualism in our ancient *Srauta Sutras* which seem to have been as many as there were *Sakhas* or branches to

the Vedas. We have also *Sutras* dealing with the four *purushartha*s or the ends of human life. For *Dharma* we have the Vedic *Dharma-sutras*; for *Artha*, the *Artha Sutras* of *Chanakya*; for *kama*, those of Vatsyayana; and for *moksha* we have the well-known *Sutras* of Badarayana and others. Each of these four main branches can boast of more than one author expounding them in the *Sutra* form. Besides these each of the six *Vedangas*, or sciences subsidiary to the *Vedas*, has been preserved to us in *Sutras*. Coming down to the later religious literature of the Hindus we have *Sutras* recording the teachings of some of the *Tantrika* schools. In one or two cases these *Tantrika Sutras* seem to have been written earlier than the *Vedanta-sutras*. The philosophical *sutras* form a separate group by themselves, the most important of which belong to the Six systems of philosophy. There are the grammatical Sutras of Panini, Sakatayana and others, the rhetorical *sutras* like those of Vamana; and the *Niti sutras* like those of Somadeva. What branch of knowledge is there which has not had its Sutras.

The importance of Sutra-literature is further enhanced in from the fact that the *Sutras* have given birth to a vast number of other kinds of literature which are mainly based on the *sutras*. Man is a progressive and thinking animal. As he advances more and more in originating and accumulating thoughts, he feels the necessity of inventing newer methods of expression. We know how as every section of literature grew more bulky and complex, to preserve them, the Aryan intellect resorted to the Sutra form of composition. And when they reached that stage at which the *sutras* failed to gratify the altered needs of their growing thoughts, they were interpolated with short emendatory prose sentences known as the *Vakyas*. We have good instances of these in the grammatical *Vakyas* of Vararuchi and the Vedantic ones of Tanka or Brahmanandi. These were not enough to the purpose, for they added only a few more Sutras to the already existing ones. Another kind of composition was brought into existence—the *Vrittis* or prose commentary. When the *Vrittis* also began to assume, as in the case of Bodhayana Vritti, an unmanageable

shape, they yielded to a more compendious form of exposition known as the *Karikas*. The *Karikas* are short metrical commentaries written towards the elucidation of the meaning of the *sutras*, in an easy style so as to suit the purposes of memory. This species of literature is as rich as the sutras themselves and almost exist side by side with them. In some cases the *Karikas* were even made to supercede the Sutras, or were even preferred to the *Sutras*. Some of our *Dharma sutras* exist now only in the form of Karikas. We have them so abundantly that the *Karikas* treat of all sorts of subjects. Their popularity seems to consist in the easy *anushtup* style in which they were written and the facility they afforded to express all sorts of ideas freely. Prodigious growth of thought in all departments of learning gave birth to various sorts of commentaries which vied with one another for exactness and supremacy, emulated one another in scholarship and criticised one another. This new method of comparative study seems to have suggested the invention of the exegetic system of commentary. In this system the commentator always assumes an imaginary objector and puts into his mouth all possible objections that may be raised against the doctrines which he wishes to defend and then refutes them bit by bit from his own standpoint so as to give his doctrines a colouring of truth. The subtlety to which the Indian system of Logic has been developed and the popularity which it enjoyed at the time of the commentators seem to have helped them a great way in maturing this new method of exegesis. Thus arose what are known as the *Bhashyas*. This *Bhashya* system of prose gradually became the most approved style of writing; and it was adopted by scholars in every field of literature. Its scope and usefulness as a powerful means of displaying human intelligence, its simplicity of style, its logical precision and wealth of expression made it the favourite of all literary writers. It was even introduced into the vernacular literatures of India. The Southern teachers of *Vaishnavaism* and *Saivism* are famous for their *Bhashyas* and they made such profuse use of them in their writings that in their hands they acquired new phases of deve-

lopment and amplification. The masterly exposition of the Southern *Vaishnava* commentators found in their *Bhagavadvishaya*, is well-known to all students of Tamil. Its literary wealth and exactitude, forceful and convincing argumentation, and delicacy of language have all combined to make them monumental in the religious literature of Southern India. It is based on the one thousand Tamil verses of the great Dravidian saint and teacher of the Visishtadvaita system of philosophy. When the religion of the Dravidians took altogether a new shape under the auspices of Dravidianised Aryans, the apostles of the new cult popularised their religion by writing texts in the Vernaculars and even introduced the *sutra* style into the Vernaculars. We have specimens of these in the religious and philosophical *sutras* of the Saiva and Vaishnava teachers and the *vachana* literature of the Kanarese *Lingayats*.

This partiality for the *sutras* seems to have almost grown into a craze and the later writers of Indian literature attached so much importance to them that they wrote *sutras* on subjects that had no *sutras* till then to boast of. They have been such good imitations of the ancient style of writing that in many cases it has become difficult to determine whether the *sutras* preceded the *karikas* or the *karikas* the *sùtras*. In some cases where the sutras became antiquated and insufficient, the old ones seem to have been replaced by new ones; and in others from want of proper followers to preserve the teaching of a particular school, the literatures of those schools were altogether allowed to die out. All these difficulties and the extensiveness of the *sutra* literature have rendered the exact determination of its chronology difficult whilst the teachings of all the schools have been preserved to us in one form or another. We shall deal with the *sutras* more fully elsewhere, but only mention here such of them as have become accepted sources of religious and philosophic knowledge.

(*To be Continued.*)

THE VEDĀNTA-ŚŪTRĀS.

(*Continued from page 677.*)

Adh. I. Pada. II.

Sutras 13 to 17 are intended to establish that the Person, mentioned in *Chhánd. Up.*, IV. xv. 1., as seen in the eye is no other than the Highest Lord. As usual an extract of the necessary passages from the *Upanishad* is given below:—

Chhänd. Up., *Adh.* IV, *Khànda* x.

1. Upakosala Kamalayana, dwelt as a Brahmacharin in the house of Satyakama Jabala. He (Upakosala) tended his (Jabala's) fires for twelve years. He (Jabala) made the other pupils to return (to their homes), but did not allow him (Upakosala) to depart.

2. Then the wife told him (Jabala), "(This) Brahmacharin is quite exhausted, and has carefully tended the fires; let not the fires speak ill of you; teach him." But without teaching him, he (Jabala) went away on a journey.

* * * * *

4. Thereupon the fires said among themselves, "(This) Brahmacharin is quite exhausted, and has carefully tended us. Well, let us teach him." They said to him :—

5. "*Prana* (breath) is Brahman, *ka* (bliss) is Brahman, *kha*, (ether) is Brahman. * * * What is *ka* is *kha*, what is *kha* is *ka*." They taught that *prana* and its ether are Brahman.

Chhänd. Up., *Adh.* IV, *Khânda* xiv.

1. They said, "Dear Upakosala, this is our knowledge and the knowledge of the Self, but the teacher will tell you the way."

[The teacher returned and learnt that the fires had taught Upakosala.]

Chhând. Up., Adh. IV, *Khându* xv.

1. (The teacher) said, "The person that is seen in the eye, that is the Self. This is immortal and fearless. This is Brahman. Even though one drops clarified butter or water there, it runs away on the sides.

2. "This is called *samyadvama*, for all *vama* (good things) *samyanti* (go to him); all good things go to him, who knows thus.

3. "He is also *vamani*, for he *nayati* (leads) all *vama* (good things); he, who knows thus, leads all good things.

4. "He is also *bhamani*, for he *bhati* (shines) in all worlds; he, who knows thus, shines in all worlds.

5. "Then, whether they perform funeral rites for him or not, they† go (hence) to light, from light to the day, from the day to the bright fortnight, from the bright fortnight to the six months during which (the sun) goes to the North, from the month to the year, from the year to the sun, from the sun to the moon, from the moon to the lightning. Thence, a person, not human, he leads them to Brahman. This is the path of the gods, the path of Brahman. Those that reach by this path do not return to this sphere of man; they do not return."

Now a doubt arises, whether the person mentioned in the above extract (IV. xv. i.) as seen in the eye is the image of a person reflected in the eye, or the *jiva*, or the deity who is attached to the eye, or the Lord. The *Purvapakshin* says, "It must mean the reflected image, because it is described as a well-known thing. It may mean the *jiva* who is in special contact with the eye, at the time of seeing; on this supposition, the word *self* used in the context becomes appropriate. It may also mean the deity in the sun, who governs the faculty of sight, and who is spoken of as abiding in the eye with his rays; in this case, the attributes such as immortality may be somehow reconciled. It cannot mean the Lord; because, a particular locality is ascribed to the person." The *Sutrakära* answers, "No, it is the Lord," and sets

† *They* here means the same person as he who has been previously denoted by the word *him*, *i. e.*, one who worships Braman as the person in the eye. The change in number is a *Vedic* peculiarity.

forth his argument in the next five sutras.

***Sutra 13.*--The person, within (the eye), (is the Lord) on account of agreement.**

V. *'Ya esho(a)kshini purusho drishyate yesha atma,'*† the being thus seen in the centre of the eye is Brahman but not *jiva,* as such qualities as immortality, &c., which are mentioned, can only be ascribed to Brahman.

N. All that has been said in the context is quite in harmony with the supposition that the person meant is the Highest Lord. The Highest Lord alone can properly be called the self. Immortality and fearlessness are again and again ascribed only to Him by the Vedas. Again the eye is his fitting abode; because it is as much untouched by anything as the Lord. It is He alone, to whom all good things go, and who leads all good things. The ascribing of a particular locality to the person is no argument against his being the Lord.

***Sutra 14.*—Also on account of the mention of locality, &c., (in other places).**

V. As it is taught that Brahman, seated in the Sun, the lotus of the heart, and other pure places, is to be worshipped, and elsewhere *his* qualities only are mentioned, it is only reasonable to conclude that the worship of Brahman is meant here also, where the seat is the eye.

N. Again and again in the Scriptures we find locality, properties, form, and the like, attributed to Brahman for the purposes of worship; consequently the ascribing of a particular locality here is no argument aganist the person being the Lord.

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† The person that is seen in the eye, that is the self.—*Chhand. Up.*, IV. xv, 1.

***Sutra 15.*—Also on account of the mention (in this passage) of the same (Brahman that has been already spoken of as) characterised by bliss.**

V. In a previous passage we have the words "*prano brahma, kam brahma, kham brahma.*"† As there is mention, here of Brahman characterised as bliss, the being in the eye must be Brahman.

N. In *Chhand. Up.*, IV. x. 5, Brahman has been referred to in the sentence, "*Ka* (bliss) is Brahman;" and the same subject is continued in this passage. The clause, "The teacher will tell you the way," shows, only that the way to attain the world of Brahman will be proclaimed by the teacher, and not that a new subject will be taught by him.

***Sutra 16.*—Also on account of the mention of the way of the person who has heard the *Upanishads*.**

V. The way of those who have heard the *Upanishads*, of those worshippers who have heard the Vedas, the Vedanta and the Shastras, is the path of the Gods. On account of the mention of this path, in the words, "*archisham eva (a)bhiśambhavanti,*"‡ the being in the eye is the Supreme.

N. In this passage, one who knows the person in the eye is said to go after death by the way called the *devayana*; and it is well established by all the scriptures that only the person who has heard the *Upanishads*, i, e., only the knower of Brahman, can go by that way; therefore, the person in the eye must be Brahman.

***Sutra 17.*—(The person within the eye is) no other, on**

† Breath is Brahman bliss, is Brahman, ether is Brahman.—*Chhand. Up.*, IV. x. 5.

‡ They go to light.—*Chhand. Up.*, IV. xv. 5.

account of the non-permanency (of the other things mentioned), and on account of the impossibility (of the existence in them of the qualities mentioned).

V. On account of the non-permanence of the reflection in the eye, and because of the impossibility that such attributes as immortality can be ascribed to it, the being in the eye can be no other than Brahman.

N. The reflected image of a human form in the eye is not permanent, as it disappears with the disappearance of the man standing in front. Immortality and the other qualities mentioned in the context cannot be said to belong to it. The *jiva* is not constantly located in the eye; nor can he be said to be immortal or fearless. The deity of the sun cannot be said to be the self of the worshipper, because he is essentially external; and he cannot be said to be immortal in the full sense of the term.

What is referred to by the word "seen" in the expression "the person that is seen in the eye," is the mental conception founded upon the *shastra*.

Sutras 18 to 20 are intended to establish that the Internal Ruler referred to in the 7th *Brahmana* of the 3rd *Adhyaya* of the *Brihadaranyaka Upanishad* is Brahman. In the 1st verse Yajnavalkya is asked whether he knows that "ruler within, who within rules this world and the other world and all beings." In verse 3, Yajnavalkya answers, "He who dwells in the earth, and within the earth, whom the earth does not know, whose body the earth is, and who rules the earth within, he is thy self, the ruler within, the immortal." In verses 4 to 14, Yajnavalkya mentions other dieties, those that preside over water, fire, sky, air, &c., and says that the internal ruler, dwells within them, and is not known by them, and rules them, and that he is the immortal self and ruler within man. In verses 15 to 22, Yajnavalkya describes the same internal ruler in similar terms with reference to things pertaining to ordinary beings, the breath, the tongue, the eye, and so on, and concludes by verses 22 and 23 in the following words :—

22. "He who dwells in intelligence (the self), and within intelligence (the self), whom intelligence (the self) does not know; whose body intelligence (the self) is, and who rules intelligence (the self) within, he is thy self, the ruler within, the immortal.

23. "He who dwells in the seed, and within the seed, whom the seed does not know, whose body the seed is, and who rules the seed within, he is thy self, the ruler within, the immortal; unseen, but seeing; unheard, but hearing; unpercieved, but perceiving; unknown, but knowing. There is no other seer but he, there is no other hearer but he, there is no other thinker but he, there is no other knower but he. This is thy self, the ruler within, the immortal. Everything else is perishable."

Now, who is this Internal Ruler mentioned in *Brihad. Up.*, III. vii. 3.? The *Purvapakshin* maintains that he cannot be Brahman, because Brahman has no organs of action wherewith to govern the deities and other beings; he must be a *devà*, or a *yogin* who has developed extraordinary powers of pervading things and governing them, or some other being. By the next sutra, the *Sutrakara* answers, "He must be Brahman; as peculiar characteristics of Brahman, such as omnipotence, self-hood, immortality, and incomprehensibility by the *devas* and other beings, are ascribed to Him in the context."

***Sutra 18*.—The Internal Ruler over the *Devas*, &c., (is Braman), on account of the mention of its (peculiar) characteristics.**

V. In the text *'yah prithivyam tishthan, &c.,"*† the Internal Ruler spoken of is the Supreme; because his attributes are clearly designated, as that of immortality, in the text, *"yesha ta (ā)tma (ā)ntaryami amritah."*‡

N. The objection that he has no organs of action wherewith he can rule, cannot hold good; for the organs of the governed are

† He who dwells in the earth, &c., *Brih. Up.*, III. vii. 3.

‡ He, is thy self, the Internal Ruler, the immortal,—*Brih. Up.*, III. vii. 3.

sufficient for the purpose,

It is suggested that as the quality of being invisible and incomprehensible, instead of being peculiar to Brahman, belongs also to *pradhàna*, the Internal Ruler may be the *pradhána*, mentioned in the *Sánkhya Smritis*. The *Sutrakára* answers, "No; for, tho Internal Ruler is described in the context nct only as invisible but also as seeing, which *pradhäna* cannot be."

***Sutra 19.*—(The internal Ruler) is not also (*pradhana*) mentioned in the (*Sankhya*) *Smriti*, on account of the mention of qualities not belonging to it.**

V. *Smarta* is *pradhāna* and is not the Internal Ruler, because there is no mention of the qualities, *i. e.*, the three gunas, which belong to *pradhana* and not to Brahman.

N. The *Sutrakára* goes on to say that *jiva* cannot be meant, as according to both the *Kánva* and the *Madhyamdina* recensions‡ the Internal Ruler is described in *Brih. Up.*, III. vii. 22, as different from the *jiva*.

***Sutra 20.*—(The Internal Ruler is) not *jiva*, for both (recensions) mention him as different.**

V. The embodied soul, the *jiva* is not the Internal Ruler, because both, *i. e.*, the *Kānva* and *Mādhyamdina Shakhas* of the *Brihadaranyaka*, teach that the *jiva* is different from the Internal Ruler. It is mentioned in the text, '*ya atmanam antaro yamayati*,"† that the Supreme rules the *jiva*; therefore the Internal Ruler is not the embodied soul.

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‡ The *Kanwa* reading of *Brih. Up.*, III. vii. 22, is "He who dwells in *intelligence*, &c.," where intelligence means the *jiva*, which in essence is intelligence; while the *Madhyamdina* reading is, "He who dwells in the *self*, &c."

† Who within rules the self.—*Brih, Up*. III. vii. 22.

N. Sutras 21 to 23 are intended to establish that the *source of all beings* spoken of in *Mundaka Upanishad*, I. i. 6, is Brahman. For the purposes of the argument a translation of the necessary passages of the *Upanishad* is given below:—

Mundaka Upanishad, Adh. I, *Khanda* i.

1. Brahma came into existence as the first of the *devas*, the maker of the universe, the preserver of the world; he told the knowledge of Brahman, the foundation of all knowledge, to his eldest son, Atharva.

2. What Brahma told Atharva, Atharva formerly told that knowledge of Brahman to Angir; he told it to Satyavaha Bharadvaja, who told it in succession to Angiras.

3. Saunaka, the great householder, approaching Angiras properly, asked, "Sir, when what is known, all this becomes known?"

4. (Angiras) said to him, "Two kinds of knowledge, which knowers of Brahman call *para* (higher) and *apara* (lower), have to be known.

5. "Of them, the lower is *Rig Veda*, *Yajur Veda*, *Sàma Veda*, *Atharva* Veda, *Siksha*, *Kalpa*, *Vyákarana*, *Nirukta*, *Chhandas* and *Jyotisha*; the higher is that by which the *Akshara* (Imperishable) is apprehended,

6. "That *Akshara* which is invisible, incapable of being seized, without family, without caste, without eyes and ears, without hands and feet, eternal, vast, omnipresent, and infinitesimal, know (that) to be the source of all beings.

7. "As the spider produces and draws in (its thread), as plants spring forth in the earth, as the hairs of the head and the body (grow) out of a living man, so here does the universe spring from the *Akshara*.

8. "Brahman swells by brooding; hence is produced *avyakrita* (nondifferentiated germ of the universe); from *avyakrita*, *prana*, mind, the true worlds, and the effects founded upon works (are produced.)

9. "From Him, who is all-wise, and all-knowing, whose brooding is meditation, is born, this Brahman (the four-faced Hiranyagarbha), name and form, and *avyakrita*."

Mundaka Upanishad, Adh. I, *Khanda.* ii.

7. The eighteen persons, engaged in sacrifice, and with reference to whom sacrifice is prescribed, are perishable, for they are not firm. Those fools, who praise this as the highest good, again and again go to old age and death.

* * * * * *

10. Fools, thinking sacrifice and good works as the best, know no other good, and having on the summit of heaven, the place of reward, enjoyed (the fruit of their works), enter this world or a lower one.

11. Those, who, tranquil, wise, and living upon alms, practise penance and faith in the forest, go through the sun, free from all impurities, to the place where that immortal person of imperishable nature dwells.

12. Let a Brahmana, after examining worlds obtained by works, acquire freedom from desire. That which is not made is not to be obtained by anything done. To know that, let him, fuel in hand, go to a teacher who is learned and who dwells entirely in Brahman.

13. To that pupil, who has approached him properly, whose thoughts are calm, and who has conquered his senses, that wise one truly taught that knowledge of Brahman, by which he (the pupil) knows the *Akshara*, the true Person.

Mundaka Upanishad, Adh. II, *Khända*, i.

1. This is the truth. As, from a blazing fire, sparks, like in apperance, fly forth thousand-fold, so my dear one, from the *Akshara* manifold beings spring into existence and go back thither.

2. That heavenly person is without body, is both within and without, has no birth has no mind, is pure, and is higher than the high *akshara* (imperishable).

3. From him is born breath, mind, all the organs, ether, air, fire, water, and the earth, the support of all.

4. Fire is the head; the sun and moon, the eyes; the quarters, the ears; disclosed Vedas, the speech; the air, the breath; the universe, the heart; the earth came from his feet;

He is indeed the universal Self of all beings.

* * * *

10. The Person is all this, works, and thought. He who knows this high immortal Brahman, lying concealed in the cave (of the heart), scatters away, my dear one, the knot of ignorance, even while here.

The doubt that airses with reference to the above is whether the *source of all beings* mentioned in *Mund. Up.*, I. i. 6, is the *jiva*, the *pradhäna*, or the Highest Lord. The *Purvapakshin* says, "In *Mund. Up.*, I. i. 7, the non-intelligent bodies of the spider and man are mentioned as similar instances; so, the *source of all beings* must be the non-intelligeut *pradhäna*. There is here mention only of such qualities as invisibility, and not of any such incompatible attributes as the power of seeing. The person spoken of as all-wise in *Mund. Up.*, I. i. 9, is not the *Akshara*, the *source of all beings*, but the person mentioned in *Mund. Up.*, II. i. 2, as higher than the high *akshara*, the *akshara* mentioned in the latter passage being the same as the *source of all beings* (*vide* I. i. 6). If the term *source* be taken to mean not the *material cause* but the *effective cause*, the *source of all beings* may mean the *jiva*." This argument is answered as follows:—"The *source of all beings* is the Highest Lord, the reason being that peculiar attributes of the Highest Lord are here mentioned. It is this *source of all beings* that is spoken of as the *all-wise person* in *Mund. Up.*, I. i. 9. In *Mund. Up.*, I. i. 8, the *source of all beings* is spoken of as the producer of *avyakrita*, and in verse I. i. 9, the all-wise person is spoken of as the producer of *avyakrita*; and omniscience can be attributed neither to the *pradhäna* nor to the *jiva*. The person, mentioned in II. i. 2. as higher than the high *akshara* is not different from the *source of all beings* spoken of also as *Akshara* in I. i 6; the *Akshara* mentioned in I. i. 6, is not the same as the *akshara* in II. i. 2, which means the *avyakrita* or *pradhàna*. There is this further argument. Verse I. i. 1. shows that the knowledge of Brahman is the main subject of the *Upanishad*. Verse I. i. 3 shows that in the *Upanishad* will be taught the knowledge of that, which will

amount to the knowledge of all. Verse I. i. 4. divides all knowledge into two kinds: the lower, that which consists of the *Rig Vedä* &c; the higher that which relates to the *Akshara*, the *source of all beings.* No third knowledge is taught in the *Upanishad.* If the knowledge of the *Akshara*, the *source of all beings* be no other than knowledge of either the *pradhâna* or the *jiva*, it would follow that Brahman has not been taught in the *Upanishad*, and that no knowledge which amounts to the knowledge of all has been communicated. Therefore the *source of all beings*, the *Akshara*, mentioned in I. i. 6, can be no other than the Highest Lord; for when the Highest, in whom are contained all objects of enjoyment and all enjoyers (*jivas*), is known, all things become known, and the knowledge of Brahman has been attained. The mention of non-intelligent objects as illustrations of the *source of all beings*, is no reason for holding that the *source of all beings* must also be non-intelligent; for a simile cannot be taken to express identity between the things compared." Hence,

***Sutra 21.*—That which possesses the attributes, invisibility, &c,‡ (is Brahman), on account of the mention of (its peculiar) attributes.**

V. In the text "*yat tad adreshyam, &c.*,"† the being who is spoken of as possessing the quality of invisibility is the Supreme, because the attributes mentioned, as invisibility, omniscience, &c., pertain to Brahman alone.

N. Again the peculiar attributes such as heavenliness mentioned in *Mund. Up.*, II. i. 2, distinguish the *source of all beings* from the *jiva*, which cannot be spoken of as having those attributes. The *source of all beings* cannot also be the *pradhâna*, as

‡ Here the expression, "That which possesses the attributes of invisibility, &c.," is meant to denote the *Akshara*, the *source of all beings*, mentioned in *Mund. Up.*, I. i. 6., as characterised by invisibility, &c.

† That which cannot be seen, &c.,—*Mund. Up.*, I. i. 6.

the *pradhana* is spoken of in II. i. 2, by the term *akshara*, and the *source of all beings* is spoken of there as the person higher than it. Hence, also, the *source of all beings* can be neither the *pradhana* nor the *jiva*.

***Sutra 22.*—On account of the mention of (peculiar) attributes and of difference, the others, (*jiva* and *pradhana*,) cannot be the *source of all beings*.**

V. In the text, "*divyo hyamurtah, &c.*,"† because of the distinctive attribute that the being is without life (*prana*), and in the text, "*aksharat paratah parah*,"‡ because of the mention of the difference from the imperishable *pradhana*, the being who has attributes of invisibility, &c., is the Supreme, and not the others, that is *pradhana* and *jiva*.

N. Again verses, II. i. 3, *et. sec.*, describe the *source of all beings* as being manifold in form, which is incompatible with the supposition that it is *jiva*. In verse ii. i. 4, the same is described as the inner self of all beings, which cannot be said of *pradhäna*. Therefore the description of the forms of the *source of all beings*, given in the context shows that it can neither be the *jiva* nor the *pradhäna*. Some say that verses, II. i. 3, *et. sec.*, are to be taken as describing the forms of *Hiranyagarbha* and not of the *source of all beings*. In this case, verse II. i. 10, must be taken as describing the forms of the *source of all beings*. The description in that verse also is inapplicable to either the *jiva* or the *pradhána*. Hence,

***Sutra 23.*—(The others, *jiva* and *pradhana*, cannot be the *source of all beings*), also on account of the description of (its) forms.**

V. Because of the mention of his form as head

† That heavenly person is without body.—*Mund. Up.*, II. i. 2.

‡ Is higher than the high *akshara*.—*Mund. Up.*, II. i. 2.

&c., in the text, "*Agnir murdha, chakshushi chandra-suryau, &c.,*"‡ the being is the Supreme.

(*To be Continued.*)

MODERN EDUCATION AS IT HOLDS IN INDIA.

BY SWAMY RAMAKRISHNANANDA.

The system of education which is now in vogue, in our schools and colleges, is in its own way, no doubt, very good, but it should be supplemented, a little bit, by an education which will make our boys morally and spiritually more strong. The influence of this materialistic age has permeated almost all of our modern books with which we educate our boys. Positivism is the only theme of all science and philosophy, and sense perceptions are their only standards of judgment. The world is the only thing to be studied, doted upon, and embraced with all one's might; what can not be sensed must be given up as chimerical, fanciful, and perfectly useless;—this is what the student mostly learns in our schools and colleges.

And what is the result of such an education? He has lost all faith in, all regard and reverence for the Eternal Being who disposes and arranges every cosmic particle which, thus moved, creates, preserves, and destroys the universe, in infinite space, and time. He does not believe that he existed previous to his birth, and is to exist after the dissolution

‡ Fire is the head; the sun and moon, the eyes.,—*Mund. Up*, II. i 4.

of his body. This narrow span of life is all in all to him, which, in his imagination, he regards as permanent, and thus all his hopes, all his aspirations are confined to it only. His fond attachment to life, makes him forget its ephemeral nature,and he goes on building innumerable baseless castles in the air and dreams of himself as the undisputed lord of all of them, alas! sooner or latter to be suddenly awakened to the grim fact, that his career has almost come to an end! If education, means, expansion of mind by knowledge, can we call that education which, instead of expanding, narrows and confines the individual to this precarious, and transient duration which goes by the name of human life? The Vedas declare, "That which is infinitely expanded on all sides, is alone blissful. Bliss can not be found in narrow and limited things. The Infinite alone is Bliss. One should desire to comprehend the Infinite." The hoary sages of old India knew what was true education, and thus educating themselves they came to know that:— "The Self alone is below, the Self above, the Self behind, the Self before, the Self is on the right, the Self is on the left, the Self alone is all this." Can death frighten him who thus expands or educates himself? This is what is real education. If education, instead of broadening one's soul and gradually enabling it to embrace even the Infinite, narrows and coops it up in the not-very-pleasant hole of a momentary life, it is worse than ignorance, and the wise man who first uttered the sentiment, "Where ignorance is bliss, it is folly to be wise," had perhaps, in his mind, this kind of education.

And is not our modern education something like this? You may say, that our boys have nowadays become more broad-hearted, and liberal. They have almost demolished the narrowing walls of the caste system, and begun to mix more freely with their neighbours, than their forefathers had done

Nowadays, most of them do not observe that foolish restriction in food, and take all those nourishing viands which are sanctioned by the unerring decision of Science. They do not like to confine themselves to their own country, thinking it to be all in all, like the frog in the well, but they want to go out to other lands to learn many new things, and thus gather more knowledge which their own country is inadequate to supply them with. Did any ancient society or nation know what great power of doing good to the world lay dormant in steam or electricity ? Modern Scientific education flying on her two wings of observation and experiment has soared to those regions which our forefathers could not even imagine, and discovered those grand truths which to them appeared as incredible as miracles. Considering all these glorious achievements, can we judiciously stigmatise our present system of education as narrow and worthless ?

Yes, I do not deny that some good we have derived from our education, but I am not ready to give it more credit than what is really due to it. All those glorious achievements which you have just now pointed out, are almost nothing better than so many shining soap-bubbles which are very glorious to look at, but contain nothing inside. Our boys have certainly become more broad-hearted and liberal, they are very lax in observing the caste restrictions nowadays. But is it really a fact ? Have they really become so much filled with the love for all beings, that they can equally feel for all, a saint, as well as a sinner, a beautiful, as well as an ugly man, a rich, as well as a poor neighbour, a friend, as well as, an enemy ? Have they realized the highest ideal which Bhagavan Sri Krishna holds out in his immortal Song Divine, in describing the state of those men who have been really able to demolish the narrowing walls of the caste system, as the truly wise look equally towards a learned

and humble Brahmana, a cow, an elephant, a dog, a Pariah? Have they been able to garner in their bosoms that universal solvent of Divine Love, wherein good, bad, high, low, rich, poor, favorable, unfavorable, all become one? Can they look towards their enemy with the same eye wherewith they see their friends? Has not education made them more vain, more negligent towards their inferiors, more fastidious, more critical in finding fault with others, more lenient, and indulgent regarding their own shortcomings, and as such more selfish than their uneducated brethren? And considering this, can we say with any good reason, that they have almost demolished the narrowing walls of the caste system? Have they not jumped from the frying pan into the fire, by giving up one kind of caste system and taking up another? Has the change made them better or worse? The born Brahmana does not hate his inferiors so much, as the reform-loving revolutionist hates those who are conservatively disposed. Is this love? I am not discussing here about the merits or demerits of the caste system, as it now holds in India. What I want to show, is that the so-called reform, brought about by our modern education has not mended matters in any way, but has perhaps spoiled them in many cases.

The next thing our education has done is that it has saved our young men from becoming frogs in the well by taking some of them to foreign countries to learn many new truths which they could not learn in India. Thanks to the British Government, whose broad and philanthropic line of action has spared no pains to bring in the light of Western Science and Philosophy to illumine this subject Empire. The liberal education received in our schools and colleges produces men who are not in any way inferior to any of those England-returned title-holders, in point of up-to-date scientific and literary attainments. The former have got

greater caution and judgment in them than their more civilized brethren who are characterised by hasty and superficial methods of procedure, in all their attempts to put new wine in old bottles, as that of thrusting Western manners and customs into our Eastern modes of living. Almost all the noteworthy children of modern education, beginning from Raja Ram Mohan Roy, who have done any real good to India, at first completed their studentship here, and then some of them went to the West to be recognised as learned scholars. In the face of such facts, it is useless to argue that we must go out of our Mother-land in order to attain perfection.

As to the unbounded license in taking food of all descriptions from all sources, which our education has given us, we can not be much proud of it, in consideration of the fact that it is more difficult, and more noble to restrain one's passions and appetites, than giving them unrestrained liberty. Most of our educated men nowadays harbour a wrong notion that animal food can give us more physical and mental vigour than vegetable diet, in spite of the fact, that although the Brahmanas are vegetarians from their birth, although from time immemorial, their families have never soiled their hands, and tainted their minds with the blood of living beings who love life as much as any one of us, if not more, yet they are more intelligent and educated than their flesh-eating brethren, fairer and more beautiful, soberer and more considerate, in many cases. This is especially true of the Deccan which has given India her three of the best religious teachers. Sri Sankara, Sri Ramanuja, and Sri Madhva, all of whom were Brahmanas. Food, indeed, should be taken according to one's natural craving, caused by the climate in which one lives, as well as, by one's mental aptitude, which may be either thoughtful, active, or dull. A

thoughtful man naturally likes food which is plain, simple and easily digestible. An active man requires life-giving and exciting food to hold him up in his incessant struggles against unfavorable circumstances. It is only a lazy, dull,and worthless man,having no discriminative faculty that takes all sorts of food without any restriction, his idea being to swallow as much victuals as possible; and alas! the number of such people is a legion. It is not at all good to take food from a man whom one knows to be immoral and wicked, because by so doing one will have to sympathise with him in gratefulness, which is as good as imbibing his perverse nature to some extent. So it is not at all good to be indiscriminate in taking one's food. As such a laxity greatly tends to bring down the man, we cannot be at all proud of our young men's unrestrained licence in the matter of messing. The food which does not suit a man's constitution is unhealthy to him, and therefore he should avoid it if he wants to live long with health and vigor.

In the beginning of the formation of one's character restriction is absolutely necessary, as it acts like a hedge round a growing plant, says Bhagavan Sri Ramakrishna. If a plant is not protected by a fence it is beset with all sorts of dangers, and is sure to fall a victim to a thousand and one of them. But when it grows up to be a tree, the fence may be removed without doing any injury to it. Similarly when a man has his character firmly implanted in him, let him then go beyond caste and food restrictions, that will not injure him in any way. Previous to that, if he gives undue licence to himself it will be as good as forcibly pulling out the slough from above a sore which has not completely healed, and thus making it worse. If a frog wants to be as big as a bull, in its attempt to do so it will burst itself out to death. Similarly if a man with unformed character wants to imitate a man with formed character, he will fare nothing better than

the frog.

Now let us consider the nature of our education which, nowadays, principally rests upon the study of Science whose sweet harmony and precise character have been lately discovered by our modern *savants*, and thus whose youthful beauty coupled with her various marvellous achievements has an irresistable charm over the whole humanity, Our Poetry, Drama, History, Philosophy, nay the whole range of literature have been permeated with her light. Even Religion herself fearing that her antique beauty may not be a match to the youthful charms of this, newly found Maid, has begun to court her favour, and sit at her feet to learn about the proper method of procedure that will gain more customers for her old self. How this young Governess of the old Lady has tortured and twisted many of her antiquated notions, is not unknown to most of us. So Science, nowadays, is all-paramount, and in judging her beauty I am virtually judging the whole modern age which has got all its charms from her.

Observation and experiment are the two principal methods with which science starts confidently, being fully convinced beforehand about the uniformity of natural laws. Reasoning is the soul of these two methods, which in its turn, is based upon the duality of the knower and the known, the subject and the object, the Purusha and the Prakriti. If it is a fact that the subject can live independent of the object, if it is not the case that the subject is a mere bundle of various ideas which are the various representations of the object, it is also a fact that the object can live as well, independent of the subject. This subject which lives independent of the object goes by the name of Purusha or Mind-in-itself, and the object which lives independent of the subject goes by the name of Prakriti or Matter-in-itself. Let us try to have some sort of conception of these two independent entities. Mind-in-itself being free from all material taints

must be beyond thinking and feeling, based upon desire or will, and hence must be unknown and unknowable in itself, having the power to know when it comes in contact with the object. Matter-in-itself not being known to the subject is also unknown and unknowable in itself, having the power to be known by the subject, coming in contact with it. So when none of these two comes in contact with one another, when each is left perfectly free to itself, the subject, being void of all desires, all activities, is regarded as perfect, since desire means want, which means imperfection.

Now, because every one wants to be perfect, and none wants to be imperfect, it follows, that the final separation of the Subject from the Object constitutes the highest goal of men and gods alike. This is what is called Liberation or *Mukti*, realizing which, the man is not conditioned by or confined to any desire, and thus unconfined he becomes Infinite, or realizes his infinite nature. Being beyond all activities he realizes his eternally changeless nature, and free from all restlessness, causing worries and anxieties, he realizes his all-blissful state. This eternally all-blissful and conscious nature of man goes by the name of Sachchidanandam. This is indeed the only goal towards which all beings are struggling to reach. This is the only ideal of every man; for does not every one love to live eternally? What can be more hateful to him than the idea of death? Does he not want to be always happy? Is not misery a thing which he hates most? Is there not in him an incessant hankering after knowledge? And can that hankering in him ever cease as long as there will remain something more for him to be known? His hunger after knowledge has no limit, and it will never be satiated until he knows all. Then alone his restlessness will end. Now, as long as a man is restless he is not in his proper element, reaching which alone he finds

absolute rest. Hence man's real element or nature is omniscience, for nothing short of that will ever give him rest. Thus we have found out true human nature, which is eternal, all-blissful, and omniscient. Can he ever expect to realize this as long as he will remain connected with this universe? The Knower or *Purusha* must entirely separate himself from the Known or *Prakriti* before he is able to realize his infinite nature, as we have just now seen. The goal lies in this final separation, which means the destruction of this idea of a universe of *Sense*. For, what is this universe? It is the offspring of the union of Purusha with Prakriti, of the Knower with the Known, of the Subject with the Object. It is altogether a dependent thing. It is made up of forms, touches, tastes, smells, and sounds, and thus it is based upon a conscious, living organism, and consequently is as evanescent, and shifting as the latter. It is a series of ever-changing appearances which mirage-like always elude the grasp of the most acute of observers, and that is why it is known as phenomenon, as opposed to noumenon or the permanent back ground upon which it manifests itself like the shadowy pictures of the magic lantern. Thus it is nothing better than a passing shadow, and should always be regarded as such. This is the conclusion which we at last arrive at after properly analysing the universe. Could he be regarded as a wise man who makes much of this shadow?

But the subject matter of Science is this Universe alone which she regards as the only reality. She does not want to admit the existence of any thing which is not to be found in it. She teaches us to worship it and it alone, to make it the only subject of our study, setting aside all such transcendental ideas as that of God, *Purusha*, *Prakriti* &c. She wants to convince us that this earth is all in all. Hence she is ever vigilant to beautify and adorn it and make it so

charming, attractive and homelike that men may not have any inclination to search for any other home anywhere. She holds that knowledge is power, knowledge gathered from observation and experiment.

After what we have already considered, does the claim of science appear in any way to be valid and well-grounded? Does she not make much of a shadow? Is she not like a siren that entices the passers-by with her sweet voice, and false promise only to kill them? "Bliss is not to be found in small things" sings the hoary sage, while she insists upon us to believe that all bliss can be derived from a shadow. Whom are we to accept, her or the Sage who promises us eternal life, all-blissfulness, and omniscience? Knowledge is power indeed, but not the knowledge of shadow, but of reality. Moreover, we can never expect to get perfect knowledge of the universe as it is infinite in its bulk and eternal in its duration, whereas confined in body and mind we are nothing better than limited individuals. Even if we get the power of knowing all about a world every second of our life, the time will never come when we shall be able to know all the worlds in the universe for they are innumerable and hence inexhaustible. So our knowledge of the universe must always remain partial or incomplete, and such knowledge is worse than no knowledge of it. It is as good as the blind men's knowledge of the elephant, in the fable. Can such a knowledge be ever desirable?

We have now fairly dwelt upon the false claim of Science upon our attention, and found out that she has no power to give us what we really desire, nay, on the contrary she has a great tendency to waylay and kill us by puffing us up with false vanity caused by a few little, ephemeral advantages of the flesh got through her. So we should not be proud of the education which we derive from Science.

But, unfortunately, she has permeated every branch of learning, nay, even Religion, as we have seen. Can the young votary of such an education achieve anything truly noble and grand which will give him some real advantages in life? It is too much to expect any such thing from him. Hence the system of education now in vogue in our schools and colleges is certainly very defective.

Self-expansion should be the end and aim of true education, and that can only come when it enables us to disentangle ourselves completely from the meshes of the body. Can it be effected by committing suicide? By no means, as it increases the bondage a thousandfold, being an outcome of weakness; for only those people commit suicide who have not strength and courage enough in them to face boldly all untoward circumstances. Weakness strengthens the bondage, while strength alone breaks it. What is it that binds, limits, and weakens us? Desire and not the body which is rooted in it. If you chop the branch of a tree, many more branches will grow in its place, as long as the root is left unmolested; in the same manner, if you kill one body, many more bodies will come in its place, as long as the desire is there. So self-expansion requires the uprooting of desires. How can it be effcted? Wherein are the desires themselves rooted? They have there birthplace in the senses. Hence controlling the senses alone we can control desires, and controling the latter again we can get rid of them, and thus expand ourselves in all ways, so that the whole universe may form a part of us, instead of our being mere insignificant particles of it. Can we get rid of the senses by mutilating them? No, for we can only mutilate the external organs which are merely the seats of them. they being always beyond the reach of material weapons. We require a strong desire to control our desires for seeing, touching, tasting, hearing, smelling, thinking, feeling, and willing. As a thorn is required to extricate the thorn that gets

into the body, and causes trouble to it, so an intense desire is necessary to extricate all those desires that have rooted themselves in the man to cause him various miseries, says Bhagavan Sri Ramakrishna, and when thus one desire extricates other desires, he should throw away both of them, like the thorns.

Now, this is not a very easy affair. It requires a life long struggle on the part of the man to bring the senses under his control. A sensible man should not allow himself to be controlled by his senses, for, like unbroken horses they will drag him to destruction. But when he is able to bring them under his control, then, like broken horses, they will lead him to his destination, and instead of being his enemies will be his true friends. This attempt to control the senses is what Morality aims at. Hence the moral path is the only path every man should follow, so that he may reach perfection at last. Man indeed is the creator of his own destiny. "The Self is the friend to the self, the Self is the enemy to the self" says Bhagavan Sri Krishna. "He who conquers his self by means of his Self is a friend to his Self." Indeed man lives in his self-created world. It is foolishness to imagine that the world is outside and independent of him. A short story will illustrate this clearly. Once upon a time a king was suffering from an eye-disease. Doctors of note were called in, who all unanimously asked His Majesty to live amidst green environments, for some months, and then the disease would leave him. When the doctors departed the king at once ordered the whole palace to be washed so as to be green in color. He issued an order to all his subjects in the city to similarly wash their houses. as in the course of his drive he must have to see all those. He ordered his throne, chairs, bedsteads, and seats of various sorts to be covered with green satin; and thus he took every precaution to make his surroundings as green as possible. But although he was a great, and power-

ful monarch and his mere word was a law to the surrounding territories, he could not manage to paint the sky green, which during that time unfortunately used to be often red, a colour which the doctors especially asked him not to look at. However he managed to canopy some of his favorite streets with green pavilions,and thus some how managed to create a green environment for himself. This created a great bustle throughout the whole town, and the royal coffer was drained almost to the last farthing. Even with so much expense, in his careless moments, the king could not prevent himself from looking at the red clouds. This protracted his disease and made him, his queen,and the whole royal family very anxious, on his account. His majesty belonged to the celebrated Thick Skull family.

In a not very remote village, one Mr. Commonsense, a very poor subject of the monarch was attacked with the same disease, and his poor physician also advised him to live amidst green surroundings. After thanking him for his kind advice, Mr. Commonsense went to the nearest bazar with a two-anna-bit and purchased a pair of green spectacles with it, and putting it upon his nose was, at once, able to paint the whole universe with a rich emarald color which cured his disease within a week; what he effected by spending a few farthings, his Royal Majesty could not do spending, thousands of pounds! The secret of Mr. Commonsense's success lay in the fact that he did not regard the universe as in any way outside himself and so changing the color of his eyes, he was able to change the color of the whole universe.

This clearly illustrates that every man's universe is based upon himself, and if he wants to see a pious and godly world, he should have to be pious and godly himself. Religion is self-culture, and self-culture is true education. Hence genuine education is indissolubly connected with religion. By expanding myself, I expand the universe in which I live. Thus doing good to the world means doing good to one's

own self. Our boys are sadly wanting in this kind of education. They are perfectly satisfied with the shadow, and do not care to see that, of which it is the shadow. As bare mention of wine cannot inebriate a man and he must have to drink the real wine if he wants to be intoxicated, so merely catching at the shadow can never give one shelter and protection, never take one beyond all miseries. The Reality which is behind the shadow of the phenomenal universe must be realized before a man expects to fulfil his three eternal cravings mentioned before. That reality goes by the name of Purusha, Brahman, or God. As he who wants to see the potter cannot be satisfied by merely looking at the pot, and he must have to turn his back to it and search after the potter so he who wants to realize God must not remain satisfied by studying merely the universe, he must have to turn his back to it. And how to do that? By means of Education. The study of the universe is necessary so long, as it does not point out to the student the real Being behind it, who is the abode of all bliss, all knowledge, and all life. That education whose end and aim is to lead the student to truth, saving him from the enticing effects of all false glamours, is true education. Instead of being a curse it is a blessing to humanity. If science leaving her false coquetry plainly confesses her utter inablity to solve this infinite riddle of the universe, and asks her votaries to search for truth somewhere beyond her own jurisdiction as she occasionally does to some fortunate individual, it is then that she behaves like a goddess, and as such, fairly claims our love and reverence for her. In this her divine aspect every man should bow down to her.

Much has already been said about the absolute necessity of rejecting the phenomena to realize the One Truth behind, which is differently known as Purusha, Brahman or God, although there are some apparent contradictions in the understanding of these terms. But this is more easily said than done,

nay, it is the most difficult of all the feats which a human being has to perform before he can hope to realize that much-longed-for eternal peace and bliss for which he is struggling consciously or unconsciously. The senses are naturally refractory, much more, the mind. As there is no royal road to success, however trifling that may be, we must continually struggle hard with intense patience and perserverence to realize this highest of all goals. Culture of the following virtues which Bhagavan Sri Krishna mentions to Arjuna as the only means to realize that Being who alone is worthy of being known, is absolutely necessary for this purpose. "Sacrifice of pride and vanity, non-injury, forbearance, simplicity, reverential service to the Teacher, purity, patience, austerity, non-attachment to sensual appetites, non-egoism, consideration of the miseries of birth, death, old age, and disease, want of undue love and attachment towards one's own child, wife, home &c, constant mental equipoise in weal or woe, exclusive and intense devotion towards God, love of solitude, non-attraction, for the company of men, constant study of the nature of self, a clear conception of the meanings of spiritual truths,—these are the means of realizing the Highest Ideal, and those that are contrary to these blind the man and hence are known as ignorance. "The culture of these virtues alone is calculated to make us perfect. In old India education was indissolubly connected with such a culture, and that is why those old students still stand as the undisputed Teachers of mankind and are called by the holy appelation of Rishis or sages. The downfall of Modern India is due to this want of virtuous and austere practices along with the book-learned education. If our educationists awake to this degenerating defect of modern education and try to remedy it, then there is some hope of regaining the pristine glory and grandeur for which ancient India is deservedly famous throughout the world.

PHILOSOPHY AND RELIGION.

The aims of man (*purusharthas*) according to the Hindu Sastras are four—duty (*dharma*), material wealth and power (*artha*), sensual desire and enjoyment (*kama*), freedom and bliss-ful immortality (*moksha*). Of these the first, *dharma*, is an immediate accessory of the fourth (*moksha*); and the second is similarly allied to the third, *kama*. The middle two are the products of worldly activity and tend towards happiness of a lower order. The first may be given a place intermediate between the middle two and the last; and though like *artha* and *kama* related to wordly prosperity and happiness, all the three of them, in the opinion of the Hindu Vedantin, are useful only as accessories to the fourth which is the ultimate goal of both religion and philosophy. They mark, as it were, the different stages through which a man should pass as he evolves his highest nature which is characterised by freedom and immortality. Roughly speaking, man may be said to exhibit in his nature three aspects of being, material, human and divine which are also those into which the phenomenal universe is ultimately resolvable. Materiality which is the lowest manifestation of the world-substance, is characterised by grossness and is common to all beings. It forms as it were the *negative* pole of the manifested universe. Humanity is higher than that and is characterised by the superior faculties of reason and intellect and spiritual qualities which distinguish man from other beings and take him nearer to God himself. Divinity is the highest manifestation of the cosmic spirit and forms the true nature of man which is superhuman, eternal and infinite, independent and devoid of change. It forms as it were the *positive* pole of phenomenal manifestation and is characterised by all such qualities as elevate a thing above the level of humanity. The highest aim of man is therefore to rise above the lower manifestations of materiality and humanity and realise the divinity which belongs to

man's true nature. This is the *purushartha* which has freedom as its characteristic.

Freedom of what? As there can be no act without a doer and no thought without a thinker, all our acts and thoughts presuppose the existence of a subjective principle in man which is known as the *atman* or the self. The existence of this self is neither incapable of being demonstrated, because it is itself the underlying basis of all demonstrations; nor is it capable of being denied, for, even in the act of denying, its existence is taken for granted. It is the one principle which persists in the midst of all impermanent objects. This permanent principle alone is realised as the divine spirit in man and is the sole foundation for all certainty and forms the basis of both philosophy and religion. The freedom spoken of is, therefore, that of this *atman*, and is freedom from all kinds of retarding and binding influences which contract or veil its true nature. It is the highest state of divine existence which the self attains to by realising its true nature, and thus forms the highest object of human pursuit and the ultimate goal of both religion and philosophy.

Although the object of both philosophy and religion is to secure to man that knowledge and realisation which will lead to this highest goal of freedom and eternal existence in the Supreme Being, their methods are different. Religion belongs to the sphere of practical life and works through the lower faculties of man—his senses and emotions. It lays down rules for the regulation of a man's conduct and employs such means as will help him to realise easily his highest ideal. Its method is to lead him through a course of religious practice and worship suitable to his individual capacity, step by step until he realises the highest ideal—the *Brahman*. Consequently it includes and presents to us lower ideals also which vary according to individual states of mental development and have for their end worldly prosperity as well as supreme felicity. It comprehends within its sphere of operation the lower *purushàrthas* also, but only as leading to the highest.

Philosophy, whose function is intellectual, deals with gene-

ral truths which are independent of and above sense-perception. It employs reason which alone, by means of abstract concepts can prosecute its investigations beyond the limits of experience, and through it produces that knowledge which culminates in freedom and immortality. Though reason moves in the higher sphere of concepts, it depends to a certain extent on the results of experience, for at times both kinds of knowledge get so mixed up that reason has first to distinguish knowledge derived from experience, from knowledge *a priori*. Also reason which tries to leap beyond itself into the region of the unknown builds itself only on the classified facts of phenomenal experience. Consequently all kinds of knowledge come within the province of philosophy—empirical knowledge relating to the lower ideals as taught in the lower sciences and the transcendental knowledge relating to the highest *Brahman*. Says the Mundakopanishad "Two *Vidyas* are to be known the higher and the lower." Accordingly philosophy may be said to have two sides to it, one the empirical and the other, transcendental. On its empirical side it deals with that lower knowledge which leads to the achievement of lower ideals employed by religion and other empirical sciences. On its transcendental side it treats of that higher knowledge which leads to the realisation of the Highest Self. Each of these two phases is capable of manifestation in a variety of forms, the one according to the nature and character of the ideal which it inculcates and the other according to the conception which one wishes to realise. For this reason philosophy has not only assumed a dual aspect but has also taken a variety of forms ranging between the purely empirical and the purely transcendental varying according to the end aimed at and the method of investigation pursued therein.

In the history of sciences, it is invariably found that at the commencement of its growth, almost every science which has come to possess distinctive existence in its subsequent development, has remained blended with some of the other sciences. So long as there arises no necessity for the differentiation of a special science for

a particular branch of knowledge, that science is apt to remain in an undeveloped condition submerged in some other science with which it is intimately connected. More or less almost all sciences are intimately connected with one another and have a common object in view. Each science naturally seeks the help of others and in doing so, contributes largely to the growth and development of others. When a science has gathered sufficient strength to stand upon its own legs and dispense with the help of others, it becomes an independent means for investigating truth which is the common goal of all sciences. Thus we have come to associate the indistinct and inseparable union of any two sciences with a primitive state of existence. This has led some of the occidental thinkers to account for the inseparableness of religion and philosophy in India by maintaining their rudimentary state of development. The connection between religion and philosophy as understood by the Hindus ought not to be viewed in this sense. Philosophy by itself cannot form, according to them, a complete science; nor can religion which teaches practical philosophy entirely do away with philosophy proper which deals with the theoretical aspect of it. Religion as an empirical science should always go hand in hand with philosophy which aims at the proper conception of the theoretical ideal; and in its highest sense it becomes more closely allied with philosophy than any other science.

The intimate connection between religion and philosophy as it exists in India should not be considered, as is sometimes done to mark a lower stage of development; but it is essential rather than accidental. We have seen how philosophy is not only the science of reason and its concepts, but also is the science of religion and other sciences whose province is the phenomenal universe. Its aim is to combine all of them into a harmonious whole, determine the truths that underlie them and form judgments as to the nature, origin and mutual relations of the ultimate realities. This relation between religion and philosophy is visible more palpably in the Vedanta system of philosophy than in any other. Prof. Deussen in referring to the relation that subsists between the two

kinds of knowledge inculcated by the *Vedántá* and the two points of view of its metaphysics, says: "The connected system shows us that the higher knowledge in theology and eschatology forms with the metaphysical view in cosmology and psychology an inseparable part of its metaphysics; and in the same way the lower knowledge of theology and eschatology with the empirical views of cosmology and psychology give us a complete conception of the metaphysics as represented from the empirical point of view of *Avidya* and forms a system of religion for those who are not able to raise themselves up to the higher point of view." The philosophy of the phenomenal universe, its nature and origin and its relation to the ultimate existence, leads us to the regions of religion and science and furnishes us with the basis for the different aspects which philosophy itself has assumed in its earlier stages of development.

Some may think that for us who live in an age of scientific enquiry and who are enriched with the intellectual accretions of many centuries and many countries, there is no need for going back to the primitive ideas of the ancient *Rishis*. The material sciences were, no doubt, literally unknown to the philosophic dreamers of the Himalayan forests; and a reasoned concatenation of facts and the workings of nature were outside their range. But one thing should be borne in mind that too much absorption into the ways of external phenomena seems to have been considered by the ancient Hindus as rather an impediment to the highest aspects of philosophical research. Objective sciences and metaphysics start from the opposite poles of phenomenal existence. The heirarchy of sciences takes its origin in observation of and research into the external world of nature and an attempt to abstract from it the various laws and properties that inhere in it; whereas metaphysics views the same experiences from their subjective side, converts them into sensations and concepts and by means of reason endeavours to reach the eternal realities that lie at the root of all experiences. However well the facts of science may be arranged and classified, to a philosopher who wishes to penetrate beyond the veil of

empirical vision, they concern only with the fleeting objects of the senses. His object is to dive deep into the mysteries of nature by getting beyond the veil and freeing himself from the trammels of material bondage and from other and misguiding influences, and through a course of reasoned knowledge find out the Unknown and Indescribable which forms the metaphysical basis of both matter and mind. The work of science is no doubt complete so far as the physical side of the phenomenal cosmos is concerned, but as regards its spiritual side its work is almost nil. This side of the phenomena which is beyond the pale of science and ignored by it altogether, is of the utmost importance to man in determining the ultimate truth. The recognition of this fact by the modern sciences has made them chalk out new lines for their future development by trying to make the sciences harmonise with philosophy. Indian philosophers seem to have recognised long ago this relation between science and religion. Even while they devoted themselves exclusively to the development of the spiritual side and the knowledge of the metaphysical basis of things, they acknowledged the results of positive sciences as legitimate so long as they did not contradict the conclusions of metaphysics. They admitted the utility of religion as the hand-maid of philosophy for the reason that both of them served the same object and that the phenomena of religion, above all, touched the inmost nature of man.

Besides, the nature of the relation between religion and philosophy depends a great deal upon one's conception of philosophy and religion. There is as much difference between philosophy as it is conceived in the West and philosophy as understood in the East as there is between their respective psychologies. While the one bases everything on a material substratum, the other requires a spiritual one. The soul as conceived by the West is material in character, while in the East it is entirely spiritual, is distinct from and opposed to matter and stands behind all phenomenal manifestations. In Europe philosophy was for a long time dealt with on a par with other sciences and an equal amount of interest stimulated all branches of study.

There the pleasure which people derive from the study of philosophy is not in any way different from the pleasure which a man attains when he succeeds in achieving the long cherished object of his heart. But in India philosophy was studied for its own sake with no other object in view than the attainment of the highest *purushartha.* The pleasure which men derive from the knowledge realised through philosophy is not the transient pleasure of the senses and intellect or anything akin to what is happiness in this world, but it is the eternal, spiritual bliss characterised by freedom. That is the reason why in Europe while a philosopher soars high in the region of thought his eyes are always fixed on worldly gain. But in India a person's philosophical attainment is measured by the amount of renunciation of worldly pleasures and prosperity which it induces in him. Herein also we find that, judging from the various results philosophy has produced in man, we have to look from two stand-points—on a par with other sciences as belonging to the lower *vidyas* and by itself as leading to supreme felicity.

Thus philosophy may be said to have an internal object of its own as well as an external relation with other departments of knowledge. This has led it to assume different forms at different times with different sets of people. We can get a deeper conception of it by studying the causes which led it to assume such particular forms. At different stages of progress people have held to different stand points and the character of their philosophy, to no small extent depended upon the constitution of the people amongst whom it made its appearance. Their Government, social life, their customs, their culture, advancement in science and art, and above everything, their religion, all contributed to the development of their philosophy. Though philosophy deals with abstract ideas and is chiefly the science of the Absolute, it can be studied only in connection with the concrete and actual. No theory is of any use by itself without its applicability to practical sciences. The spirit that pervades the philosophy of a particular nation at a particular period of its history is the spirit

which is manifest in all their actions and thoughts at that period. In Europe where for a long time the sphere of religion was outside that of philosophy, religion dreaded philosophy and philosophy struggled independent of religion. The struggle for existence of the people and the material and sensual nature of the life they led made their philosophy also partake of the charactor of worldliness. In a country like India where philosophy had its source in the religion of the *Vedas* and people had ample leisure to think about the vital problems regarding the destiny of man, it is natural that the spirit that pervades their religion should also pervade their philosophy. Here religion gave the initial impetus to the growth and development of philosophy, suggested to the people the problems concerning the origin and destiny of man and helped them to arrive at easy conclusions. In a senso religion did the functions of the practical sciences of other countries. In a science philosophy steps in when we direct our attention to the study of the universal principlos and the determination of the ideal that ought to be; but the moment we begin to practically realise that ideal, philosophy descends to the region of empirical sciences and assumes the garb of religion. Herein consists the relation between religion and philosophy as it is understood in the East and this made Indian philosophy take an altogether different form from that of the West and gave it in common with religion an intrinsic worth of its own.

In the West this relation is of a quite different kind. Theology was treated as a revealed science and was distinguished from the positive sciences. And philosophy which was thought to determine truth through human reason was held to be limited to the finite. It was, therefore, called at one time "human or worldly wisdom." Religion which was deemed to deal with what concerns higher spheres of existence was kept apart from philosophy. During the time of the schoolmen an attempt was made to reconcile both philosophy and religion by securing a basis for philosophy in the Divine revelation. But this attempt to fill up the gap between the two was rather one-sided and temporary ; for, the positive sciences which have for

their object only what is finite still remained separated from philosophy. Another difficulty which stood in the way of reconciliation between the two was that, though religion, whose subject is the Infinite Being, was held to have a common universal object with philosophy, the precedence in time of religion to philosophy made the western thinkers form mistaken notions in regard to philosophy. Philosophical ideas in their rudimentary stage of development are not so palpably perceived as the rude and elementary notions of religion. Very likely when philosophy first began to take articulate expression people might have naturally failed to perceive its connection with religion; and religion appeared to have had an existence antecedent to and independent of philosophy. As man's conception of the world expands more and more and as he advances in civilisation and culture, what he believed once to be outside the region of the finite and natural becomes gradually included within his visible horizen. As the actual approaches the ideal more and more the ideal gets shifted. There was not a period in the history of man when he was without an ideal to guide his life and stimulate action. The science which determined his ideal and defined his notions regarding it formed his philosophy. There could have been no time when he was without philosophy, however unconcious he might have been about its existence independent of religion. Religion whose function it is to regulate the life of man in his ideal could not, therefore, have preceded the growth of philosophy. If to day our ideal is considered infinite and absolute and sublime, that is no reason for saying that our ancestors had no ideal and no philosophy though theirs might be deemed lower than our own.

We have very good examples of the existence *pari pasu* of religion and philosophy in the ancient records of the Vedas. Therein we read crude hymns addressed to favourite gods asking for wealth and prosperity interspersed with grand speculations about the beginning and end of things and such other philosophical problems which form the basis of subsequent development. In India from the very beginning its thinkers seem

to have realised human reason not as finite but as infinite and divine by nature. To understand this infinite and the real which underlies the apparently finite human reason and the phenomenal existence of things is with the Hindus the end of both philosophy and religion. They therefore never committed the mistake of separating religion from philosophy. Moreover they realised the fact that freedom was the first condition of growth. With them while the fundamental characteristic of their religion was freedom of worship, that of their philosophy was freedom of thought. They gave equal latitude to both to grow side by side taking nourishment from and depending on the other for its development. So their philosophy which first becomes visible in the religious speculations of the *Vedic Rishis* all along is seen to maintain its intimate connection with religion. In the West this connection was almost impossible to preserve. The worshippers of Thor and Odin had to fall back for support on the speculations of the Hellenic followers of Zeus and later on had to give up both in preference to the oriental and exotic Christianity. And when Christianity became the accepted religion of the West, its character as a revealed religion, in the sense that religion was given to the world once for all, through the chosen race of God, the Israelites, not only laid a curb on the freedom of growth of religion but also alienated from it the sympathy of philosophy. The orthodox began to cast a look of suspicion on everything that savoured of speculativeness. And philosophy was looked down as man-made and undivine.

Swami Vivekananda says in one of his lectures that religion is "Being and Becoming." We find that almost all the races of mankind have invariably given expression only through religion to their ideas of the nature of the world, the essence of nature and of intelligence and the relation of man thereto; and the highest object of their realisation is the Supreme Being or the *Paramatman* which is personal or impersonal, far or near, friendly or frightful according as their conception of Him varies. Their acts were intended to raise them to the consciousness of their proximity to or unity with the Supreme Being. With the primitive tribes

of Europe worship consisted in appeasing the hideous, frightful and revengeful powers of nature that presided over the destinies of man and in securing their help and cooperation. With the Greeks Existence in and for itself was conceived to be friendly to man and worship was, therefore, the enjoyment of his unity with It. With the Hindus the conception of the relation of man with the Supreme Existence was still more definite and intimate. Man only symbolised what was infinite by nature and formed a part of or was identical with this Universal Existence which in itself is one of intelligence and bliss. To them worship or *Upasana* was simply the realisation of one's own true nature which is a state of superconscious blissful existence in the Supreme Existence itself. It is a condition of absolute intelligence *per se*—the universal and concrete substance, in which the *Atman* manifests itself by becoming objective to itself in consciousness. It is thus the final state of freedom (*moksha*) in which the Universal Intelligence not only becomes but is. The Hindus are therefore right when they comprehend religion as nothing different from philosophy whose object is not merely to attain the highest end, as is supposed by some, by "thinking and theorising" but to be and become the Highest, by *yoga* and self-realisation.

THE EAST AND THE WEST *

Deep swelling rivers, beautiful pleasure grounds by the river-side, amidst which rise towering high marble palaces, decorated with most exquisite workmanship of fine art; on the sides, in front and behind, clusters of huts, with crumbling walls and torn roofs, inhabited by young and old faces deep cut with lines of despair and poverty of years; on every way side, refuse and dirt; --this is our present India.

Huts by the side of palaces, piles of refuse by the side of temples, the ill-clad *Sannyasin* walking by the gorgeously dressed, the pitiful gaze of the hungry at the well-fed;—this is our native land.

The European traveller comes and sees India the veritable stage of plague, famine, death and tragic despair, strewn with the bones of her lost youth and life, on which sits in august silence the *Indian yogin*, absorbed in deep communion with the Spirit.

A nation of three hundred million souls,—lost of all national life, hopeless, futureless, lifeless, weak, faithless, selfish, treacherous, malicious, slavish, base, full of diabolical superstitions, without any standard of morality, leading an idle, unthinking life,—that are like so many worms crawling on her rotten and degene-body;—this is as we appear to the English officer.

Proud, rash, insolent, intemperate, lustful, fierce like wild beasts, unclean, unchaste, tyrannic, having no belief in the life to come, making their whole life only in the senses,—the Western is the truest demon to the Indian.

* Translated for the Brahmavadin by Swami Sachchidananda form a contribution in Bengali by Swami Vivekananda to the *Udbodhana*, Vol. II, part 10. The article "Modern India" is finished and was by mistake subscribed as "to be continued" in the September issue.

These are the superficial views, on both sides, of ignorant observers. The Europeans, come to India, live in palatial buildings in the clean and healthy portions of our towns, and compare our "native" quarters with their quite neat and heavenlike cities at home; the Indians, with whom they come in contact, are only those who hold some sort of employment under them. And, indeed, distress and poverty are not so anywhere else as in India; dirt and filth are everywhere. The European can never believe that anything good can possibly be amidst such dirt, slavery and meanness.

While we see that the Europeans eat whatever they get, have no idea of cleanliness as we have, shamelessly mix with women, drink wine and dance in balls, men mixed promiscuously with women;—and we ask what is good in such a nation?

Both views are derived from without and can not see within. We do not allow the foreigners to mix in our society but call them *Mlechchas*; they also hate us as slaves, "niggers".

On both sides, there must be some truth, though neither has seen the real thing behind.

Within every man, there is an ideal; the external man is only the manifestation, the language of this idea within. Likewise, every nation has a corresponding national ideal. This ideal is working for the world and is necessary for its preservation. When the necessity of an idea as an element for the preservation of the world is over, the receptacle of that idea, whether an individual, or a nation, will cease to exist. That we, Indians, are still living, in spite of so much misery, distress, poverty and oppression from without and within, the reason is that we have a national idea, that is yet necessary for the preservation of the world. The Europeans have a national idea of their own, without which the world will not go on; therefore, they are so strong. Does a man live, if he loses all his strength? A nation is the sum of so many individual men; shall a nation live, if it has lost all its strength and activity? Why did not this Hindu race die, in the face of so many troubles for years? If our customs and manners are so very, bad why have we not been destroyed by this time? Have the

foreigners spared pains to crush us? Why then were not the Hindus blotted out of existence, as in other uncivilised countries? Why was not India depopulated and turned into a wild desert? Then the foreigners would have come and settled in India, as they did and are still doing in America, Australia and Africa? So, it is a mistake for the foreigners to suppose that they are the only strong race; let them first understand that India has got strength as well, that India is still living because she has her own quota yet to give to the general store of world's civilization. Let us understand this, specially those of our countrymen, who, being thoroughly Europeanized, are continually praying to the Europeans to save them, "We are degraded, come down to the level of brutes; Oh the European People! You are our only saviours, have pity on us and raise us from this fallen state." Let them understand this, who are also raising hue and cry that Jesus is come to India. No, neither Jesus is come nor Jehovah; nor will they come; they are now busy in saving their own houses and have got no time to come to India. Here are the selfsame *Old Siva*, the bloody mother *Kàlí*, the pastoral shepherd of love, *Sri Krishna*. Once this *Old Siva*, riding on his bull, travelled from India, on one side, to Sumatra, Bornes, Celebes, Australia, as far as the shores of America, and on the other side, to Thibet, China, Japan and Siberia. The *Mother Kali* is still being worshipped in China and Japan; it is she, whom the Christians worship as Virgin Mary, the mother of Jesus Christ. Here in India, will ever be the *Old Siva*, the *Mother Kali* and the loveable *Sri Krishna*. Firm as the Himalayas, they are; and, no attempts of any one, Christian or other missionaries, will ever be able to remove them. If you can not bear them, find your own way; find a new field, the whole world is open to you. For a handful of you, shall a whole nation be troubled out of its life? To them, who ary crying, "We are mean, we are mean, we are base, we are degraded,"—to such of our countrymen, we say, "That may be true, because you profess to be truthful and we have no reason to disbelieve you; but, why do you include the whole nation in that "*We*"? What sort of good

manners, sirs, is that ?"

First, we have to understand that there are no good qualities, which are the privileged possession of one nation only. Of course, as with individuals, so with nations, there may be more prevalence of certain good qualities in one nation than in another.

With us, the prominent idea is *Mukti* ; with the Westerns, it is *Dharma*. We desire *Mukti* ; they want *Dharma*. Here we are using the word "*Dharma*" in the sense of the *Mimamsakás*. *Dhárma* is that which makes man seek for happiness in this or after life. *Dharma* is established on work ; *Dharma* is impelling man to day and night run after and work for happiness.

What is *Mukti* ? That, which teaches that the happiness of his life is slavery and same is the happiness of the life to come, because neither this world nor the next is beyond the laws of nature. Only, the slavery of this world is to that of the next as an iron to a golden chain. Again, happiness, whereever it may be, being within the laws of nature, is subject to death and shall not last *ad infinitum*. Therefore, man must be *Mukta*, he must go beyond the bondage of body ; slavery will not do. This *Mukti*—path is only in India and no where else. Hence is true the saying that *Mukta* souls are only in India and in no other country. But, in future, they will be in other countries as well ;—that is well and a thing of great pleasure to us. In ancient days of India, there was *Dharma* side by side with *Mukti*, there were worshippers of *Dharma* such as Yudhishthira, Arjuna, Duryodhana, Bhishma and Karna side by side with the aspirants of Mukti such as Vyasa, Suka and Janaka. On the advent of Buddhism, *Dharma* was entirely neglected and the path to *Mukti* alone became prominent. Hence, we read in the *Agni-Purana*, in the language of similes, that the demon, Garasura—that is, Buddha—tried to destroy the world, by shewing the path to *Mukti* to all ; and therefore, the *Devas* held a council and by stratagem, pacified him for ever. However, the fact is that the fall of our country, of which we hear so much spoken, is due to utter want of this *Dharma*. If the whole na-

tion follows the path to *Mukti*, that is well and good ; but is that possible ? Without enjoyment, renunciation can never come ; first enjoy, then renounce. Otherwise if the whole nation, all of a sudden, assumes up *Sannyasa*, the bird in the hand is fled nor that in the bush is caught. When, in the Buddhistic period thousands of *Sannyasins* were assembled in every monastery, the country was just in the mouth of destruction. The Buddhas, the Christians, the Musalmans and the Jains, in their folly, prescribe the same law and the same rule for all. That is a great mistake ; education, habits, customs, law and rules should be different for different men and nations, in conformity to their difference of temperament. What, will it be possible to try to make them one per force ? The Buddhas said, " Nothing is more desirable than *Mukti*, come one and all to take it ;" I say, "Is it possible ?" " You are a householder, you must not trouble yourself with those things,you do your own *Dharma*,"—say the Hindu scriptures. Exactly. He who can not leap one foot, is going to vault over a mountain ! Is it reason ? You can not feed your own family, can not do one common piece of good work, in harmony with others ; and you are running after *Mukti* ! ! The Hindu scriptures " No doubt, *Mukti* is far superior to *Dharma* ; but, *Dharma* should be finished first of all." The Bauddhas were confounded just there and brought all disturbance. ' Non-injury is good, resist not evil ' is a great word, these are indeed great things ; but the Sastras say, you are a householder, if any one smite thee on thy cheek, if you do not return him a tooth for a tooth, you will be a sinner." Manu says, " when one has come to kill you, there is no sin in killing him, even though he is a Brahman."* This is very true and we can not too much remember it. The heroes only enjoy the world——shew your heroism and enjoy the world, then you will be *Dharmik*. Otherwise, you live a disgraceful life, being trodden by any one who likes; this life is a veritable hell and so the life hereafter. This is what the *Sástras* say. Do your own *Dharma*—this is truth, the truth of truths. Do not do any wrong, do not injure any one and try to do good to others .

* Manu. VIII, 350.

as much as you can. But to passively submit to wrong done by others is a sin with the house-holder; he must try to revenge it then and there. He must earn money with great enthusiasm and bring comforts to his own family and others and perform some more or less good works. If you can not do that, are you a man? You are not a householder even,—what is it to talk of *Moksha* for you!!

We said before that *Dharma* is based on work. The nature of the *Dharmik* is constant work. Why, the opinion of some *Mimamsakas* is that those parts of the *Vedas* which do not enjoin work are not, properly speaking, *Vedas* at all. One of the aphorisms of *Jaimini* runs thus,—"The purpose of the *Vedas* being work, those parts of the *Vedas* that do not deal with work miss the aim."

"By constant repetition of the letter *Om* and by meditating on its meaning, everything can be obtained," "All sins are washed away by the power of uttering the names of the Lord," "He gets all, who resigns himself to the will of God,"—yes, these words of the *Sastras* and sages are verily true; but do you see thousands of us are, their whole life, meditating on *Om*, are getting ecstatic in devotion for the name of the Lord and are crying, "Let thy will be done, I am fully resigned to Thee" and are getting—absolutely nothing! from this it must be understood,—who can really meditate? Who can really resign himself to the will of God? Who can utter with power irresistible the name of the Lord? It is he whose mind has been purified by work, that is, he who is the *Dharmik*.

Every individual is a centre for the manifestation of a certain force. This force has been stored up as the result of our previous works and we are born with this force. Until this force has worked itself out, no one can possibly remain quite and can give up the world. Until then, he shall have to enjoy. When enjoyment and work can not be given up till then, is it not better to do good rather than bad works,—to enjoy fortune rather than suffer misery? Sri Ramprasad* used to say, "There are

* Sri Ramprasad was a native of Bengal and a great sage.

two words, good and bad; of them, it is better to do the good."

Now, what is this good? The good for him who desires *Moksha* is one and the good for him who wants *Dharma* is another. This is the great truth which the Lord in the Gita tries so much to explain and upon which are established the caste system and the duties of the Hindu Religion.

"Have no enemy and be kind and friendly to all" (Gita XII, 13) and other words of like nature are for him who desires *Moksha*; and "O Partha, be not unmanly, this does not become you," (Gita. II, 3) "Therefore, arise and obtain name and fame by conquering your enemies," (Gita XI, 33) and other similar words are those by which the Lord is shewing they way to *Dharma*. Of course, work is always mixed with good and evil and to work, one has to sin more or less. But that does not matter much. Is not something better than nothing? Is not doing work, though mixed with good and evi, better than doing nothing and passing an idle and inactive life and be like stones? The cow never tells a lie, and the stone never steals, but nevertheless, they remain as cows and stones. Man steals and man tells lies and again, it is man that becomes god. With the prevalence of the *Sattwik* essence, man becomes inactive and rests always in a state of deep contemplation; with the prevalence of the *Râjas* he does bad as well as good works; and, with the prevalence of the *Tamás*, he becomes again inactive. Now, looking from outside, how are we to understand whether you are in a state wherein the *Sättwa* or the *Tamas* prevails? Whether we are in the state of *Sattwik* calmness, beyond all pleasure and pain and past all work and activity, or, we are in the lowest *Tamäsik* state, lifeless, motionless and passive and doing no work, because there is no power to do so, and

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He was a devotee of the Goddess Kali and a poet. He composed many songs in praise of the Deity and, in them, expressed the highest truths of religion in the most simple and commonplace words. His songs are so simple and full of life and fervour that, from the lowest farmer to the most educated gentlemen of Bengal, all find great pleasure in singing them and getting them by heart.

are silently getting rotten and corrupted within,—I ask you this question and want an answer. Ask your own mind and know what the reality is. Why should I wait for the answer? The tree is known by its fruit. The *Sattwik* man is inactive, he is calm; but that inactivity is the result of the centralisation of great powers, that calmness is the mother of tremendous energy. That highly *Sâttwik* man has no longer to work like us with hands and feet, because by his mere willing only, all his works are immediately performed. He is the *Brahmin*, the worshipped of all; he has not to beg others from door to door to worship him. The almighty Mother writes, with her own hand, in golden letters on his forehead, "Worship this man," and the world reads and humbly listens to it. That man is really "kind and friendly to all and has no enemy." While, the weak voice that stammers thrice to utter one syllable, that never *moves* and is kicked by any and every body,—it is the lowest *tamas*, it is the sign of death, it is not Sättwà, it is all corruption and stench. Arjuna was going to fill the ranks of these men; hence the Lord is explaining matters to him so carefully in the Gita. Listen to the very first words that came from the Lord, "Be not unmanly"; and then, "Arise and obtain fame." With the Jains, Bauddhas, and others, we have joined the lines of those *Tamasic* people;—these thousand years, the whole country is filling the air with the name of the Lord and is sending its prayers to the Lord; and the Lord is never lending His ears to them. Why should He? When even man never hears the cries of the fool, do you think God will? Now the only way out is to listen to the words of the Lord in the Gita,—"Be not unmanly, O Partha, therefore arise and gain name and fame."

First see the fun. Jesus Christ, the God of the Europeans is advising, "Have no enemy; whosoever shall smite thee on thy right cheee, turn to him other also; stop all work and be ready for the end of the world, when I shall come again and which shall be ere the generation shall pass." And our Lord in the *Gita* is saying, "Always work with great enthusiasm, destroy your enemies and

enjoy the world." But the Europeans gave no heed to the words of Jesus Christ. Always active, highly *Rajasik*, they are gathering with enthusiasm the comforts and luxuries of the different parts of the world and enjoying them to their heart's content. And we are sitting in a corner, with our bag and baggage ready for the end of the world and singing day and night. "*Nalinidalagatajalamati taralam tadvajjivanamatisaya chapalam*," "the water on the lotus-leaf is thin and moving, so unsteady is the life of man," with the result that we are getting pale with the fear of death and death also has taken the opportunity and sent plague, malaria and all sorts of maladies into the land. Who are acting according to the advice of the Gita?—The Europeans. And who followed the teachings of Jesus Christ?—The sons of Sri Krishna!! This must be first understood. *Vedas* were the first to find and proclaim the way to *Moksha* and, from the *Vedas* was taken whatever Buddha or Christ or any one afterwards taught. They were *Sannyasins* and therefore "had no enemy and were kind and friendly to all." That was well and good for them. But why compel the whole nation to follow the same path to *Moksha*? What does *Buddha* or Christ prescribe for the man who neither wants *Moksha* nor is fit to receive it? —Nothing. Either you must have *Moksha* or you are dead and gone,—these are their only two ways and there is no middle course. You are tied hand and foot to try for anything other than *Moksha*. That you may enjoy this world for some time, there is no way shewn for that; on the contrary, there are obstructions in every step. Only the *Vedic* religion considers and lays down rules for the four attainments of man,—*Dharma*, *Artha*, *Kama* and *Moksha*. Buddha ruined us; and Christ ruined the Romans!!! Then, afterwards, the Europeans became free and began to move, by becoming Protestants and disregarding the teachings of Christ. In India, Kumarilla again preached the *Karma-marga*, the way of *Karma* only and Sankara and Ramanuja again established the eternal *Vedic* religion, balancing in due proportions, *Dharma*, *Artha*, *Kama* and *Moksha*. Thus the nation was brought in the

way of regaining its lost life; but, India has three hundred million souls to awake and it can not be done in a day.

The aims of the Buddhistic and the Vedic religions are the same, but the means adopted by the Buddhistic are not right. If the Buddhistic means were correct, then why have we been thus hopelessly lost and ruined? It will not do to say that time has done so. Can time work transgressing the laws of cause and effect?

Therefore, though the aims are the same, the Bauddhas for want of right means have felled India. Perhaps I am offending our Bauddha brothers; but truth ought to be said and I do not care for the result. The right and correct means are those of the *Vedas*, —the *Dharma* of the different castes, the prescription of duties for man according to his capacity and position in society, which is the very basis of *Vedic* religion and *Vedic* society. Neither am I flattering my own countrymen, for I know them too well to expect any thing from them by flattery. This "caste-Dharma" and "one's-own Dharma" is the cause of the welfare of all societies in every land. With the fall of this "caste-Dharma." this "one's-own-Dharma,' has been the fall of our land. But the caste-Dharma as understood at present is rather a new calamity; it is all selfishness and death and corruption. One's own village custom is being regarded as the eternal custom laid down by the *Vedas*!! I am not talking of caste as determined by the prevalence more or less of qualities, but of the hereditary caste system. I admit that caste is primarily determined by the prevelance of good or bad qualities; but this caste becomes hereditary in two or three generations. That vital point of our national life has been touched; otherwise, why should we sink to this degraded state? Read in the Gita, "Then I shall destroy all caste distinctions and thus ruin all these people" (Gita III, 24). How came this *Varna-Sankara*—this terrible mixing of all castes and disappearance of all distinctions? Why has the white complexion become black? Why *Satwa* gave place to *Tamas* with a sprinkling of *Rajas* in it! That is a long story to tell and I shall try to answer that some other time.